

# *The Israelite Samaritan Version of the Torah*

FIRST ENGLISH TRANSLATION

COMPARED WITH THE MASORETIC VERSION



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BENYAMIM TSEDAQA



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# Foreword

EMANUEL TOV

The English version of *The Israelite Samaritan Version of the Torah* by Benyamim Tsedaka represents a milestone in the investigation of that version for scholars and the general public alike. This English version is a precise presentation of the contents of the Hebrew text of the Samaritan Pentateuch (SP) and allows the reader to study its features. The reader can now see where the Samaritan Pentateuch differs from the Jewish version, the Masoretic Text (MT), and it provides also information on the agreements between SP and the Septuagint (LXX). In addition, very detailed indexes of proper names in SP allow for elaborate study of features in that version. The readings of the versions are laid out graphically, facilitating a comparison of the divergence between the texts (pluses, minuses, differences).

The publication of this version comes at an opportune time, since it has become clear from the study of the Dead Sea Scrolls that the SP is not only of significance within the framework of Samaritan studies but also within that of biblical studies. The SP represents an ancient text of the Hebrew Bible, an earlier form of which is well represented among the Qumran scrolls, as suggested in the following brief summary. In this summary, it is suggested that the SP has bearing not only on the textual and linguistic study of Hebrew Scripture but also on its literary analysis.

## NATURE OF THE SAMARITAN PENTATEUCH

The nature of SP can best be described by a comparison with MT, from which it often deviates, and with several Qumran texts and the LXX, with which it often agrees in both major and minor details. Comparisons with the Qumran texts are embedded in the critical editions of these texts (below, III). In the period before the Qumran discoveries, SP was compared only with MT, but that comparison yielded mainly negative judgments regarding the characterization of SP, while a more balanced comparison should also involve the other texts. On the basis of such a comparison, it will be recognized that SP reflects a popular textual tradition of the Torah used in ancient Israel in the last pre-Christian centuries in addition to the texts of the MT family.

With the discovery of Qumran manuscripts that agree with SP in major details (named pre-Samaritan [see III below]), we can now distinguish between the substratum of SP that was current in ancient Israel in the last pre-Christian centuries and a thin second layer that was superimposed on this substratum. The criteria for the separation of the two layers are, on the one hand, the identified features of the pre-Samaritan texts from Qumran that are also found in the substratum of SP and, on the other hand, the characteristics of the Samaritan religion and language as known

from later sources. By means of these features we can isolate the second layer of their Torah.

It seems that the Samaritans made but few ideological and phonological changes to the presumed base text. All other characteristics of SP were already found in early texts such as the so-called pre-Samaritan Qumran texts. At the same time, SP also differs in small details from these Qumran texts. The paucity of information on the pre-Samaritan texts does not allow us to make precise statements on all the types of differences.

What characterized the ancient scribes of SP and the pre-Samaritan texts is the freedom with which they approached the biblical text during the last pre-Christian centuries as opposed to the tradition of meticulous copying that characterized other texts. In contrast, at a second stage, after the content of the Samaritan tradition had been fixed, SP was copied with great precision, like the texts belonging to the MT group.

## I. Early (Pre-Samaritan) Elements in SP

The following discussion focuses on the elements in SP that were probably already found in the early text(s) used by SP.

### a. Editorial Alterations

Scholars recognized in the twentieth century that SP reflects editorial involvement in the text that is relevant to the literary analysis of Hebrew Scripture.

#### (1) *Additions in Exodus and Numbers on the Basis of Deuteronomy 1–3, 9*

The Torah provides many opportunities for comparing parallel texts, and apparent “disagreements” between such parallel narratives in the books of the Torah were sometimes removed at the last stage of its literary growth. This pertains especially to the narrative sections of Deuteronomy compared with their parallels in the earlier books. In the course of a complicated editorial process, the authors/editors of the pre-Samaritan texts and the source of SP duplicated almost all segments of Deuteronomy 1–3, Moses’ first discourse, in Exodus and Numbers.

The background of these additions is the fact that Deuteronomy (*mishneh torah*, the “repetition of the Law,” in Jewish tradition) formally repeats the stories and laws of the earlier books. Accordingly, if the elements of Deuteronomy 1–3 were found to differ from the parallels in Exodus and Numbers, sections of Deuteronomy were inserted into the earlier books, so that in the new version Deuteronomy “accurately” quoted the earlier stories. As a result of this repetition, the formal differences between the books were removed while other, literary, difficulties were created in Exodus and Numbers due to the very repetition of these passages.

#### (2) *The Addition of a “Source” for a Quotation*

Since Deuteronomy was expected to “repeat” the content of the preceding four books, the technique of inserting verses from Deuteronomy in the earlier books can also be described as the providing of a “source” for a quotation, especially in the divine speech

in Deuteronomy 1–3. A similar technique was applied to relatively small details in sections that are not parallel.

### *(3) Commands and Their Fulfillment*

It is characteristic of the style of the biblical narrative to relate commands in great detail, while their fulfillment is mentioned only briefly, with such formulations as “. . . and he (etc.) did as . . .” Some editors/scribes must have felt that this concise style left important details unmentioned, and accordingly the execution of such commands is often emphasized in SP and pre-Samaritan texts by repeating the wording of the command. This pertains, for example, to some of the divine commands in the first chapters of Exodus, namely, the commands telling Moses and Aaron to warn Pharaoh before each plague.

### *b. Small Harmonizing Alterations on the Basis of the Context*

The term *harmonizing alteration* or *harmonization* involves alterations made in accordance with another element in the text. The harmonizations in SP reflect a tendency to remove internal contradictions or irregularities from the Pentateuchal text that were considered harmful to its sanctity. This feature, which scholars often describe as characteristic of SP, was actually already found in all the pre-Samaritan texts (see III below). By the same token, small harmonizations are also evidenced in the LXX to the same extent, if not more frequently. In other words, these harmonizing changes, often described as typical of SP, should no longer be considered typical of that version only.

### *c. Linguistic Corrections*

It appears that most linguistic corrections in SP were already found in its pre-Samaritan substratum, as can be exemplified from 4QpaleoExod<sup>m</sup>.

#### *(1) Removal of Orthographical Peculiarities*

Unusual spellings are often corrected in the texts under consideration.

#### *(2) Removal of Unusual Forms*

Just as the contents of the narratives are smoothed out in SP, unusual forms in the text are often replaced with regular ones. This applies especially to archaic forms.

#### *(3) Grammatical Adaptations*

Many forms are adapted in SP to a more formal conception of the grammar, as if with the intention of correcting incorrect forms, for example, the nonagreement of the predicate with the subject in number and gender.

### *d. Small Content Differences*

Many of the readings of SP differ from MT with regard to their content. These are interchanges of single letters and whole words.

## II. Samaritan Elements

The main ideological change in SP concerns the central place of worship. In every verse in the Torah in which Jerusalem is alluded to as the central place of worship, the Samaritans have inserted in its stead, sometimes by way of allusion, their own center, Mount Gerizim, הר גרזים (one word in their orthography). This change is particularly evident in both versions of the Decalogue with the Samaritan tenth commandment referring to the sanctity of Mount Gerizim. The commandment is made up entirely of verses occurring elsewhere in the Torah: Deut. 11:29a; Deut. 27:2b-3a; Deut. 27:4a; Deut. 27:5-7; Deut. 11:30 — in that sequence in SP (Exodus and Deuteronomy). The addition includes the reading of SP in Deut. 27:4 “Mount Gerizim,” instead of “Mount Ebal” in most other witnesses, as the name of the place where the Israelites were commanded to erect an altar after the crossing of the Jordan.

The same change based on the Samaritan ideology pertains to the frequent Deuteronomistic formulation יהוה יבחר המקום אשר, “the site which the Lord *will* choose,” alluding to Jerusalem. From the Samaritan perspective, however, Shechem had already been chosen at the time of the patriarchs (Gen. 12:6; Gen. 33:18-20), and therefore from their point of view the future form “*will* choose” needed to be changed to a past form בחר, “*has* chosen.” See, e.g., Deut. 12:5, 14.

## III. Pre-Samaritan Texts

Even before the discoveries made at Qumran, the medieval manuscripts of SP were conceived of as reflecting an ancient text whose nature could not be easily determined. However, this situation has changed since the discovery at Qumran of texts that are very close to SP in significant details. These texts probably preceded the creation of the SP, and they are now called pre-Samaritan on the assumption that one of them was adapted to suit the views of the Samaritans. The use of the term *pre-Samaritan* (others: *harmonistic* or *Palestinian*) is thus based on the assumption that while the connections between SP and the pre-Samaritan texts are exclusive, they reflect different realities. The so-called pre-Samaritan texts are *not* Samaritan documents, as they lack the specifically Samaritan readings. In our view, the pre-Samaritan texts formed a relatively sizable group that may well have been a popular textual tradition of the Torah used in ancient Israel in the last pre-Christian centuries in addition to texts of the MT family. It is reflected in 4QpaleoExod<sup>m</sup>, 4QExod-Lev<sup>f</sup>, 4QNum<sup>b</sup> and secondarily also 4QDeut<sup>n</sup> and possibly 4QLev<sup>d</sup> (it is also found in a recently found fragment of Deut. 27:4-6 that is still under investigation). It is also reflected in 4QRP<sup>a</sup> (4Q158) and 4QRP<sup>b</sup> (4Q364), which were previously considered to be rewritten Bible texts, and it is used by 4QTest (4Q175) in the quotation from Exodus (see below) and by the author of the *Jubilees* manuscripts.

The best-preserved pre-Samaritan text is 4QpaleoExod<sup>m</sup>, of which large sections of forty-four columns from Exodus 6–37 have been preserved. Significant sections of several additional texts have also been found (see below). For all these texts, the DJD editions should be consulted.

The main feature characterizing these texts is the appearance of exclusively shared editorial additions in Exodus and Numbers that repeat sections of Deuteronomy, and, as a result, the group as a whole is named “*harmonistic*” by Esther Eshel. In addition, the pre-Samaritan texts usually also agree with regard to the details themselves.

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All these sources reflect a uniform textual character with regard to their readings and their approach to the text of the Bible. The main characteristic of this group is the insertion of editorial additions and small harmonizing additions. The pre-Samaritan texts lack the distinguishing Samaritan characteristics, that is, the ideological and phonological changes. However, they share linguistic corrections, harmonizations in minutiae, and various readings with SP.

All these details can now be easily examined in this beautiful new edition.



# Foreword

STEVEN FINE

The European discovery of the Samaritan Pentateuch was cause for great excitement for biblical scholars of the early modern period, both Catholics and Protestants. Here they had an alternate Hebrew text to the Jewish Masoretic version, the Greek Septuagint, and the Latin Vulgate — a new window into the history of Scripture itself. Samaritan manuscripts were procured by the most important European and American libraries, creating a minor boon for manuscript copyists in Nablus. In the nineteenth century Jews adopting German modes of biblical scholarship entered the conversation, most prominently the orientalist, biblical scholar, and religious reformer Abraham Geiger. The first modern Jewish monograph dealing with Samaritanism was published in Hebrew by Geiger's student Raphael Kirchheim in Frankfurt in 1851. Introducing his pathbreaking *Karme Shomron: Introductio in librum Talmudium "De Samaritanis"* (Frankfurt, 1851), Kirchheim wrote with great excitement of his own discovery of Samaritanism:

When the Lord called upon me to publish the seven minor Jerusalemite [that is, Palestinian, postrabbinic] tractates, among them *Tractate Kutim*, whose contents deal with the laws of Israel regulating relations with the Kutim [that is, the Samaritans], I had great difficulty in my attempt to interpret and explain those issues [dealing with Samaritanism] for which I found no aid or support in the books of the Talmud [that is, rabbinic literature]. I searched in later Hebrew books [medieval and early modern rabbinic literature], and even there I did not find any mention of issues relating to the Kutim. These [sources] revealed nothing of their teachings and their laws. Only taunts reverberated from their mouths, and only harsh words were written down.

I turned to the books of the nations and found that many, many stood before my eyes, for their authors had arisen and gone to the houses of the Samaritans and satiated their intellectual hunger. They returned and interpreted what they had found in the language of each and every nation. The most important of these [texts] are the Samaritan version and Targum [Aramaic translation] of the Torah — the book of the Torah of the Lord and its translation, which has been with the Kutim from days of yore.

I said to myself: how is it that only in the soil of foreigners the fruit of the Samaritans may blossom, and from the harvest of [their] toil others [Gentile scholars] collect stalks [of grain, that is, wisdom]? Do we truly consider the Samaritans to be foreigners, and hence do not establish a covenant with them? Do we not all have one Father? They too have Torah and commandments like us, and they serve the Lord our God! . . .

While Jews had been in periodic contact with the Samaritans from Second Temple times until the modern era, this relationship was intensified owing to Zionist interest in the Samaritan community. Like other “lost tribes of Israel,” early Zionist thinkers imagined that the Samaritans were Israelites in need of “redemption” and inclusion in the Jewish national enterprise. Through the scholarly writings and political patronage of Isaak Ben Zvi, later the second president of Israel, and others, the situation of the Samaritan community in Nablus stabilized after centuries of decline. A second community developed in Tel Aviv under the leadership of Yefet son of Avraham Tsedaka, and a Samaritan neighborhood was established in the Tel Aviv suburb of Holon in 1955.

Ratson Tsedaka, the son-in-law of Yefet and father of the author of our volume, made it his mission to preserve and publish Samaritan sacred texts, both for use by contemporary Samaritans and to allow access to Samaritanism by Hebrew speakers. He and other members of the Holon community were ready primary informants for Zionist/Israeli and foreign scholars in numerous fields, from the history of the Hebrew language to biblical studies to folklore. Among the most significant textual studies carried out by Israeli scholars were Zeev Ben-Hayyim’s pathbreaking studies of Samaritan Hebrew, Aramaic, and postbiblical literature (especially his edition of the homiletical collection known as *Tibat Marqe*) and his student Abraham Tal’s editions of the Samaritan Pentateuch and Targum. My own teacher, Dov Noy, the founding father of folklore study in Israel, was deeply involved with the Samaritan community, collecting and publishing a series of Samaritan legends as told by Ratson Tsedaka, a project of the Israel Folklore Archive (1965). Ratson published a number of primary sources in readily accessible editions, including *The Five Books of the Torah: Jewish Version Parallel to the Samaritan Version* (1961-65). Here he and his cousin Abraham Tsedaka set out the Samaritan text in Jewish square script parallel to the Jewish text, for use by Jewish readers. In this way the Samaritans staked their claim for membership in the developing Israeli culture which the Holon Samaritans were intent upon joining.

While Ratson’s primary audience was Israeli and Jewish, Benyamim Tsedeka has reached beyond the bounds of the Holy Land, the “Sacred Tongue,” and the “Holy Nation” to present Samaritanism to the broader world of scholars and interested lay people. His work has coincided with a period of new prominence for Samaritan studies in Israel and abroad, leading to the formation of the Société d’Etudes Samaritaines in 1985 and the inauguration of periodic conferences and an impressive publications program. Through his own publications, most prominently his Samaritan–Modern Hebrew–Samaritan Hebrew–English and Arabic bi-weekly newspaper, *A.B. The Samaritan News*, and the establishment of the always hospitable A.B. — Institute of Samaritan Studies in Holon, Benyamim Tsedeka has presented a Samaritan perspective on Samaritan life, culture, religion, and politics as well as a forum for scholarly research on Samaritan history, religion, and culture.

Benyamim Tsedaka’s Samaritan and Jewish versions of the Pentateuch is a continuation of his father’s project of disseminating the Samaritan Pentateuch. This volume is certain to make the Samaritan version accessible to a broad English-speaking audience. For this Benyamim Tsedeka and his co-editor, Sharon Sullivan, are to be thanked and praised in the words of the Priestly blessing: *יְבָרַכְךָ ה' וְיִשְׁמְרֶךָ, יֵאֵר ה' פָּנָיו אֵלֶיךָ וְיִשְׁם לְךָ שְׁלוֹם*.



# *What Is the Samaritan Pentateuch?*

JAMES H. CHARLESWORTH

Persons interested in biblical studies may not be familiar with the Samaritan Pentateuch. They may work from texts that are based solely on the so-called Masoretic Text (MT), which is the source for modern translations of the Hebrew Bible or Old Testament. The biblical scholar may, likewise, have inherited a dated opinion of the Samaritan Pentateuch, assuming it is pertinent only for minor textual variants. Thus, it is imperative to explain the “old view,” the “new view,” and the paradigm shift in scholarship regarding the text of the Hebrew Bible, generally, and the Samaritan Pentateuch, specifically.

## **OLD VIEW**

Before the 1950s and the impact of research on the Qumran biblical manuscripts, most scholars assumed interpretations of the Old Testament are to be based only on the MT. It alone was the major witness to the Hebrew Bible, and all serious students and scholars worked from the *Biblia Hebraica*. Only a few specialists perceived that it was an eclectic text. Similarly, the Septuagint (LXX) was categorized as a translation of the MT; variants with the Hebrew text were customarily explained as the work of a scribe who translated the Hebrew into Greek.<sup>1</sup> The Peshitta was judged to be late and a translation of LXX or Targumim. The Samaritan Pentateuch was ignored, considered unimportant, or used theologically to prove the superiority of the Septuagint and Christian claims.

## **NEW VIEW**

After the winter of 1947, specialists working on the biblical texts found in the eleven Qumran caves made a startling discovery. They recognized that the earliest known Hebrew and Aramaic biblical manuscripts preserved among the Dead Sea Scrolls represented diverse text types.<sup>2</sup> Perhaps twelve text types could be identified.

1. The great H. M. Orlinsky, before the discovery of the Dead Sea Scrolls, opined that once there was “more than one text-tradition of the Hebrew Bible, and the Septuagintal text witnesses to Hebrew manuscripts of the Bible,” but that these “text-traditions have long perished.” Some are now palpably present in the Qumran manuscripts. Orlinsky, “On the Present State of Proto-Septuagint Studies,” *Journal of the American Oriental Society* 61 (1941): 85b.

2. In the front of this advancing research are William F. Albright, Frank Moore Cross,

Most scholars perceived that the MT is a major witness to the Hebrew Bible, but it could not be hailed as the dominant text type during Second Temple Judaism (300 B.C.E.–70 C.E.). The texts of Jeremiah and the books of Samuel led back to the LXX so that the LXX was not different from MT because of translation techniques. Ancient Semitic texts sometimes lay behind and proved the antiquity of some LXX readings. Scholars tended to agree, then, that eclectic texts are problematic; perhaps the best method is to base the text of the Hebrew Bible on a known Hebrew manuscript, either the *Codex Petropolitanus* (formerly, the *Codex Leningradensis*) or the Aleppo Codex. Scholars began to place on or near their desks the facsimiles: *The Leningrad Codex: A Facsimile Edition*<sup>3</sup> and *The Aleppo Codex: Plates*.<sup>4</sup>

Research on the Peshitta proved that this text was not so easy to understand; its origins are not late and simply dependent on the LXX or Targumim. It sometimes preserves early and important readings.

The Samaritan Pentateuch begins to loom in importance. Some scholars warn that it must not be ignored.

### THE SAMARITAN PENTATEUCH: A PARADIGM SHIFT

Scholars are beginning to note that the Samaritan Pentateuch represents ancient readings that should be included in the study of the biblical text. What were dismissed as late and secondary readings in the Samaritan Pentateuch sometimes can be seen in Qumran biblical texts.

I have chosen one scholar to illustrate the importance of the Samaritan Pentateuch — Shemaryahu Talmon, the first Magnes Professor of Bible Studies in the Hebrew University, Jerusalem. It is certain that with regard to the Pentateuch the traditions common to Samaritans and Judeans existed long before the period of the Hasmoneans. Note Talmon's insights:

The five books of Moses are the only part of the Jewish Canon accepted by the Samaritans. It cannot well be supposed that they adopted these books as canonical after the decisive breach between Samaritan and Jewish communities, or indeed after the embitterment of relations between them. Dates suggested for the breach have varied between the fifth and first centuries B.C.; but the majority opinion has favored the latter part of the fourth century. Fresh light has been shed in recent years on the history of the Samaritan community by excavations at Shechem and by the discovery of fourth-century Aramaic papyri at Wâdi Dâliyeh, and on the history of the Samaritan form of the text of the Pentateuch by the Qumrân material.<sup>5</sup>

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Shemaryahu Talmon, Moshe H. Goshen-Gottstein, Joseph Ziegler, Dominique Barthélemy, David Noel Freedman, Patrick W. Skehan, Emanuel Tov, and James A. Sanders. Some of their major publications are conveniently collected in *Qumran and the History of the Biblical Text*, ed. Cross and Talmon (Cambridge, Mass.: Harvard University Press, 1975).

3. David Noel Freedman, et al., eds. (Grand Rapids: Eerdmans and Leiden: Brill, 1998).

4. Moshe H. Goshen-Gottstein, ed. (Jerusalem: Magnes, 1976).

5. Shemaryahu Talmon, "The Old Testament Text," in *The Cambridge History of the Bible*, ed. Peter R. Ackroyd and Christopher Francis Evans, 1 (Cambridge: Cambridge University Press, 1970), 123–24.

Indeed, Talmon correctly stresses: “[I]t is also apparent that a common Palestinian textual tradition of the Pentateuch had been current in both Jerusalem and Samaria for a considerable time.”

It is now certain that we can make a judgment regarding the vast difference that separated the schools of Paul A. de Lagarde<sup>6</sup> and Paul Kahle.<sup>7</sup> De Lagarde concluded that the biblical text moved from an initial uniformity to a final pluriformity; that is, at the beginning of the evolutionary process stood a pristine text, an archetype (an *Urtext*). In contrast, Kahle concluded that an initial pluriformity moved successively to a uniformity; that is, the biblical text was edited to conform to a standard imposed upon it by powerful scribes and political figures. The Qumran biblical manuscripts, *mutatis mutandis*, prove Kahle’s conclusion. Again, we cite Talmon: “[Kahle] correctly viewed the text of the Bible as a socio-religious phenomenon of the first magnitude and endeavored to define its role in the communal life of Judaism, Christianity, and Samaritanism respectively, the three communities that alone of all factions and movements of the waning Second Temple period survived the cataclysmic events of the first century C.E.”<sup>8</sup>

How should the Samaritans be categorized? One might ask: “What is a Jew?” If three groups are assumed to characterize ancient Palestine, then the answer is clear. Samaritans are not Judeans nor Galileans; they are Samaritans.

Other criteria need to be observed. If Jews are those who worship only in the Jerusalem temple and are defined by Jewish life in Judea (and Lower Galilee), then the Samaritans are not Jews. If the Jews are defined as those who live in the Holy Land, revere the Pentateuch as God’s word and worship him, then Samaritans should be included.

It is best to consider the Samaritans as “People of the Book” who worship “The Lord our God.” They prefer to be called Israelites since they worship on Mount Gerizim, the Mount of Blessing, which was certainly a place of worship during the patriarchal period. The 729 Samaritans, as of January 2010, continue to gather on Mount Gerizim and sacrifice lambs at Passover. The community is informed of Samaritan news by A.B. — *The Samaritan News Bi-Weekly*, which is edited by Benyamim Tsedaka.

Over the past few years, the importance of the Samaritan Pentateuch became apparent to me repeatedly as I prepared and edited the *apparatus criticus* to the *Temple Scroll*. This “quintessential Torah,” as Jacob Milgrom taught us to call the work, reflects various biblical text types; one is harmonious with the Samaritan Pentateuch. This data will be apparent to all specialists as they work with the critical edition of the *Temple Scroll*, published by the Princeton Theological Seminary Dead Sea Scrolls Project, using the incomparable edition of Lawrence Schiffman.

The extreme importance of the Samaritans is evident to the many scholars who helped me prepare *The Old Testament Pseudepigrapha*.<sup>9</sup> Samaritan traditions are notably apparent (sometimes polemically) in 4 *Baruch*, the *Martyrdom of Isaiah*, Pseudo-Eupolemus, Pseudo-Philo, Theodotus, Cleodemus Malchus, and *Joseph and Aseneth*.

6. See esp. Paul A. de Lagarde, *Anmerkungen zur griechischen Übersetzung: Der Proverbien* (Leipzig: Brockhaus, 1863).

7. Notably, see Paul Kahle, *The Cairo Genizah* (2nd ed.; Oxford: Blackwell, 1959).

8. Shemaryahu Talmon, “Textual Criticism: The Ancient Versions,” in *Text in Context: Essays by Members of the Society for Old Testament Study*, ed. A. D. H. Mayes (Oxford: Oxford University Press, 2000), 146.

9. 2 vols. (Garden City: Doubleday, 1983-85).

## DEUTERONOMY 27:4B-6

A not-yet fully published fragment of Deuteronomy has challenged what we specialists mean by “the Samaritan Pentateuch,” “the Proto-Samaritan Text,” and readings in the Samaritan Pentateuch. As we seek to comprehend the importance of this witness to Deuteronomy, Emanuel Tov rightly warns that the so-called “proto-Samaritan” manuscripts found in the Qumran caves are neither Samaritan nor sectarian.<sup>10</sup>

This Dead Sea Scroll forces us to ask questions: How do we know that the differences between the Samaritan Pentateuch and the MT version of the Pentateuch are caused by alterations made by Samaritans? How do we know that the readings in the Samaritan Pentateuch are to be classified as “variants”? Why is the Samaritan Pentateuch assumed to be redactional, even inferior to MT?

The only previously published Qumran fragment that witnesses to Deut. 27:1-10 is 4QDeut<sup>f</sup> frgs. 32-35; but that text has a *lacuna* where the mountain (Ebal or Gerizim) would have been mentioned.<sup>11</sup>

## Translation

(Line numbers denote the extant line, not the beginning of a line.)

(4) “[when] you [have crossed] the Jo[r]dan, you shall set u[p] these stones, about [which I charge you] today, on Mount Gerizim, and coat [them with plaster. (5) And there, you shall build an altar to the LORD your God, an altar of] st[ones]. [You must] not wield upon them an iron (tool). (6) [Of unhewn] st[ones] you must build the altar of the LORD] your [God], and you shall offer upon it burnt offerings to the LOR[D your God.]”

This text diverges from the MT: “(4) upon crossing the Jordan, you shall set up these stones, about which I charge you this day, on Mount Ebal, and coat them with plaster. (5) There, too, you shall build an altar to the LORD your God, an altar of stones. Do not wield an iron tool over them; (6) you must build the altar of the LORD your God of unhewn stones. You shall offer on it burnt offerings to the LORD your God” (NJPS Tanakh).

## Text Type

At the outset of examining this fragment we should note the spelling of “Mount Gerizim” as one word and in a form with only seven consonants (*hrgzrim*). This practice is clearly a Samaritan practice, but it does not define a fragment as a portion of the Sa-

10. Emanuel Tov, “Proto-Samaritan Texts and the Samaritan Pentateuch,” in *The Samaritans*, ed. Alan David Crown (Tübingen: Mohr [Siebeck], 1989), 405.

11. See Julie A. Duncan in Eugene Ulrich, Frank Moore Cross, et al., *Qumran Cave 4: VII, Genesis to Numbers* (Discoveries in the Judaean Desert 12; Oxford: Clarendon, 1994), 53 and Plate XV. See also Ulrich, ed., *The Biblical Qumran Scrolls* (Supplements to Vetus Testamentum 134; Leiden: Brill, 2010), 227.

maritan Pentateuch. As Talmon points out, the form also appears in scrolls and texts that are not Samaritan: “Agarisin” in the Latin of 2 Macc. 5:23 and 6:2, “Argarizin” in Josephus’s *War* 1.6, and “Mons Agraris”<sup>12</sup> in Pliny’s *Natural History* (V.14.68).<sup>13</sup> Thus, the presence of this form — one word with seven consonants — does not prove that the scroll is a Samaritan text.<sup>14</sup>

As we seek to discern the place of the text of this fragment in the evolution of the text of the Hebrew Bible, we may have two options. First, the text may be a corruption of the consonants we know in the so-called Masoretic Text. In favor of this option is the observation that one can imagine that “Gerizim” was written mistakenly for “Ebal.” Thus, the most difficult reading would be Ebal, and some scribe knowing the *Tendenzen* of Deuteronomy changed the name of the sacred mountain to Gerizim, the Mount of Blessing.

The second option is to assume that this fragment preserves the original reading. Thus, some scribe changed “Ebal” to “Gerizim.” Not knowing the newly recovered fragment shown earlier but well aware of the Old Greek and Old Latin readings as well as the MT, Magnar Kartveit states: “The conclusion is that the ‘Gerizim’ in Deut. 27:4 is older than the reading ‘Ebal’ of the MT.”<sup>15</sup>

In exploring these options, two categories should be distinguished: fragments of the Samaritan Pentateuch and fragments of manuscripts that preserve Samaritan readings (and may be pre-Samaritan). One should distinguish between a copy of the Samaritan Pentateuch and old readings (known in the Samaritan Pentateuch and reflected often in the LXX and elsewhere) that appear in pre-70 Hebrew scrolls. Hence, “Proto-Samaritan Texts” should be defined as manuscripts preserving textual traditions that are not caused by Samaritan editing and appear not only in the Samaritan Pentateuch but also in some Qumran biblical manuscripts, namely 4QpaleoExod<sup>m</sup>;<sup>16</sup> 4QNum<sup>b</sup>;<sup>17</sup> 4Q158; and 4Q364.<sup>18</sup> These manuscripts are not portions of the Samaritan Pentateuch, because they do not contain the Samaritan redactional features of the Pentateuch.

The study of the transmission of the Pentateuch indicates that Samaritans and other early Jews shared an early stage of traditions and Scripture. We should keep in

12. Pliny must not have known the meaning of the *nomen proprium*, since he adds “mons.”

13. Shemaryahu Talmon, *Hebrew Fragments from Masada*, vol. 6 of *Masada: The Yigael Yadin Excavations 1963-1965: Final Reports* (Jerusalem: Israel Exploration Society, 1999), 146.

14. See Reinhard Pummer, “Αργαρίζιν: A Criterion for Samaritan Provenance?” *Journal for the Study of Judaism* 18 (1987): 18-25. I am grateful to Jan Dušek for drawing my attention to this important publication by one of the leading scholars on the Samaritans.

15. Magnar Kartveit, *The Origins of the Samaritans* (Supplements to *Vetus Testamentum* 128; Leiden: Brill, 2009), 305.

16. See Judith E. Sanderson, *An Exodus Scroll from Qumran: 4QpaleoExod<sup>m</sup> and the Samaritan Tradition* (Harvard Semitic Studies 30; Atlanta: Scholars, 1986); and Patrick W. Skehan, Eugene Ulrich, and Sanderson, with P. J. Parsons, *Qumran Cave 4: IV, Palaeo-Hebrew and Greek Biblical Manuscripts* (Discoveries in the Judaean Desert 9; Oxford: Clarendon, 1992), 53-130.

17. See Nathan Jastram in Ulrich, Cross, et al., DJD 12, 205-67. Also see Jastram, “A Comparison of Two ‘Proto-Samaritan’ Texts from Qumran: 4QpaleoExod<sup>m</sup> and 4QNum<sup>b</sup>,” *Dead Sea Discoveries* 5 (1998): 264-89.

18. I am grateful to Jan Dušek for helping me refine this aspect of my research. Most likely 4QDeut<sup>n</sup> is not to be included among the Proto-Samaritan Texts, because the method of interpolation differs from that in the SP. See Elizabeth Owen, “4QDeut<sup>n</sup>: A Pre-Samaritan Text?” *Dead Sea Discoveries* 4 (1997): 162-78.

focus the possibility that a manuscript with a reading found in the Samaritan Pentateuch may not be the result of editing by Samaritans; it may represent an early reading. Thus, the MT and other related text types may represent redactions by others, notably Jews in Judea, especially after the burning of the Samaritan “altar” by John Hyrcanus in the late second century B.C.E.

For at least fifty years, scholars have perceived that before 70 C.E. copying scribes did not consider the Hebrew text of Scripture to be unalterable, because the text’s consonantal form was still fluid.<sup>19</sup> Copying scribes altered the text for numerous reasons, sometimes to restore the meaning that was assumed to have been lost or to remove possibilities of misunderstanding. They sought to serve the circle of Jews for whom the copy was intended. I suggest that our fragment preserves the original reading and indicates that the MT and related textual traditions reflect alterations.

This Preface to the English translation of the Samaritan Pentateuch assists us in discerning what the Samaritan Pentateuch is and how it is related to the search for the origins of the earliest texts of the Pentateuch. The Samaritan Pentateuch is early and makes it clear that there was a relation between the Samaritans and the Jews in Judea (and Galilee). Sometimes scholars will be impressed with how similar the versions of the Pentateuch are. At other times, scholars will be impressed by the different readings between the Samaritan Pentateuch and the MT. After discerning these different readings, scholars can more fruitfully discuss how to recognize “a variant.” Sometimes they will be in the MT which was edited over time.

In 1616, Pietro della Valle rediscovered the Samaritan Hebrew version of the Pentateuch; it was known often through the Paris Polyglot of 1632. The use of the Samaritan Pentateuch, however, was too often used theologically to prove the superiority of the Septuagint when agreeing with the Samaritan Pentateuch, since the Septuagint was too often defined as the Scripture of dominant Christianity. Now with Benyamim Tsedaka’s and Sharon Sullivan’s *The Israelite Samaritan Version of the Torah*, scholars have not only a translation of the “Israelite Samaritan Text”; they also have the “Jewish Masoretic Text” in parallel columns. The differences between the two text types are clarified by different readings placed in bold script. Thus all can see how similar, and at times dissimilar, are the early versions of the Pentateuch. Now, scholars can examine the Samaritan Pentateuch and be able to consider its witness to the history of the evolution of the texts of the Pentateuch. All will be on a learning-curve as we seek to focus on ancient traditions and later additions in the Samaritan Pentateuch, a major witness to the beginnings of Scripture.

19. Again, I am grateful to Jan Dušek. See Owen, “4QDeut<sup>n</sup>.”

# *The First English Translation of the Israelite Samaritan Torah*

BENYAMIM TSEDAKA

## HISTORY OF THE RESEARCH

The Israelite Samaritans sanctify only the Five Books of the Pentateuch. This version of the Pentateuch, in the hands of the Israelite Samaritans, differs from the Jewish Masoretic Text with approximately six thousand differentiations, almost half due to different orthography of the written words, which is insignificant in most cases as related to the translation from Hebrew to English.

The principal differences pertain to the chosen place for the dwelling of the Almighty's Name. It is written in twenty-two verses in the book of Deuteronomy in the Israelite Samaritan Version: "In the place that the Almighty **has chosen**," whereas in the Jewish Masoretic Version it is written in the parallel verses: "In the place that the Almighty **will choose**."

The Israelite Samaritans claim that the chosen place had already been chosen at the time of the Pentateuch, and therefore the past tense form "**has chosen**" represents Mount Gerizim, the only mountain in the land of Israel sanctified in the Pentateuch to offer the blessings upon it (Deut. 11:29). It was on Mount Gerizim that Abraham and Jacob built altars. Opposed to the Samaritans, the Jews claim that the chosen place was selected and announced in the period of the Davidic and Solomonic kingdom (1000-930 B.C.E.), and therefore the form written in future tense "**will choose**" refers to the Temple Mount in Jerusalem.

There are several passages throughout the two versions of Torah (SP = Samaritan Pentateuch and MT = Jewish Masoretic Text) in which text is present in one version that is not present in the other. In the tenth commandment of the Samaritan Pentateuch (Exod. 20:14; Deut. 5:18) is the command to build the altar on Mount Gerizim. This commandment is missing in the Jewish Masoretic Text. However, in order to complete the number of the commandments to ten, the Jews made the opening words, "I am the Lord your God . . .," the first commandment, although these words contain no command but rather words of introduction or presentation. The second commandment in the Jewish Masoretic Text is the first commandment in the Israelite Samaritan Pentateuch, "You shall have no other gods . . ."

There is no doubt that this distinct version of the Israelite Samaritan Torah originated during the most ancient period of the people of Israel. The historian Josephus Flavius in his book *the Antiquity of the Jews* (book 13, lines 74-79) tells about a debate during the second century B.C.E. in the city of Alexandria, Egypt, between Jewish and Samaritan sages regarding the preeminence of each respective Pentateuch, and especially about the original holiness of their most sacred place, the Temple Mount in Jerusalem for the Jews and Mount Gerizim in the region of Samaria for the Israelite Samaritans.

This debate happened before Ptolemy Philomater VI (181-145 B.C.E.) the king of Egypt. It is not surprising that Samaritan sources describe the outcome of the debate as a victory for the Samaritans, whereas Jewish sources and Josephus marked it as a victory for the Jews. Samaritan Chronicles date the first debate to the time of Darius II, king of Persia, in the sixth century B.C.E. The Jewish sage, Rabbi Eleazer, continued the uninterrupted debate about the authenticity of different texts, complaining that the Samaritans had forged the Torah. Joint claims of forging the Torah are found in both Jewish and Samaritan community sources chronicling their history in ancient times.

In actuality, the two versions represent two different groups of people. The old polemic between Jews and Samaritans eventually subsided for hundreds of years, due to the separation between the two communities. In the seventeenth century the arena of the debate shifted to conflict between Catholic and Protestant theologians, when in 1616 C.E. the famous Italian traveler Pietro de la Valla succeeded in obtaining a number of ancient Samaritan manuscripts from the last Samaritans of the community in Damascus and delivered the manuscripts to Europe. Among them were the Samaritan Hebrew version of Torah, which was later designated Sam V1, and the Samaritan Aramaic translation of the Torah, Sam V2, placed in the Barberini Collection of the Vatican Library. The texts were incorporated in two polyglots, the first of Guy Michel Le Jay (Paris, 1632) and the corrected one of Brian Walton (Oxford, 1653-57).

The reappearance of the Samaritan Pentateuch in such a publication was like the rediscovery of a special text, and it renewed the debate about which of the two versions, Jewish Masoretic or Samaritan, was more authentic and closer to the original text of what is called the Torah of Moses. At that time the Catholic theologians, led by Jean Morin in 1631, supported the Samaritan version, and the Protestants, led by Johann Heinrich Hottinger in 1644, supported the Jewish Masoretic version.

The views regarding the origin of the SP are as numerous as the many scholars who have expressed them. In 1815, Wilhelm Gesenius, upon the analysis of the variants in each of the two versions, concluded that, far from preserving the original text of the Pentateuch, the SP version was an inferior recension, slightly divergent from the Jewish Textus Receptus.<sup>1</sup> However, after the discovery of the Cairo Geniza, in which were found Jewish manuscripts that were not punctuated following the Tiberian system, a revaluation of the SP arose. For example, in 1948 Gillis Gerleman wrote that the Samaritan Pentateuch is a pre-Christian vulgar version that was in circulation before the Jews established the Jewish Masoretic version in the academy of Yavneh.<sup>2</sup> In 1951 Shemaryahu Talmon rejected this opinion, claiming that the Samaritan Pentateuch was originally Jewish, with the special modifications adjusted to the Samaritan faith.<sup>3</sup> Recently, in conversation<sup>4</sup> with Michael Corinaldi that took place in October 2008, following his massive comparative research of the text of the Torah from Qumran along with the new discovery (see below) of Deut. 27:4-6, Talmon

1. Raphael Weiss, *Studies in the Text and Language of the Bible* (Jerusalem: Magnes, 1981), 63-199.

2. Gillis Gerleman, *Synoptic Studies in the Old Testament*, Lunds universitet Årsskrift N.F. 44/5 (1948): 1-36.

3. Shemaryahu Talmon, "Observations on the Study of the Samaritan Pentateuch Version," *Tarbiz* 22 (1951): 124-28 (Hebrew).

4. See Michael Corinaldi, "Mount Gerizim the Chosen Place," A.B. — *The Samaritan News* 1026-27 (January 2009).



changed his view of the SP to accept the necessity of giving the same respect to the SP and MT.

The discovery of the Dead Sea Scrolls renewed the debate among scholars, due to the fact that in Qumran Cave 4 were discovered ancient fragments identical in textual structure to the Samaritan Pentateuch, especially many fragments of the book of Exodus. As well, many fragments were identical with the version of the Greek Septuagint, the "Translation of the Seventy." Patrick W. Skehan published a small number of these texts in 1955,<sup>5</sup> and they have recently become more extensively available.<sup>6</sup> Skehan concluded that the LXX, the Samaritan version, and these Dead Sea Scrolls fragments were crystallized during the Hellenistic period, whereas the Jewish Masoretic version took form earlier in the Persian period.

In 1964, Frank Cross suggested the different versions should be based upon the geographical division: the Jewish version, the product of a Babylonian text; the Samaritan version and fragments from Qumran, from the land of Israel; and the Septuagint, from Egypt.<sup>7</sup> Other scholars have supported the idea of the existence of a "Popular Text" and an "Official Text."

In 1959, E. Y. Kutscher concluded that the *Isaiah Scroll* from Qumran (displayed today in the Shrine of the Book in the Israel Museum in Jerusalem), the Septuagint, and the Samaritan Pentateuch have a common tendency to smooth away textual difficulties, and in this they are different from the Official Text. In Kutscher's opinion the Samaritan Pentateuch represents a Popular Text, whereas the Masoretic Text is the offshoot of the Official Text.<sup>8</sup> In this view Kutscher repeated the 1876 position of Abraham Geiger that the Samaritan version is a revised Jewish Text made for the sake of popularization.<sup>9</sup> J. T. Milik came to a similar conclusion after the discovery of the Dead Sea Scrolls.<sup>10</sup> Cyrus H. Gordon preferred the Samaritan version over the Jewish version in regard to the "Chosen Place."<sup>11</sup>

Emanuel Tov, in 1985, emphasized the harmonization of the Samaritan text with the Jewish text from Qumran.<sup>12</sup> Alan Crown considers the recension of the Samaritan text to be from a later period, the time of the Samaritan hero Babba Rabba, whom he dates to the third century C.E.<sup>13</sup>

The difficulty in arriving at a mutual conclusion, in the opinion of this author,

5. Patrick W. Skehan, "Exodus in the Samaritan Recension from Qumran," *Journal of Biblical Studies* 74 (1955): 182-87.

6. Martin Abegg, Jr., Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible* (San Francisco: HarperSanFrancisco, 1999).

7. Frank M. Cross, "The History of the Biblical Text in the Light of the Discoveries in the Judaean Desert," *Harvard Theological Review* 57 (1964): 281-99.

8. E. Y. Kutscher, *The Language and Linguistic Background of the Isaiah Scroll* (Jerusalem: Magnes, 1959 [Hebrew]; rev. ed., *Studies on the Texts of the Desert of Judah* 6; Leiden: Brill, 1974).

9. See Abraham Geiger, "Der Samaritanische Pentateuch," in *Nachgelassene Schriften* 4 (Berlin: Gershel, 1876).

10. J. T. Milik, "Note sui Manoscritti di 'Ain Feshka'," *Biblica* 31 (1950): 204-25.

11. Cyrus H. Gordon and Gary A. Rendsburg, *The Bible and the Ancient Near East* (4th ed.; New York: Norton, 1997).

12. Emanuel Tov, "The Nature and Background of Harmonizations in Biblical MSS," *Journal for the Study of the Old Testament* 31 (1985): 3-29.

13. Alan D. Crown, *Samaritan Scribes and Manuscripts* (Texts and Studies in Ancient Judaism 80; Tübingen: Mohr Siebeck, 2001), 11.

stems from the fact that some scholars have emphasized the linguistic aspects of the two versions, without the historical and archaeological insights. Others have emphasized the historical side, without analyzing the linguistic matters. The remainder have emphasized the archaeological findings, without the historical insight. Only integration of the three will make it possible to receive a complete picture of the development of the two versions in discussion.

It is noteworthy that recent excavations of the sacred precinct on Mount Gerizim led by Yitzhak Magen uncovered a large library of more than five hundred stone inscriptions, written mostly in Aramaic script (and the rest in Paleo-Hebrew, of which most are identical with the so-called "Samaritan Hebrew"), Samaritan Hebrew, and Greek. It should be clarified that the script that scholars have called "Samaritan Hebrew" and what was identified as "Jewish Hebrew," first by Frank M. Cross, with Yosef Naveh following him,<sup>14</sup> were in everyday use by Jews and Samaritans until at least the first century C.E., as discovered in Qumran and also recently on Mount Gerizim. According to Naveh, during the first century C.E. Samaritans and Jews were divided in the use of scripts. The Samaritans continued to use the ancient Hebrew and the Jews adopted the Aramaic script, from which developed the script called "Jewish Hebrew."

Tov, a brilliant scholar of the Dead Sea Scrolls, ascertained that three different texts of the Pentateuch were discovered at Qumran: a Proto-Jewish, a Proto-Samaritan, and an independent text. He suggested that part of the fragments were delivered to Qumran by Jews who preferred isolated life in the desert over life in the big cities, and part were written by them in the desert. It should be pointed out that all of the Dead Sea Scrolls were copied or written by Jews. Undoubtedly, this demonstrates that the general structure of the text, the so-called Samaritan version, was not a special version but was in use by Jews as well. Previously some scholars claimed that Samaritan sages harmonized the text in the books of Exodus, Numbers, and Deuteronomy, yet this proved to be meaningless since the same texts were found in Qumran.

Some scholars claimed that the Samaritan sages made additions to the original text, or edited it to conform it to their particular faith. However, the same claim could be applied to the Jewish version as edited and crystallized so as to adjust it to the Jewish faith, as in the case of "will choose" replacing "has chosen" or in the case of Deut. 27:4-6, "Mount Ebal" replacing "Mount Gerizim." In general, it can be said that any claim against either of the two groups as having changed the original text should be postponed until discovery of the original text. The fact is that at present we have before our very eyes not only the two main Hebrew versions of the Torah, but other versions in original form and in translation, including the independent text of the Pentateuch (of which many pericopes were found in Qumran) mentioned in detail by Tov.<sup>15</sup> These two contradictory claims should be rejected, because clearly the two texts represent two different traditions around different chosen places. The reader should be aware that the two versions represent two distinct traditions that were developed directly from the ancient Israelite religion and text.

Evidence for this can be seen in the primary difference regarding the "Chosen Place." In each instance that the Samaritan text mentions the chosen place, it is as "the place the Almighty *has chosen*," whereas in the parallel Jewish Masoretic Text it is writ-

14. Yosef Naveh, *Al heres ve-gome (On Sherd and Papyrus)* (Jerusalem: Magnes, 1992), 11-36 (Hebrew).

15. Tov, "The Nature and Background of Harmonizations," 3.

ten “the place that the Almighty *will* choose.” These two texts reflect the development of the two different sacred places of the two communities, the Samaritans as descendants of the northern Israelites in the kingdom of Israel and the Jews as descendants of the southern Israelites in the kingdom of Judea. It is obvious how the northern tradition would base its claim to “the place that the Almighty has chosen” because Mount Gerizim’s holiness was already mentioned in the Pentateuch as the place to offer the blessing (Deut. 11:29); just as obvious, “the place that the Almighty will choose” is understood clearly because the holiness of the Temple Mount in Jerusalem derives from a period later than the time of the Pentateuch, during the united kingdom of David and Solomon. This explains why in the Jewish text it is written “will choose” in future tense. Nevertheless, fingerprints of ancient editing of the two versions may be found by comparison of different texts of the Pentateuch.

For example, in the Jewish Masoretic Text it is written in Deuteronomy 27 that an altar to the Almighty should be built on Mount Ebal, which was declared as the mountain from which the cursing will be proclaimed, raising suspicion of intentional editing. However, in the Samaritan version it is written “on Mount Gerizim.” In this regard, the intentional editing is claimed by some scholars as an attempt to taunt the Samaritans. The citation “on Mount Gerizim” is not unique to the Samaritan version, but also appears in some non-Samaritan ancient translations of the Pentateuch. In July 2008, James Charlesworth published an unknown fragment,<sup>16</sup> said to be taken from Cave 4 at Qumran, of Deut. 27:4-6, commanding the building of an altar to the Almighty “on Mount Gerizim” — as one word, בהרגריים, spelling the name of the mount in seven letters, הרגרזים. This is an incredible discovery that should be examined carefully. The fragment has been examined and found to be authentic.

This new discovery from Qumran, and the fact that the same reading for Deut. 27:4-6 occurs also in Vetus Latina as well as in the Samariticon, the Greek translation of the Samaritan Pentateuch, leads the translator to suggest that “in Mount Gerizim” should no longer be considered a “Samaritan correction” but should be regarded as an original Israelite text, dating many hundreds of years before the rise of the Jewish-Samaritan polemics of the Second Temple period.

Regarding the close relationship between the Samaritan Pentateuch and some of the Dead Sea Scrolls, Martin Abegg explains that the 4QpaleoExod(m) reading of Exod. 6:25 is “the most extensive witness to the book of Exodus. Besides being written in Paleo Hebrew, it is important because it introduces passages from Numbers and Deuteronomy. Before the discovery of the Dead Sea Scrolls, we had known this practice only from the later manuscripts of the Samaritan Pentateuch. 4QpaleoExod(m) thus forms an early witness to the form of the Bible that was later adopted by the Samaritan community.”<sup>17</sup>

Abegg, Flint, and Ulrich are not alone in their conclusion that the Israelite Samaritans adopted a Jewish text and adapted it accordingly. Numerous scholars preceded them with the same theory that the Samaritan Torah was taken from a Jewish source text. Such a conclusion suggests that the Israelite Samaritans were not originally Israelite, but rather foreigners who found an already existing text of the Torah and then adopted it as their own, changing it to fit their beliefs.

16. James H. Charlesworth, “An Unknown Fragment of Deuteronomy,” <http://ijco.org/?categoryid=28682>.

17. Abegg, Flint, and Ulrich, *The Dead Sea Scrolls Bible*, 33.

However, the historical development and the most acceptable conclusion of research into the history of the people of Israel whom we call Israelite Samaritans is that they are indeed Israelites — descendants of the Israelite people who lived in the northern kingdom of Israel, and among them some small groups whose ancestors were non-Israelites brought there by the Assyrians and eventually converted to the majority ideology of the Israelites. This does not alter the authentic northern Israelite tradition, because the majority of the people of Israel that remained in the north after the Assyrian and Babylonian conquests continued to live according to the fundamental commandments of the Five Books of Moses.

In the twentieth century, new excavations were conducted following the archaeological surveys of the late 1960s and early 1980s. This brought to light vast rural settlements and Israelite cities from long after the Assyrian destructions. This demonstrates a continuous existence of the majority of the Israelites who remained to cultivate their lands after the Assyrian destruction.

The claim that the non-Israelites who were brought in by the Assyrians influenced the ancient traditions and beliefs of the northern Israelites should be discarded, because the same claim can be made about the Jews as descendants of the southern Israelites during the third and second centuries B.C.E. It could be said that most of the foreign groups in the area, especially the Edomites, influenced the southern Israelite Jewish traditions and beliefs. In the same way, we must disregard the claim that the authenticity of the Jewish tradition was influenced by those foreigners who converted to Judaism. The fact that there is a close relationship between the SP, DSS, and LXX allows for the possibility that there was more than one text of the Torah, some of them related to the southern tradition and some related to the northern tradition.

Reinforcing the distinctiveness of the text of the SP, Stefan Schorch in his July 2008 lecture to the Sixth International Congress of Samaritan Studies in Papa, Hungary argued in favor of regarding Deuteronomy 11–12 as a single unit.<sup>18</sup> In this view, the commandment to offer the blessing on Mount Gerizim (Deut. 11:29) should be understood as an integral part of chapter 12, concentrating on the necessity of God's chosen place. Schorch claimed that it does not leave any doubt that **"has chosen"** is the original text and the place God **"has chosen"** mentioned initially is Mount Gerizim.

Schorch even claimed that the book of Deuteronomy with its original wording, as in the SP, was commonly accepted in the kingdom of Israel but rejected by the kingdom of Judah. Then later it was accepted (or as claimed "rediscovered," 2 Kgs. 22:8–23:15) also by the southern kingdom after changes were made in the text to conform to the belief in the primacy of the Temple Mount in Jerusalem as the chosen place. Following this claim, the replacement of **"has chosen"** with **"will choose"** dated to the seventh century B.C.E.

The vast array of views regarding the ancestry of the Pentateuch, and the evidence of so many variants in the Hebrew texts and their translations, make it impossible for biblical critics to determine or reconstruct the most original text (the first or "original" text) that produced the different versions of the Pentateuch: the Dead Sea Scrolls, the Jewish Masoretic Text, the Israelite Samaritan text, and the LXX translation. The main question that should be asked is, which of all these aforementioned texts is the closest one to the "original" text? We need a clear response to this question.

18. In *Samaria, Samaritans, Samaritans: Studies on Bible, History and Linguistics*, ed. József Zsengellér (Studia Samaritana 6; Berlin: de Gruyter, 2011).

## **HISTORICAL AND BIBLICAL RESEARCH**

In general, historical research on the people of Israel considers the Samaritans to be a sect that departed from Judaism in the Second Temple period (538 B.C.E.–70 C.E.) and during this period adopted a version of the Pentateuch with a characteristic structure different from the Jewish Masoretic Text of the Pentateuch. This widespread view is derived from a patronizing attitude in biblical research that sees Judaism paternally to Samaritanism.

The discovery of the Dead Sea Scrolls in the Desert of Judea, especially many of the scrolls found in Qumran Cave 4, revealed Pentateuch scrolls that were copied by Jews during the last two centuries B.C.E. and the first century C.E.

Large portions of these scrolls are close to the text of the Israelite Samaritan version of the Pentateuch and differ from the Jewish Masoretic Text. This leads to the conclusion, drawing upon the main theories of Pentateuch textual research, that in ancient times there were different versions of the Pentateuch, some of them copied in and delivered from the north of Israel, the original place of the Israelite Samaritans and their Pentateuch, and some copied in the south of Israel, leading to the formation of the Jewish Masoretic Text of the Pentateuch.

Therefore, the main difference between Judaism and Samaritanism is the chosen sacred place: the Temple Mount in Judaism and Mount Gerizim in Samaritanism. This difference stemmed from the geographical origins of the two groups that became two distinct nations. The Temple Mount is located in the heart of the region of Judea — the foundation of Jewish culture; after the name of the region of Judea this group was then called Jews. Mount Gerizim is located in the heart of the region of Samaria, the base for Israelite Samaritan culture; from the name of the region of Samaria these people were then called Samaritans.

The Scriptures leave no doubt that the “Mount Gerizim tradition” is earlier than the “Jerusalem Temple Mount tradition.” Jerusalem is never mentioned in the Pentateuch, but is first mentioned as an Israelite cult center at the time of David and Solomon, kings of the united kingdom of Israel (tenth century B.C.E.) three to four hundred years after the exodus from Egypt. By contrast, Shechem and Mount Gerizim are mentioned more than once in the Pentateuch as well as in the books of Joshua and Judges in regard to a Hebrew and Israelite cultic place. Abraham established the first Hebrew altar at the “Place of Shechem,” and the tribes of Israel were commanded to offer the blessing on Mount Gerizim. Moreover, Joshua renewed the Sinai covenant in Shechem on the slopes of Mount Gerizim.

These facts disprove the misconception that the SP emphasized the “Mount Gerizim tradition” with the intention of differing and departing from the later Jerusalem Temple tradition of the MT “**will choose.**” Therefore, in the opinion of the author of this edition, there is no greater mistake than considering the Israelite Samaritans as another sect that departed from the main Jewish stream.

In the formative stage of Judaism in the Second Temple period, there were many sects such as the Pharisees, Sadducees, and Boethusians; however, none of these sects was similar in structure, nature, and characteristics to the Israelite Samaritans.

The Israelite Samaritans, descendants of the Israelites who lived in the kingdom of Israel in the north of the land of Israel, were characterized by their own territory, the land of Samaria, and spread in great number to the shore plain in the north and the south, ruled by governors and kings, activating armies that rebelled against for-

sign rulers, and living a way of life based solely on the pentateuchal commandments. In the Byzantine period (295-634 C.E.) there were at least nine sects that departed from the main Israelite Samaritan stream and were generally called Dositheans. Some of them even survived till the end of the tenth century C.E.

If this meant that the Israelite Samaritans were part of Judaism, they surely would have consecrated other books and scrolls along with the Pentateuch, as the Jews have done. However, the Moses Pentateuch remains the sole sacred book of the Israelite Samaritans to this very day.

In contrast, historical research shows so-called "Normative Judaism" to be a development of one of the leading sects of Judaism at its beginning — the Pharisees, and this was on account of their rejecting the other sects. This development left only the two main streams of Judaism: the Jewish Karaites, who accepted the whole Bible and rejected the whole of literature written after, and the Jewish rabbinate, who adopted and consecrated the Bible, the Mishnah, and Talmud (the Oral Torah).

### SUGGESTIONS

It is misleading to relate any of the aforementioned texts to a specific geographical area. Most past and present scholars have reached their conclusions based on the texts and variants. Most of them are not involved with the daily reading of the Pentateuch and so are indifferent to the Samaritan version's not being canonized and even now still open to occasional slight changes through its transmission by Samaritan readers and scribes from generation to generation. In 1542 the Jewish Masoretic Text was approved in its final form, the Ben-Hayyim edition, superseding all previous editions and preserving them only for critical research.

Noisy discussions among members regarding pronunciations, spellings, and particular words in the Torah take place almost weekly in the Samaritan community. Even today, after the Samaritans have for the last fifty years printed their Pentateuch in ancient Hebrew script, in many editions and by different publishers, for the use of Samaritan readers, in any edition the reader may find slight differences in spelling of a few words or punctuation.

This situation is not a product of modern times, but is the result of an unbroken process in the delivery of the Torah reading from one generation of scribes to the next, and from one generation of readers to the next. This process has created the variants among the current texts of the Torah. Hence, we should conclude that in ancient times there were at least two "original" texts: one written for the highly learned minority at the official level of Israelite society including the priests, teachers, and tribal and household leaders, and one taught to the majority of the Israelite people in the tongue that everyone understood. In these texts the poetic elements, proverbs, and parables were maintained in high standard language, preserving their respected value, with the prose in more simple language. It is important to keep in mind that most of the Israelites did not attain a high standard of education and high-level language.

Until the Pentateuch began to be written down, the old stories of the first ancestors were preserved in the simple Hebrew language the majority of Israelites could understand. The first exile of the people of Israel was not in Babylon, nor Madai, nor Assyria, but in Egypt after Jacob and his successors went down there to live with Joseph in the period of exile that lasted 215 years according to the Samaritans and 430 years

according to the Jews. In Egypt, the Levites taught these stories to the Israelites in the language they could easily grasp before returning to their hard work: the stories of Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel, the offering of Isaac, the days of Jacob with Laban, the selling of Joseph, and how Joseph changed positions from being a prisoner to being the sub-king of Egypt. After the time of Moses the Pentateuch was put into written form and became the book of commandments and stories in which all the people of Israel took great pride as their most holy book, the book of the Almighty that they believed to be written first by Moses.

The use of simple style in writing the Pentateuch explains the repeated stories in the book of Genesis, the harmonization in the books of Exodus and Numbers in relation to the book of Deuteronomy, the repeated passages in Exodus in which Moses and Aaron reported to Pharaoh the words they were instructed to convey, and other phenomena. This still left room for commentary, known in later periods as “the Tradition.” Jews call this tradition the oral Torah. Among the Samaritans the Law is also transmitted orally from generation to generation, yet always controlled by the Israelite Samaritan high priesthood according to the commandment in Deuteronomy to consult with the high priests at all times in any case of contention (Deut. 17:8-12).

This suggests that most likely the text of the Pentateuch was originally composed in simple, common language, as in the SP, LXX, and some DSS manuscripts, and that in later periods some of the texts incorporated more sophisticated forms, shortened and re-edited as they appear in the MT. No scholar has the illusion that in the ancient periods the Israelite people spoke at the level of the books of the Prophets, Isaiah, Jeremiah, Ezekiel, the Psalms, Proverbs, and Job. No doubt these books found in the Wisdom literature were created by the Jewish editors during the early Second Temple period.

## **SP AND MT — WHICH IS THE EARLIER TEXT?**

This leads the author of this translation to come to a conclusion regarding the question of which of the two texts is the earlier, or the closer to the unknown “original text.”

Raphael Weiss, the brilliant scholar of the relation between the LXX Greek translation of the Pentateuch and the SP, discovered, after relentless counting, that in 1,900 differences of the LXX from the MT the text of the LXX is identical with the SP.<sup>19</sup> There are some 6,000 differences between the SP and MT, approximately 50 percent of them orthographic, so it remains that the 1,900 differences between LXX and MT are in the actual text and style of the writing. This means that the LXX is much closer to the SP than to the MT.

This leads to the conclusion that the translators of the LXX had before them, among many of the most ancient manuscripts of the Pentateuch up until their time (the third century B.C.E.), texts that were closer in content to the SP and were likely similar to those found in Qumran Cave 4, written in the same script that Jewish writers called “Samaritan Hebrew.” Scholars call these manuscripts “Proto-Samaritan” or “Pseudo-Samaritan.” These texts from Qumran, and undoubtedly the earlier texts

19. Raphael Weiss, *Studies in the Text and Language of the Bible* (Jerusalem: Magnes, Hebrew University, 1981), 63-189 (Hebrew).

## WHO HAS CHANGED?

Scholars conclude that the Israelite Samaritan pronunciation of Hebrew has not changed since the Second Temple period, and likewise the cantillation of their vocalizations remains unique. The Samaritans have maintained the Passover sacrifice without change since the time of the exodus, beginning their calendar in the Spring as specified in the Pentateuch (Exod. 12:2). They have made their pilgrimages for the three main festivals to Mount Gerizim without change since ancient times. They enter their synagogue barefoot, as instructed in the Torah (Exod. 3:5), covering their heads while entering the holy place, wearing special clothes on their Sabbaths — as since ancient times. They write in a form of ancient Hebrew script, as found in some of the Dead Sea Scrolls. They keep the laws of impurity and have done so since ancient times, insisting on total separation of the husband from his wife when she is impure.

These facts lead to the next question in regard to the two versions of the Torah: If indeed the Samaritans have never changed most of the original customs throughout the ages, did they preserve the ancient text better than other Israelite groups who have altered most of their customs?

## LINGUISTIC EVIDENCES

Let us learn from the conclusions of the greatest Samaritan studies scholar of our times regarding how the Israelite Samaritans preserved the pronunciation of Hebrew and Aramaic in their reading of Torah and ancient prayers. Zeev Ben-Hayyim (b. 1907) is former president of the Israel Academy of Hebrew Language.

According to Ben-Hayyim, the Hebrew that is heard today in the Samaritan reading of the Torah — and on its authority every Hebrew word written thereafter — derives its unbroken tradition from an ancient source in the history of spoken Hebrew. Logically, he writes, we must conclude that this represents a type of Hebrew which was spoken in the years prior to its fossilization as merely a sacred tongue.<sup>20</sup> Regarding its precise date, he concludes: “We are entitled to say, after detailed observation of the Samaritan Hebrew, that the Language of the Torah of the Samaritans has a close relationship to the Language of the Sages (‘Leshon Chachamim’), that it has to the ‘Language of the Torah’ of the Jews — Yet it is a language in its own right.”<sup>21</sup>

Ben-Hayyim’s conclusions leave no doubts in regard to the authenticity of the

20. See Alan D. Crown, *The Samaritans* (Tübingen: J. C. B. Mohr, 1989), 520.

21. Crown, *The Samaritans*, 523.



ancient Hebrew language read by the Israelite Samaritans today. From this we also have the implication of the Israelite Samaritans' insistence on preserving their unique traditions of the pronunciation of the different forms, despite occasional marginal influences from other neighboring languages, as Ben-Hayyim remarks.<sup>22</sup>

His pupil, Moshe Florentin of the Jewish Studies School of the University of Tel Aviv, supported this conclusion, writing that all scholars agree that the language derived from the Samaritan reading is a form from sources of Hebrew close to the time of the destruction of the Second Temple.<sup>23</sup>

## PREVIOUS EDITIONS OF THE SP

New editions of the Samaritan Pentateuch began to appear at the end of the eighteenth century. The first was by Benjamin Blayney, Oxford 1790, under the name *Pentateuchus Hebraeo-Samaritanus*. It was based on sixteen Samaritan manuscripts of the Torah that he had brought to Europe.

The second was by August Freiherrn von Gall who published in 1917 an eclectic edition based upon an impressive collection of numerous Samaritan manuscripts. However, he did not include the most famous manuscript called "The Book of Abisha," part of which (from the last chapters of Numbers to the end of Deuteronomy) was published by Federico Pérez Castro in Madrid, 1959.

The most impressive and useful edition of the SP is the edition of Zeev Ben-Hayyim using a phonetic form.<sup>24</sup> Ben Hayyim recorded the reading of the Torah read before him by the most prominent ten twentieth-century readers of the Israelite Samaritan community, ranging in age from thirty to fifty years old, five from Nablus and five from Holon. This edition presents the living oral tradition as pronounced by the Israelite Samaritans at the present time. Since its publication, this edition became an internal source for Samaritans who depend upon it in discussions of correct pronunciations.

Another edition, by Abraham Tal and based on Nablus manuscript number 6 (C), was published by the School of Jewish Studies at Tel Aviv University in 1994. The latest edition, which contains the Jewish and Samaritan versions, is based mainly on Tal's manuscript. *The Torah: Jewish and Samaritan Versions Compared* was edited and self-published by Mark Shoulson in 2008.

In 2010 a third publication of the comparative versions of SP and MT was published by Abraham Tal and Moshe Florentin (Tel Aviv University Press). The author of this book does not recommend this publication for use in research since an atypical manuscript that was copied in Damascus was chosen by the authors of this publication to represent the SP. It is not recommended for many other reasons including uncertain authorship of the text. It seems that this manuscript contains hundreds of

22. Crown, *The Samaritans*, 530.

23. Moshe Florentin, "Normative Decisions That Mold Languages: The Samaritans' and the Jews' Cases," in *Samaritan, Hebrew and Aramaic Studies: Presented to Professor Abraham Tal*, ed. Moshe Bar-Asher and Florentin (Jerusalem: Bialik Institute, 2005), 59-71.

24. See Zeev Ben-Hayyim, *The Literary and Oral Tradition of Hebrew and Aramaic amongst the Samaritans*, vol. 4 (Jerusalem: Academy of the Hebrew Language Press, 1977): *The Words of the Pentateuch*, 353-554; see "Dictionary and Locations of All Words to Their Roots and to Its Original Pronunciation," 5-305; "Dictionary of the Names," 315-49.

The Israelite Samaritans themselves have contributed several editions of the Torah in both ancient Samaritan Hebrew and Modern Hebrew script for the use of the Samaritans in their worship, as well as for scholars.

From 1961 to 1965, Abraham and Ratson Tsedaka published in Hebrew *The Five Books of the Torah, Jewish Version Parallel to the Samaritan Version*, emphasizing the differences between the two texts. The Samaritan text is based mainly on Nablus Synagogue manuscripts copied by Abu al-Barakat b. Ab-Zaotaa b. Ab-Nibosha Sarfata, in 595 H. = 1199 C.E. and 606 H. = 1210 C.E. It was compared to the Peretz Castro Edition of the Abisha Scroll. Zeev Ben-Hayyim wrote a positive introduction to this edition. Most of the scholarly discussion about the Samaritan version during the later part of the twentieth century is based on this edition.

Ratson b. Benyamim Tsedaka published two Torahs, which he copied in three columns — the original Hebrew text, a Samaritan Aramaic translation, and the Samaritan Arabic translation — in addition to verses and words in the Jewish text (MT) that differ from the Samaritan text (SP) (Holon, 1960). In 1982 he published for the first time a punctuated Torah that includes special forms for singing the verses, designed to help the Israelite Samaritan reader when the portion is read in the home following Sabbath morning prayer.

Abraham b. Yissaschar Marchiv published a monumental work of the original text (SP) with commentary on all verses, all in Samaritan Hebrew script. He included in his commentary all the special Samaritan traditions and understanding of the Torah words and events (Holon, 1980).

Israel Tsedaka published an excellent work utilizing computer fonts for the original text (SP), with all notes and punctuations including the ten signs for reading found in ancient Samaritan manuscripts. At present this is the most useful edition for teaching Torah reading to the next generation (Holon, 2000). In addition, Tsedaka published, from microfilm, manuscript V1 from the Vatican Library Barberini Collection, complete with fragments from Ms. 7562 in the British Library, both from the thirteenth century, presenting the SP along with its Arabic and Aramaic translations in three columns (Holon, 1965).

First to use computer fonts for Samaritan Hebrew was the Committee of the Samaritan Community in Holon, in 1989, in publication of the SP for the use of Samaritan readers. The latest to publish the SP for Samaritan readers is Chefetz b. Marchiv b. Shalah of Kiriath Luza, Mount Gerizim. This edition contains only the original text, based mainly on a fourteenth-century manuscript copied by Abisha b. Phinhas the Rabban (Mount Gerizim, 2000).

Copies of all these inside editions may be found in the collections of the Samaritan synagogues in Holon, Israel, and in Kiriath Luza, Mount Gerizim.

## THE FOUNDATION OF THIS TRANSLATION

The present project was developed by the author and translator, Benyamim Tsedaka, Co-head of A.B. — Institute of Samaritan Studies (since 1981), in honor of Yefet b. Avraham Tsedaka, the Head of the Samaritan Community in Israel (outside Nablus, 1928-1982), the Almighty will give him mercy; Co-editor of the weekly magazine “A. B. — The Samaritan News” (since 1969); co-founder and member of the Society of Samaritan Studies (SES) since its establishment in 1985 in Paris; and writer and publisher of many books and publications on Samaritan studies along with thousands of articles about the Samaritans.

For the first time in history we present the English translation of the Israelite Samaritan text of the Pentateuch (SP), parallel to the English translation of the Masoretic Text (MT) based on *The Holy Scriptures*, the 1917 Jewish Publication Society edition, in two columns emphasizing the differences between the two versions and explained by commentary in marginal notes by the author, emphasizing the most important differences from a Samaritan point of view (because the Jewish commentary is already widely known in the field of Biblical Studies). This was accomplished with the wonderful assistance of Ms. Sharon Sullivan, who did a great job of translation, editing, layout, and asking the right questions.

This translation is based on four ancient thirteenth century C.E. Samaritan msscripts of the Samaritan Pentateuch copied by Abu al-Barakat: two Mount Gerizim Synagogue manuscripts copied in 1199 and 1210 C.E., the third at the National Library, Jerusalem, copied in 1215 C.E., and the fourth manuscript, no. 751, at the Chester Beatty Library in Dublin, Ireland, copied in 1225 C.E. This translation is also based on the present oral reading of the Samaritans and the reading published by Zeev Ben-Hayyim in his phonetic edition.

## THE EDITION

The author of this edition of the English translation of the Israelite-Samaritan version considered it very important to preserve within the translation all original (transliterated) spellings of the pronunciation of the names of the Almighty, the proper names of males and females, tribes, families, households, nations, lands, mountains, valleys, rivers, brooks, kings, and other personalities mentioned in the Pentateuch, in order to provide the reader with a sense of the ancient pronunciation. Here is the first publication of this unique pronunciation, which differs from the Jewish-Hebrew pronunciation that has dominated the many existing translations of the Bible. The editor suggests that this form of pronunciation is earlier than the Jewish pronunciation. Note that this translation does not include all variations caused by different orthography of the forms in the two versions, because they do not significantly affect the meaning.

The marginal notes provide the special insights of the Samaritan sages regarding the main beliefs of the Samaritans along with commentary, with emphasis upon the differences between the two versions. The author has taken every effort to present all Samaritan sources regarding significant words and events in the Israelite Samaritan version of the Pentateuch. Again, Sharon Sullivan’s role in translating, editing, and layout of these notes has been very important in making this edition unique.

The primary intention of the author of this edition was to present the Israelite-

Samaritan version of the Pentateuch for the first time in English, the most widespread language among Bible readers throughout the world. No longer shall the Israelite-Samaritan version of the Pentateuch be available only to the ten million or so Hebrew readers and even fewer scholars, many of whom have been influenced by arguments that advocate the MT over other versions of the Pentateuch. Now through this translation the Israelite Samaritan version will be available for critical examination by scholars of many fields — Jewish studies, religious studies, Near Eastern and biblical studies, linguistics, and the disciplines of history, history of the ancient texts, biblical literature and folklore, and the philosophies of various faiths — as well as myriad English-speaking readers who thirst for the contributions of these studies, having not been previously exposed to one of the most ancient traditions of the Pentateuch.

### THE STRUCTURE OF THIS EDITION

This edition of the English translation of the Samaritan Pentateuch follows the structure of the Pentateuch read daily by the Israelite Samaritans and on Sabbaths and the great festivals. Like the MT, the SP is divided by books, portions, and passages. The Five Books of Moses in the SP are called by the following names:

- *In the Beginning* (traditional English name: *Genesis*)
- *And These Are the Names* (traditional English name: *Exodus*)
- *And He Called unto Moses* (traditional English name: *Leviticus*)
- *In the Desert of Sinai* (traditional English name: *Numbers*)
- *These Are the Words* (traditional English name: *Deuteronomy*)

Each book is divided by portions (SP Aalaak; MT Parashah; plural: SP Aalaakem; MT Parashot). The division of the SP portions differs from the MT division by names and different locations. This edition provides the portion names, revealing a tradition of reading that differs from the MT. The SP is divided into fifty-two portions that are read every Sabbath after morning prayer and repeated again at Sabbath noon prayer throughout the entire year (except Festival Sabbaths), from the first Sabbath after the eighth day of Succot till the last regular Sabbath before Succot. In a regular year of twelve lunar months, the Israelite Samaritans at various times combine two complete portions into a single reading in order to finish the reading of the whole Torah on time. In a leap year of thirteen lunar months a single portion is typically read on most Sabbaths. The division of the portions of the SP is similar in many cases to the Jewish division of portions as practiced in the region of Galilee during the late Second Temple and Roman periods.

In the SP each portion is further divided into passages of varying length. It is important to note that this division is particularly intended for the reading of the Torah by the Samaritans. In Jewish synagogues the MT is read from the scroll itself by one or two representatives of the congregation, with the rest of the congregation merely listening to the reading. However, in the SP reading, in order to provide opportunity to every Samaritan reader the congregation leaves the synagogue after Sabbath morning prayer and divides into small groups of five or more readers (usually no more than fifteen). They walk to the house of the eldest member of the group, and there in the living room they sit together in a circle and read the portion, passage by passage, with

each member slowly reading one passage using an ancient form of cantillation. When the reader finishes chanting the passage the rest of the members bless him or her for their fine reading. If the number of passages exceeds that of the participants, as is usually the case, then each round of the reading will be performed faster. Here the reading is from bound codices of the Samaritan Pentateuch, whereas in the synagogue the scrolls serve a ceremonial purpose, waved before the congregants for blessings.

In this English translation each portion is divided from the preceding and following portions by a special ornamental design created by Sharon Sullivan. Included in her drawing is “Yaashaaron” = “Israel,” in the ancient Hebrew script. It is taken from the verse “Inn kaa’El Yaashaaron” = “There is none like the El of Yaashaaron” (Deut. 33:26).



The division of the passages also serves the reading of the portion following the Sabbath noon prayer. The portion is then read in the synagogue by “right and left singing,” a simultaneous singing “in two voices” of different texts, which is unique to Israelite Samaritan music. The congregants are roughly divided into two groups, “rights” and “lefts,” according to their location in the synagogue. The “rights” start to sing the first passage, arriving at the middle of the passage just as the “lefts” start the second passage. When the “lefts” arrive at the middle of the second passage, the “rights” have already finished the first passage, pause momentarily, and then start the third passage. This is the order of chanting until the end of the portion. The priest or cantor always joins the singing of the “rights.”

Each of the 963 passages (*kissem*; singular *kissa*) of the SP is divided into verses. In the original text of both the MT and SP neither the passages nor the verses are numbered. This is never found in the SP, but does occur in the MT as the result of a later Christian numbering system implemented in the thirteenth century. However, to allow easier access to both translations we have followed the numbering of chapters and verses according to the MT (JPS version). Each *kissa* is divided from the previous and following passage by two asterisks (\*\*). When there is one asterisk within the *kissa* it marks a pause in the reading in which a special cantillation is inserted before continuing to chant or read.

## PHONETIC WRITING OF THE NAMES

In this edition we have endeavored to represent faithfully the original pronunciation of the ancient Hebrew names reflecting the special diacritics over the letters. This is depicted phonetically in the translation, showing the differences through the written form of the letters without diacritical signs or notation.

In order to distinguish between long *a* and short *a*, as between *qametz* and *patakh* in Modern Hebrew grammar (which is still pronounced by the Samaritans but almost lost by the majority of Jewish readers), we prefer to represent long *a* by a double *aa* (*aa* in the middle of the name or *Aa* at the beginning) as distinct from short *a*, which is rep-

resented by one *A* at the beginning of the word or *a* in the middle. For example: Aahreron, Yaardaan, Abbote, Qara.

The letter *bet* is always indicated as *b* and never pronounced as *v*. For example: Shabbema, Reh'ooben, Roobqaa, Aab'beela.

The letter *kaph* is represented by the letter *k*, and the letter *qoph* by *q*. For example: Qaabaarote Attaawwaa rather than Kishdem.

The letters *he*, *khet*, and *ayin* when located in the middle of a word or at the end of a name are represented by the letter *h*. However, when the original Hebrew form concludes with *he* or *khet* pronounced as a short *a* (*patakh*), we do not add the final *h* because its representation as *ah* would cause readers to pronounce the syllable as *aa* (*qametz*). For example: קָרָה = Qara, עֲבֵרְנָה = Ehbeerna, מֵאֲטָאָנָה = Maattaana, צָלָה = Saala, שָׁלָה = Shaala.

As a consonant, the letter *vav* in ancient Hebrew pronunciation sometimes sounds like double *w* (*ww*). For example: 'Awwet, Moowwaab, Oohwwaatem. Sometimes it is pronounced as *b* or double *b* (*bb*). For example: Libee, Ibbee. Sometimes it is pronounced as double *o* (*oo*). For example: Oonn, Oohr, Shehmoon, Oohree, Saaboohn. When used as a vowel, *vav* is pronounced as *u* and is represented by double *o* (*oo*) to avoid mispronunciation. For example: Ye'ooda, Reh'ooben, Shehmoon, Zehboolaan.

The letter *yod* when pronounced as *e* is represented by double *e* (*ee*). For example: Sharree, Behqee, Niftaalee. However, when it occurs at the beginning of a name it will be pronounced like the *y* sound. For example: Yaardaan, Yibbaaq, Yaaqob. When *yod* is doubled it is represented here by a double *y* (*yy*). For example: 'Ahyyaazaar, Eliyyaazaar.

When the letter *ayin* occurs at the beginning of a name it is written 'A. For example: 'Awwet, 'Azza, 'Aamraam, 'Azzeel.

The letter *peh* in ancient Hebrew is always soft, without the hard emphasis. For example: Feenahs, Feenaan, Fee Aa'eeraat. Sometimes it may be found as represented by *ph*, but mostly by simple *f*, and always so in the middle of a word. For example: Ifrem, Ifrone, 'Aahfaar. When doubled in the middle of a word the pronunciation of *peh* is represented by double *b* (*bb*). For example: Abbem, Mabbem.

The letter *tsadi* is represented by the letter *s*. For example: Saafoo, Seebbooraa, Saareedda. The letter *shin* is represented by the *sh* sound. For example: Ashkem, Aasher, Yaasheshaakaar. There is no letter *sin* in ancient Hebrew.

When the pronunciation of a consonant in the middle of a word is stressed, it is doubled to show the emphasis. For example: Aahreron, 'Azza, Arri, Moowwaab. Silent *e* is sometimes used to indicate a long vowel sound. For example: Lote in place of Lot. Also note that emphasis is placed upon the second to the last syllable in the pronunciation of multisyllabic names.

We have not used the international phonetic and punctuation system because only a few scholars are familiar with it. Rather, we have aimed to reach every interested reader, for effortless reading, and with utmost attention to correct pronunciation of each name.

Differences between the Jewish Masoretic Text and the Samaritan Pentateuch are easily distinguished in bold font. When text is present on one side (MT or SP) and not on the other, the use of dots indicates so. Every weekly portion (parashah) title is in italics, and concludes with an olive leaf icon.

**THE ISRAELITE SAMARITAN TEXT  
COMPARED WITH THE MASORETIC TEXT**





# *In the Beginning*

## GENESIS

### *Portion: In the Beginning*

#### 1

<sup>1</sup> In the beginning Eloowwem created the heavens and the earth.

<sup>2</sup> And the earth was formless and void, and darkness was over the surface of the deep. And the Spirit of Eloowwem was moving over the surface of the waters.

<sup>3</sup> And Eloowwem said, Let there be light. And there was light.

<sup>4</sup> And Eloowwem saw that the light was good. And Eloowwem separated the light from the darkness.

<sup>5</sup> And Eloowwem called the light day, and the darkness He called night. And there was evening and there was morning, one day.\*\*

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**EDITORS' NOTE:** Israelite Samaritan tradition distinguishes between angels and humans. In this tradition, the angels are considered as "living" and humans as "dead," in that angels are living forever and humans eventually die. At the foundation of the Israelite Samaritan belief in angels is the reasoning that the angels were created during the six days of creation (Gen. 1:26): "Let us make man in our image," in which humans are said to be made in the image of the angels, and not of the Almighty. Furthermore, the tradition is based on Genesis 2:1, and Deuteronomy 4:19 in which the angels are mentioned as the "army" of heaven. There is another tradition in Israelite Samaritan folklore that over the land of Israel were appointed 18,000 angels: 4,500 on each of the four corners. The Samaritan Sage, Marqeh, said that each character of the 22 Hebrew letters used in Torah is guarded with 22,000 angels. The Israelite Samaritan tradition of angels distinguishes between two groupings of angels. The first group are authorized to do good, and the second group are authorized to do harm. "Il Raa'ee" — The first angel in the first group is "Il Raa'ee," who showed

### *Portion: In the Beginning*

#### 1

<sup>1</sup> In the beginning Elohim created the heaven and the earth.

<sup>2</sup> Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Elohim hovered over the face of the waters.

<sup>3</sup> And Elohim said: "Let there be light." And there was light.

<sup>4</sup> And Elohim saw the light, that it was good; and Elohim divided the light from the darkness.

<sup>5</sup> And Elohim called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

Before Genesis 1:1 In opening, every reader will say this before he/she starts the reading of Chapter 1:1 — "Yishtabah baaryah adken baaraa" = "Will be praised the Creator for what He has created."

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himself to Aagaar, the slave wife of Abraam, in the desert (Gen. 16:13) and helped her. "Enooshem" — There are three angels who showed themselves to Abraahm to announce about his coming child, called "Enooshem" (Gen. 18:2). Two of them were sent on another mission: To destroy Saadem (Gen. 18:16, 19:16). "Unnamed Angel" — There is an unnamed angel (Gen. 22:15) who showed himself to Abraahm when he went to sacrifice his son, Yehsaaq. This unnamed angel was from the armies of angels who served the Will of Shehmaa. This group of angels also appeared in a vision to Yaaqob upon a ladder (Gen. 28:12). "Group of Angels" — Yaaqob met this group of angels afterwards and called them "camp of Eloowwem" (Gen. 32:3). "Faanoowwel" — After that meeting Yaaqob met the angel "Faanoowwel," who wrestled with him (Gen. 32:30-32). "Yaat" — There is an angel with a double duty. He is the angel who turned Ye'ooda aside to meet Taamaar, his daughter-in-law, who sat along the way near the town Inem (Gen. 38:16). His second duty was to escort Yoosef in his master's house and in the prison (Gen. 39:21). The difference between the

<sup>6</sup> And Eloowwem said, Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.

<sup>7</sup> And Eloowwem made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse. And it was so.

<sup>8</sup> And Eloowwem called the expanse heavens. And there was evening and there was morning, a second day.\*\*

<sup>9</sup> And Eloowwem said, Let the waters below the heavens be gathered into one place, and let the dry land appear. And it was so.

<sup>10</sup> And Eloowwem called the dry land earth, and the gathering of the waters He called seas. And Eloowwem saw that it was good.

<sup>11</sup> And Eloowwem said, Let the earth sprout vegetation, herb yielding seed, and fruit tree on the earth bearing fruit after its kind with seed therein. And it was so.

<sup>12</sup> And the earth brought forth vegetation, herb yielding seed after its kind, and tree bearing fruit with seed in them after its kind. And Eloowwem saw that it was good.

<sup>13</sup> And there was evening and there was morning, a third day.\*\*

<sup>14</sup> And Eloowwem said, Let there be lights in the expanse of the heavens **to light the earth and separate** the day from the night.

two duties, fulfilled by this angel, teaches the difference between the two temperaments: the bad temperament of Ye'ooda in comparison to the good temperament of Yoosef. "Aa'ish" — The angel who guided Yoosef to the camping place of his brothers (Gen. 37:16-17). The high priest, Taabyaa b. Yesaahq, of the 18th century, in his short poem regarding the opening prayer of the Sinee Assembly, mentioned four angels "Kaabaalah, Aanoosa, Faanoowwel, and Zilfaa."

"Naasee" — This angel made miracles along the way for the people of Israel from the Sea of Reeds to Mount Sinee: He is the angel who sweetened the water. He is the angel who caused the whole people of Israel to be sated and satisfied from the twelve springs and seventy date-palm trees. He is the angel who made the Maan fall down from heaven. He is the angel who showed Mooshe the place of the water in the rock. He is the angel who stood to the right of Yishraael in the war with 'Aamaaleq, and gave strength to the hands of Mooshe to win in that war. And for him, according to the order of Shehmaa, Mooshe built an altar called "Shehmaa Naasee" (Ex. 17:15). To

<sup>6</sup> And Elohim said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

<sup>7</sup> And Elohim made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

<sup>8</sup> And Elohim called the firmament Heaven. And there was evening and there was morning, a second day.

<sup>9</sup> And Elohim said: "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." And it was so.

<sup>10</sup> And Elohim called the dry land Earth, and the gathering together of the waters called He Seas; and Elohim saw that it was good.

<sup>11</sup> And Elohim said: "Let the earth put forth grass, herb yielding seed, . . . . . fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth." And it was so.

<sup>12</sup> And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and Elohim saw that it was good.

<sup>13</sup> And there was evening and there was morning, a third day.

<sup>14</sup> And Elohim said: "Let there be lights in the firmament of the heaven . . . . . **to divide** the day from the night;

this angel, Naasee, is linked the tradition of the disappearance of the last Raabaan from the sons of Feenahs, the high priest Shalmayyaa b. Feenahs in 1624 C.E. The tradition said that he went down from Nablus to 'Azza = Gaza, so desperate to find his Samaritan community there that he called three times "Naasee, Naasee, Naasee," and he was taken by the Almighty to heaven in that same minute that he was dead. This is the tradition, but the fact is the poet Maarhib b. Yaaqob, his contemporary, testifies in a letter to Europe "in our time died the last Raabaan." "Mooshe" — The Samaritan tradition emphasizes that only one human being was close to the level of being an angel, and it was Mooshe. In the description of the reuniting (Ex. 4:27) of Mooshe and Aahrron, the sage Marqeh, of the 4th century C.E., in his Tibaat Marqeh, and Aahrron b. Maaner of the 13th century C.E., commented that when Aahrron saw his brother Mooshe, he was confused in deciding how to know if Mooshe was an angel, prophet, king, or a slave of the Almighty. And the sages said that the Angel of the Almighty said to him, "Aahrron, this is your brother: Come to him and kiss his hand."

And let them be for signs, and for seasons, and for days, and years.

<sup>15</sup> And let them be for lights in the expanse of the heavens to give light on the earth. And it was so.

<sup>16</sup> And Eloowwem made the two great lights, the greater light to rule the day, and the lesser light to rule the night, and the stars also.

<sup>17</sup> And Eloowwem placed them in the expanse of the heavens to give light on the earth,

<sup>18</sup> And to rule the day and the night, and to separate the light from the darkness, and Eloowwem saw that it was good.

<sup>19</sup> And there was evening and there was morning, a fourth day.\*\*

<sup>20</sup> And Eloowwem said, Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.

<sup>21</sup> And Eloowwem created the big **crocodiles**, and every living creature that moves, with which the waters swarmed after its kind, and every winged bird after its kind. And Eloowwem saw that it was good.

<sup>22</sup> And Eloowwem blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.

and let them be for signs, and for seasons, and for days and years;

<sup>15</sup> and let them be for lights in the firmament of the heaven to give light upon the earth." And it was so.

<sup>16</sup> And Elohim made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

<sup>17</sup> And Elohim set them in the firmament of the heaven to give light upon the earth,

<sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness; and Elohim saw that it was good.

<sup>19</sup> And there was evening and there was morning, a fourth day.

<sup>20</sup> And Elohim said: "Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven."

<sup>21</sup> And Elohim created the great **whales**, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and Elohim saw that it was good.

<sup>22</sup> And Elohim blessed them, saying: "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

There are quotations about Mooshe in the Torah in the same way that angels are described. For example, Yitroo asks his daughters (Ex. 2:20), "And why is it that you have left the Aa'ish behind?" Additionally, the great poet, the Raabaan Aabisha b. Feenahs, of the 14th century, in his description of Mooshe entering the cloud for 40 days and nights, as ordered by the Almighty, is welcomed by the armies of angels who considered him as one of them. "The Exodus Angels" — The Exodus angels are connected with the story of the Exodus. Some of them are named and some of them are unnamed. The first angel appears to Mooshe in the burning bush (Ex. 3:2). This is the same angel who met Mooshe at the lodging place on the way to Missrem (Ex. 4:24). He is the angel who helped to bring the people of Israel from Missrem and went ahead of them to keep them in the way and to lead them to "The Place" (Ex. 23:20, 23:23, 32:34, 33:2). "Maasheet" — The next group of angels participated in the Exodus: The "Maasheet" angel who destroyed the firstborn of the Misrees and passed over the houses of the Hebrews who had upon the doorposts and lintels the

smear of blood (Ex. 12:13 and 23). "Yassa, Yaba and Aanoosa" — In the crossing of the Red Sea were three participating angels who protected the Sons of Israel from the Misrees who were chasing after them. The first, Yassa, stood behind the camp of Israel (Ex. 14:19). Yaba stood between the camps of Missrem and the camp of Israel (Ex. 14:19). Aanoosa stood in front of the camp of Israel (Ex. 14:25). It should be noted that the Raabaan Aabisha b. Feenahs, of the 14th century, in his great poem "There is no El like the El of Yaashaaron" — "There is no God like the God of Israel," added many other names of angels which were mentioned partly in the stories of the Exodus: "Ya'at, Yaa'ey, Yaakaal, Yelaak, Yammen, Yaanaas, Yissa, Yahf, Yaafaas, Yaasaak." "Kabaala" — The Samaritan Israelite tradition identified this title as a name of an angel and not as the unacceptable translation of distance or fear. Kabaala protected the Holy of Holies in the Tabernacle from strangers (except Mooshe, Aahrroon and his sons). Even Ye'oosha was not allowed to enter (Num. 4:19-20). "An angel with a sword in his hand" — This angel led Baalaam on his way

<sup>23</sup> And there was evening and there was morning, a fifth day.\*\*

<sup>24</sup> And Eloowwem said, Let the earth bring forth living creatures after its kind, cattle and creeping things, and beasts of the earth after its kind. And it was so.

<sup>25</sup> And Eloowwem made the beast of the earth after its kind, and the cattle after its kind, and everything that creeps on the ground after its kind. And Eloowwem saw that it was good.

<sup>26</sup> And Eloowwem said, Let Us make man in Our image, **and according to Our form**. And let them rule over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth.

<sup>27</sup> And Eloowwem created man in His own image, in the image of Eloowwem He created him. Male and female He created them.

<sup>28</sup> And Eloowwem blessed them. And Eloowwem said to them, Be fruitful and multiply, and fill the earth, and subdue it. And rule over the fish of the sea, and over the birds of the heavens, and over **the living of every** thing that moves on the earth.

<sup>29</sup> And Eloowwem said, Behold, I have given you every herb yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed, it shall be food for you,

<sup>30</sup> And to every beast of the earth and to every bird of the heavens and to every thing

<sup>23</sup> And there was evening and there was morning, a fifth day.

<sup>24</sup> And Elohim said: "Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind." And it was so.

<sup>25</sup> And Elohim made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and Elohim saw that it was good.

<sup>26</sup> And Elohim said: "Let us make man in our image, . . . . . **after our likeness**, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

<sup>27</sup> And Elohim created man in His own image, in the image of Elohim created He him; male and female created He them.

<sup>28</sup> And Elohim blessed them; and Elohim said unto them: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over **every living** thing that creepeth upon the earth."

<sup>29</sup> And Elohim said: "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed — to you it shall be for food;

<sup>30</sup> and to every beast of the earth, and to every fowl of the air, and to every thing **creep-**

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(Num. 22:12, 20, 22-28, 31-35; 23:4, 16). "Ezaazel" — Angel of Destruction (Lev. 16:8, 10, 26). The Israelite Samaritan commentators understood this as hell, "Abbadon," meaning "perish" in the place where the male goat of atonement was sent to its death. All references show that the place of action for this angel of destruction was in deserts. "Sheedem" — Destroyer gods. In non-Samaritan folklore stories the reference in Deut. 32:17 relates to demons from other worlds. In Israelite Samaritan tradition "Sheedem" in Deut. 32:17 relates to the gods of other religions. Shahrem — (Lev. 17:7). The people of Yishraael were not to prostitute after the Shahrem. These are gods who were sculpted like male goats. This is why the people of Yishraael were commanded to bring the male goats to be slaughtered before Shehmaa and not

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before open places, in order that worship would not be done towards male goat sculptures. There is a rich Jewish folklore regarding "Satan" and "The Angel of Death." However, these two forms have no place in the Samaritan tradition.

It should be stated that the lack of these forms in the Samaritan tradition comes from the knowledge that Shehmaa does not need any assistants with His activities, as He said in Deut. 32:39b, "It is I who put to death, and I will give life." However, there are Samaritan commentators who suggested that Satan is the poison blood of the sinner. (Further reading: A.B., *The Samaritan News*. Issues No. 70-71, pp. 4-9, 1972. Issue No. 103, pp. 5-7, 1974. Issues No. 120-121, pp. 11-13, 1974. Issues No. 937-939, pp. 10-13, 2006.)

**that moves** on the earth which has a living soul is every green herb for food, and it was so.

<sup>31</sup> And Eloowwem saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.\*\*

## 2

<sup>1</sup> And the heavens and the earth were completed, and all their army.

<sup>2</sup> And in the **sixth** day Eloowwem completed His work which He had done. And He rested on the seventh day from all His work which He had done.

<sup>3</sup> And Eloowwem blessed the seventh day and sanctified it, because in it He rested from all His work which Eloowwem had created to do.\*\*

<sup>4</sup> These are the histories of the heavens and the earth when they were created, in the day that Shehmaa Eloowwem made **heavens** and **earth**.

<sup>5</sup> And no shrub of the field was yet in the earth, and no herb of the field had yet sprouted. For Shehmaa Eloowwem had not sent rain upon the earth, and there was no human to work the ground.

<sup>6</sup> And a mist used to rise from the earth and water the whole surface of the ground.

<sup>7</sup> And Shehmaa Eloowwem formed man of sand from the ground, and **breath entered** his nostrils, the breath of life. And man became a living soul.\*\*

<sup>8</sup> And Shehmaa Eloowwem planted a garden toward the east, in Ehden. And there He placed the man whom He had formed.

<sup>9</sup> And out of the ground Shehmaa Eloowwem caused to grow every tree that is pleasing to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

<sup>10</sup> And a river went out of Ehden to water the garden, and from there it divided and became four heads.

<sup>11</sup> The name of the first is Feeshone. It encompasses the whole land of Aab'beela where there is gold.

**ing** upon the earth, wherein there is a living soul, [I have given] every green herb for food." And it was so.

<sup>31</sup> And Elohim saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

## 2

<sup>1</sup> And the heaven and the earth were finished, and all the host of them.

<sup>2</sup> And on the **seventh** Elohim finished His work which He had made; and He rested on the seventh day from all His work which He had made.

<sup>3</sup> And Elohim blessed the seventh day, and hallowed it; because in it He rested from all His work which Elohim in creating had made.

<sup>4</sup> These are the generations of the heaven and of the earth when they were created, in the day that the Adonai Elohim made **earth** and **heavens**.

<sup>5</sup> No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for Adonai Elohim had not caused it to rain upon the earth, and there was not a man to till the ground;

<sup>6</sup> but there went up a mist from the earth, and watered the whole face of the ground.

<sup>7</sup> Then Adonai Elohim formed man of the dust of the ground, and **breathed** into his nostrils the breath of life; and man became a living soul.

<sup>8</sup> And Adonai Elohim planted a garden eastward, in Eden; and there He put the man whom He had formed.

<sup>9</sup> And out of the ground made Adonai Elohim to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

<sup>10</sup> And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

<sup>11</sup> The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

2:15-17 Before this passage the reader will say:  
 "Will be praised  
 Shehmaa Eloowwem.  
 Will be blessed  
 Shehmaa Eloowwem.

<sup>12</sup> And the gold of that land is **very** good. The bdellium and the onyx stone are there.  
<sup>13</sup> And the name of the second river is Giyyon. It encompasses the whole land of Kosh.  
<sup>14</sup> And the name of the third river is **Addeqel**. It goes toward the east of Aashor. And the fourth river is the Phaaraat.\*\*

<sup>15</sup> And Shehmaa Eloowwem took the man and put him into the garden of Ehden to cultivate it and keep it.  
<sup>16</sup> And Shehmaa Eloowwem commanded the man, saying, From any tree of the garden you may eat.  
<sup>17</sup> And from the tree of the knowledge of good and evil, you shall not eat from it. For in the day that you eat from it you will surely die.\*\*

<sup>18</sup> And Shehmaa Eloowwem said, It is not good for the man to be alone, I will make him a helper, suitable for him.

<sup>19</sup> And out of the ground Shehmaa Eloowwem formed **more** of every beast of the field and every bird of the heavens, and brought them to Aadaam to see what he would call them. And whatever the man called a living creature, that was its name.

<sup>20</sup> And the man gave names to all the cattle, and to the birds of the heavens, and to every beast of the field. But for Aadaam there was not found a helper suitable for him.\*\*

<sup>21</sup> And Shehmaa Eloowwem caused a deep sleep to fall upon the man. And as he slept, He took one of his ribs and closed up the flesh at that place.

<sup>22</sup> And Shehmaa Eloowwem built into a woman the rib which He had taken from the man, and brought her to the man.

<sup>23</sup> And Aadaam said,

This once is bone of my bones,  
 and flesh of my flesh.

She shall be called woman,

because she was taken **out of her man**.

<sup>24</sup> Therefore a man shall leave his father and his mother and be joined to his wife. **and from them both shall be one flesh.**

<sup>25</sup> And they were both naked, **Aadaam** and his wife, and were not ashamed.\*\*

<sup>12</sup> and the gold of that land is . . . . . good; there is bdellium and the onyx stone.

<sup>13</sup> And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush.

<sup>14</sup> And the name of the third river is **Hiddekel**; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

<sup>15</sup> And Adonai Elohim took the man, and put him into the garden of Eden to dress it and to keep it.

<sup>16</sup> And Adonai Elohim commanded the man, saying: "Of every tree of the garden thou mayest freely eat;

<sup>17</sup> but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

<sup>18</sup> And Adonai Elohim said: "It is not good that the man should be alone; I will make him a help meet for him."

<sup>19</sup> And out of the ground Adonai Elohim formed . . . every beast of the field, and every fowl of the air; and brought them to the man to see what he would call them; and whatever the man would call every living creature, that was to be the name thereof.

<sup>20</sup> And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

<sup>21</sup> And Adonai Elohim caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof.

<sup>22</sup> And the rib, which Adonai Elohim had taken from the man, made He a woman, and brought her unto the man.

<sup>23</sup> And the man said:

"This is now bone of my bones,  
 and flesh of my flesh;

she shall be called a Woman,

because she was taken **out of a man**."

<sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife, **and they shall be one flesh.**

<sup>25</sup> And they were both naked, the **man** and his wife, and were not ashamed.

## 3

<sup>1</sup> And the snake was more crafty than any beast of the field which Shehmaa Eloowwem had made. And he said to the woman, Indeed, has Eloowwem said, you shall not eat from any tree of the garden.

<sup>2</sup> And the woman said to the snake, From the fruit of the trees of the garden we may eat.

<sup>3</sup> And from the fruit of **this** the tree which is in the middle of the garden, Eloowwem has said, You shall not eat from it, or touch it, or you will die.

<sup>4</sup> And the snake said to the woman, You surely will not die.

<sup>5</sup> For Eloowwem knows that in the day you eat from it your eyes will be opened, and you will be like Eloowwem, knowing good and evil.

<sup>6</sup> And the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise. She took from its fruit and ate. And she gave also to her husband with her, **and they ate**.

<sup>7</sup> And the eyes of both of them were opened. And they knew that they were naked. And they sewed fig leaves together and made themselves loin coverings.

<sup>8</sup> And they heard the voice of Shehmaa Eloowwem walking in the garden **through the refreshment** of the day. And **Aadaam** and his wife hid themselves from Shehmaa Eloowwem among the trees of the garden.\*\*

<sup>9</sup> And Shehmaa Eloowwem called to Aadaam, and said to him, Where are you.

<sup>10</sup> And he said, I heard Your voice in the garden, and I was afraid because I was naked. And I hid myself.

<sup>11</sup> And He said, Who told you that you were naked. Have you eaten from the tree of which I commanded you not to eat.

<sup>12</sup> And Adam said, The woman whom You gave to be with me, she **was given to** from the tree to me, and I ate.

<sup>13</sup> And Shehmaa Eloowwem said to the woman, What is this you have done. And the woman said, The snake tempted me, and I ate.\*\*

## 3

<sup>1</sup> Now the serpent was more subtle than any beast of the field which Adonai Elohim had made. And he said unto the woman: "Yea, hath Elohim said: Ye shall not eat of any tree of the garden?"

<sup>2</sup> And the woman said unto the serpent: "Of the fruit of the trees of the garden we may eat;

<sup>3</sup> but of the fruit of . . . . . the tree which is in the midst of the garden, Elohim hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die."

<sup>4</sup> And the serpent said unto the woman: "Ye shall not surely die;

<sup>5</sup> for Elohim doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil."

<sup>6</sup> And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, **and he did eat**.

<sup>7</sup> And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles.

<sup>8</sup> And they heard the voice of Adonai Elohim walking in the garden **in the cool** of the day; and the **man** and his wife hid themselves from the presence of Adonai Elohim amongst the trees of the garden.

<sup>9</sup> And Adonai Elohim called unto the man, and said unto him: "Where art thou?"

<sup>10</sup> And he said: "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

<sup>11</sup> And He said: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

<sup>12</sup> And the man said: "The woman whom Thou gavest to be with me, **gave me** of the tree, and I did eat."

<sup>13</sup> And Adonai Elohim said unto the woman: "What is this thou hast done?" And the woman said: "The serpent beguiled me, and I did eat."

3:12 "Given to" = by the serpent. The word in the source is "netina" and not "natna" as in the Jewish MT.

14 And Shehmaa Eloowwem said to the snake,  
Because you have done this,  
cursed are you more than all cattle,  
and more than every beast of the field.  
On your belly you will go,  
and sand you will eat  
all the days of your life.  
15 And I will put enmity between you and  
the woman,  
and between your seed and her seed.  
He shall bruise you on the head,  
and you shall bruise him on the heel.  
16 **And to the woman** He said,  
I will greatly multiply your **pain** and your  
conception.  
In pain you will bring forth children.  
And your desire will be for your husband,  
and he will rule over you.\*\*

17 And to Aadam He said,  
Because you have listened to the voice of  
your wife,  
and ate from the tree  
which I commanded you, saying,  
Do not eat from it,  
Cursed is the ground because of you.  
In discomfort you will eat of it all the  
days of your life.  
18 And thorns and thistles it shall grow for  
you.  
And you will eat the herb of the field.  
19 By the sweat of your face  
you will eat bread,  
till you return to the ground.  
Because from it you were taken.  
For you are dust,  
and **to your dust** you shall return.

20 And the man called his wife's name Aab-  
baah, because she was the mother of all liv-  
ing.

21 And Shehmaa Eloowwem made garments  
of skin for Aadam and his wife, and clothed  
them.\*\*

22 And Shehmaa Eloowwem said, Behold,  
the man has become like one of Us, knowing  
good and evil. And now he might stretch out  
his hand, and take also from the tree of life,  
and eat, and live forever.

23 And Shehmaa Eloowwem sent him out

14 And Adonai Elohim said unto the ser-  
pent:  
"Because thou hast done this,  
cursed art thou from among all cattle,  
and from among all beasts of the field;  
upon thy belly shalt thou go,  
and dust shalt thou eat  
all the days of thy life.  
15 And I will put enmity between thee and  
the woman,  
and between thy seed and her seed;  
they shall bruise thy head,  
and thou shalt bruise their heel."  
16 **Unto the woman** He said:  
"I will greatly multiply thy **discomfort**  
and thy travail;  
in pain thou shalt bring forth children;  
and thy desire shall be to thy husband,  
and he shall rule over thee."

17 And unto Adam He said:  
"Because thou hast hearkened unto the  
voice of thy wife,  
and hast eaten of the tree,  
of which I commanded thee, saying:  
Thou shalt not eat of it;  
cursed is the ground for thy sake;  
in toil shalt thou eat of it all the days of  
thy life.  
18 Thorns also and thistles shall it bring  
forth to thee;  
and thou shalt eat the herb of the field.  
19 In the sweat of thy face  
shalt thou eat bread,  
till thou return unto the ground;  
for out of it wast thou taken;  
for dust thou art,  
and **unto . . . . . dust** shalt thou re-  
turn."

20 And the man called his wife's name Eve;  
because she was the mother of all living.

21 And Adonai Elohim made for Adam and  
for his wife garments of skins, and clothed  
them.

22 And Adonai Elohim said: "Behold, the  
man is become as one of Us, to know good  
and evil; and now, lest he put forth his hand,  
and take also of the tree of life, and eat, and  
live for ever."

23 Therefore Adonai Elohim sent him forth

3:20 "Name" — The Is-  
raelite Samaritans pro-  
nounce "sham," but in  
regard to innocent or  
righteous people. How-  
ever, they pronounce  
"shem" (example, Gene-  
sis 11:4) regarding un-  
righteous people.



from the garden of Ehden, to cultivate the ground from which he was taken.

<sup>24</sup> And He drove the man out. And at the east of the garden of Ehden He stationed the cherubim, and the flaming sword, which turned every direction, to guard the way to the tree of life.\*\*



*Portion: And Adam Knows*

4

<sup>1</sup> And the man knew his wife Aabbaah. And she conceived and bore Qen. And she said, I have gotten a man with Shehmaa.

<sup>2</sup> And she added and bore his brother Ehbel. And Ehbel was a shepherd of flocks, and Qen was a tiller of the ground.

<sup>3</sup> And it came about in the course of time that Qen brought an offering to Shehmaa of the fruit of the ground.

<sup>4</sup> And Ehbel on his part also brought of the firstlings of his flock and of their fat portions. And Shehmaa had regard for Ehbel and for his offering.

<sup>5</sup> And unto Qen and for his offering He had no regard. And Qen was very angry and his face fell.

<sup>6</sup> And Shehmaa said to Qen, Why are you angry. And why has your face fallen.

<sup>7</sup> If you do well, will not your face be lifted up. And if you do not do well, sin is crouching at the door. And his desire is for you, and you will master him.

<sup>8</sup> And Qen told Ehbel his brother, **let us go to the field**. And while they were in the field, Qen rose up against Ehbel his brother and killed him.\*\*

<sup>9</sup> And Shehmaa said to Qen, Where is Ehbel your brother. And he said, I do not know. Am I my brother's keeper.

<sup>10</sup> And He said, What have you done. The voice of your brother's **blood is crying** to Me from the ground.

<sup>11</sup> And now you are cursed from the ground, which has opened its mouth to

from the garden of Eden, to till the ground from whence he was taken.

<sup>24</sup> So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

4

<sup>1</sup> And the man knew Eve his wife; and she conceived and bore Cain, and said: "I have begotten a man with the help of Adonai."

<sup>2</sup> And again she bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

<sup>3</sup> And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Adonai.

<sup>4</sup> And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Adonai had respect unto Abel and to his offering;

<sup>5</sup> but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

<sup>6</sup> And Adonai said unto Cain: "Why art thou wroth? and why is thy countenance fallen?"

<sup>7</sup> If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it."

<sup>8</sup> And Cain spoke unto Abel his brother. . . . . And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

<sup>9</sup> And Adonai said unto Cain: "Where is Abel thy brother?" And he said: "I know not; am I my brother's keeper?"

<sup>10</sup> And He said: "What hast thou done? the voice of thy brother's **bloods are crying** to Me from the ground.

<sup>11</sup> And now cursed art thou from the ground, which hath opened her mouth to

4:9 It is possible that Qen did not know he killed Ehbel till Shehmaa's angel told him. Noted are two known factors: 1. This story source prefers sacrifice of animals over plants (connected later to the festival of weeks). 2. There is a tendency in the whole Torah stories to prefer the weak and younger over the strong and the firstborn: Ycsaahq and Yishmael, Ishaab and Yaaqob, Ye'ooda and Yoosuf, Maanaashe and Ifrem, Mooshe and Aahrron.

receive your brother's **blood** from your hand.

<sup>12</sup> When you cultivate the ground, it will no longer yield its strength to you. You will be a vagrant and a wanderer on the earth.

<sup>13</sup> And Qen said to Shehmaa, My sin is too great to bear.

<sup>14</sup> Behold, You have driven me this day from the face of the ground, and from Your face I will be hidden. And I will be a vagrant and a wanderer on the earth. And whoever finds me will kill me.

<sup>15</sup> And Shehmaa said to him, Therefore whoever kills Qen, vengeance will be taken on him sevenfold. And Shehmaa appointed a sign for Qen, that no one finding him would slay him.

<sup>16</sup> And Qen went out from the presence of Shehmaa and dwelt in the land of **Nad**, east of Ehden.\*\*

<sup>17</sup> And Qen knew his wife and she conceived, and bore Ihnoke. And he built a city, and called the name of the city Ihnoke, after the name of his son.

<sup>18</sup> And to Ihnoke was born Eeraad. And Eeraad bore **Miyya'el and Miyya'el** bore Mehtoosha'el. And Mehtoosha'el bore Lemek.

<sup>19</sup> And Lemek took to himself two wives. The name of the one was 'Ada, and the name of the other Saala.

<sup>20</sup> And 'Ada bore Yaabaal. He was the father of those who dwell in tents and have cattle.

<sup>21</sup> And his brother's name was Yoobaal. He was the father of all those who play the lyre and pipe.

<sup>22</sup> And Saala, she also bore Toobaal Qen, the forger of all implements of bronze and iron. And the sister of Toobaal Qen was Nehm'ma.

<sup>23</sup> And Lemek said to his wives,  
Ada and Saala, Listen to my voice,  
You wives of Lemek. Give heed to my speech.

For I have killed a man to my wounding,  
and a boy to my harm.

<sup>24</sup> If Qen is avenged sevenfold,  
Then Lemek seventy sevenfold.\*\*

receive thy brother's **bloods** from thy hand.

<sup>12</sup> When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth."

<sup>13</sup> And Cain said unto Adonai: "My punishment is greater than I can bear.

<sup>14</sup> Behold, Thou hast driven me out this day from the face of the land; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me."

<sup>15</sup> And Adonai said unto him: "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And Adonai set a sign for Cain, lest any finding him should smite him.

<sup>16</sup> And Cain went out from the presence of Adonai and dwelt in the land of **Nod**, on the east of Eden.

<sup>17</sup> And Cain knew his wife; and she conceived, and bore Enoch; and he builded a city, and called the name of the city after the name of his son Enoch.

<sup>18</sup> And unto Enoch was born Irad, and Irad begot **Mehujael and Mehujael** begot Methusael, and Methusael begot Lamech.

<sup>19</sup> And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah.

<sup>20</sup> And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

<sup>21</sup> And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

<sup>22</sup> And Zillah, she also bore Tubal-Cain, the forger of every cutting instrument of brass and iron; and the sister of Tubal-Cain was Naamah.

<sup>23</sup> And Lamech said unto his wives:  
Adah and Zillah, hear my voice;  
Ye wives of Lamech, hearken unto my speech;

For I have slain a man for wounding me,  
And a young man for bruising me;

<sup>24</sup> If Cain shall be avenged sevenfold,  
Truly Lamech seventy and seven-fold.



### Portion: And the Adam Knows

<sup>25</sup> And Aadaam knew his wife again. And she bore a son, **and he named** his name Shut, for Eloowwem gave me another offspring in place of Ehbel. For Qen killed him.

<sup>26</sup> And Shut, to him also a son was born. And he called his name Inosh. Then **he began** calling upon the name of Shehmaa.

## 5

<sup>1</sup> This is the book of the generations of Aadaam. In the day that Eloowwem created Aadaam, He made him in the likeness of Eloowem.

<sup>2</sup> He created them male and female, and He blessed them, and named them Aadam in the day when they were created.\*\*

<sup>3</sup> And Aadam had lived thirty and one hundred years, and he gave birth in his own likeness, **and according to his image**, and named him Shut.

<sup>4</sup> And the days of Aadam after he bore Shut were eight hundred years. And he bore sons and daughters.

<sup>5</sup> And all the days that Aadam lived were nine hundred years and thirty years. And he died.\*\*

<sup>6</sup> And Shut lived five years and one hundred years, and born to him was Inosh.

<sup>7</sup> And Shut lived seven years and eight hundred years after he bore Inosh. And he bore sons and daughters.

<sup>8</sup> And all the days of Shut were twelve years and nine hundred years. And he died.\*\*

<sup>9</sup> And Inosh lived ninety years, and born to him was Qinaan.

<sup>10</sup> And Inosh lived fifteen years and eight hundred years after he bore Qinaan. And he bore sons and daughters.

<sup>25</sup> And Adam knew his wife again; and she bore a son, **and she named** his name Seth: “for Elohim hath appointed me another seed instead of Abel; for Cain slew him.”

<sup>26</sup> And to Seth, to him also there was born a son; and he called his name Enosh; then . . . **.. began** to call upon the name of Adonai.

## 5

<sup>1</sup> This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made He him;

<sup>2</sup> male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

<sup>3</sup> And Adam lived a hundred and thirty years, and begot a son in his own likeness, **after his image**, and called his name Seth.

<sup>4</sup> And the days of Adam after he begot Seth were eight hundred years; and he begot sons and daughters.

<sup>5</sup> And all the days that Adam lived were nine hundred and thirty years; and he died.

<sup>6</sup> And Seth lived a hundred and five years, and begot Enosh.

<sup>7</sup> And Seth lived after he begot Enosh eight hundred and seven years, and begot sons and daughters.

<sup>8</sup> And all the days of Seth were nine hundred and twelve years; and he died.

<sup>9</sup> And Enosh lived ninety years, and begot Kenan.

<sup>10</sup> And Enosh lived after he begot Kenan eight hundred and fifteen years, and begot sons and daughters.

4:26 This verse is the first indication that men began to pray to Shehmaa. Prior to this men only replied to Shehmaa, when spoken to.

5:5, 8, 11, 14, 17, 20, 23, 24, 31 The reader will say at every passage that ends with the words: “And he died” — “Yishtabah Qyyaamaa Adlaa Maa’et” = “Be Praised the existing that does not die.”

<sup>11</sup> And all the days of Inosh were five years and nine hundred years. And he died.\*\*

<sup>12</sup> And Qinaan lived seventy years, and born to him was Maahllelel.

<sup>13</sup> And Qinaan lived forty years and eight hundred years, after he bore Maahllelel. And he bore sons and daughters.

<sup>14</sup> And all the days of Qinaan were ten years and nine hundred years. And he died.\*\*

<sup>15</sup> And Maahllelel lived five years and sixty years, and born to him was Yaaraad.

<sup>16</sup> And Maahllelel lived thirty years and eight hundred years after he bore Yaaraad. And he bore sons and daughters.

<sup>17</sup> And all the days of Maahllelel were five and ninety years and eight hundred years. And he died.\*\*

<sup>18</sup> And Yaaraad lived two and sixty ..... years, and bore Ihnoke.

<sup>19</sup> And Yaaraad lived **five and eighty years and seven hundred years** after he bore Ihnoke, and bore sons and daughters.

<sup>20</sup> And all the days of Yaaraad were **seven and forty years and eight hundred years**. And he died.\*\*

<sup>21</sup> And Ihnoke lived five and sixty years, and bore Mehtooshaala.

<sup>22</sup> And Ihnoke walked with Eloowwem three hundred years after he bore Mehtooshaala, and bore sons and daughters.

<sup>23</sup> And all the days of Ihnoke were five and sixty years and three hundred years.

<sup>24</sup> And Ihnoke walked with Eloowwem, and he was not, for Eloowwem took him.\*\*

<sup>25</sup> And Mehtooshaala lived **seven and sixty years**....., and bore Lemek.

<sup>26</sup> And Mehtooshaala lived **three and fifty years and six hundred years** after he bore Lemek, and bore sons and daughters.

<sup>27</sup> And all the days of Mehtooshaala were **twenty years and seven hundred years**. And he died.\*\*

<sup>28</sup> And Lemek lived **three and fifty years** ..... and bore a son.

<sup>29</sup> And he called his name Naah, saying,

<sup>11</sup> And all the days of Enosh were nine hundred and five years; and he died.

<sup>12</sup> And Kenan lived seventy years, and begot Mahalalel.

<sup>13</sup> And Kenan lived after he begot Mahalalel eight hundred and forty years, and begot sons and daughters.

<sup>14</sup> And all the days of Kenan were nine hundred and ten years; and he died.

<sup>15</sup> And Mahalalel lived sixty and five years, and begot Jared.

<sup>16</sup> And Mahalalel lived after he begot Jared eight hundred and thirty years, and begot sons and daughters.

<sup>17</sup> And all the days of Mahalalel were eight hundred ninety and five years; and he died.

<sup>18</sup> And Jared lived two and sixty years **and one hundred years**, and begot Enoch:

<sup>19</sup> And Jared lived ..... **eight hundred years**, after he bore Enoch, and begot sons and daughters.

<sup>20</sup> And all the days of Jared were **two and sixty years and nine hundred years**, and he died.

<sup>21</sup> And Enoch lived five and sixty years, and begot Methuselah:

<sup>22</sup> And Enoch walked with Elohim three hundred years after he begot Methuselah, and begot sons and daughters.

<sup>23</sup> And all the days of Enoch were five and sixty years and three hundred years.

<sup>24</sup> And Enoch walked with Elohim, and he was not; for Elohim took him.

<sup>25</sup> And Methuselah lived **seven and eighty years and one hundred years**, and begot Lamech:

<sup>26</sup> And Methuselah lived **two and eighty years and seven hundred years**, after he begot Lamech, and begot sons and daughters.

<sup>27</sup> And all the days of Methuselah were **nine and sixty years and nine hundred years**, and he died.

<sup>28</sup> And Lamech lived **two and eighty years and one hundred years**, and begot a son.

<sup>29</sup> And he called his name Noah, saying:

5:24 Marqeh, the greatest Samaritan sage from the 4th century, said in his composition "Memar Marqeh" = "Sayings of Marqeh," that Ihnoke in the second part of his life was seduced by Nehm'ma, the sister of Toobaal Qen to worship other gods. Because of that Eloowwem killed him when he was still very young in relation to the lives of others in his time.

This one will give us rest **from our works** and from the toil of our hands, because of the ground which Shehmaa has cursed.

<sup>30</sup> And Lemek lived **six hundred years** . . . . . after he bore Naah, and bore sons and daughters.

<sup>31</sup> And all the days of Lemek were **three and fifty years** and **six** hundred years. And he died.\*\*

<sup>32</sup> And Naah was five hundred years old, and . . . . . bore Shehm, **and** Aahm, and Yefet.

## 6

<sup>1</sup> And it came about, when men began to multiply on the face of the land, and daughters were born to them.

<sup>2</sup> And the sons of Eloowwem saw that the daughters of men were good. And they took wives for themselves, whomever they chose.\*\*

<sup>3</sup> And Shehmaa said, My Spirit shall not strive with man forever, whether he is bone or flesh, And his days shall be one hundred and twenty years.

<sup>4</sup> **And the giants** were on the earth in those days, and also afterward, when the sons of Eloowwem came in to the daughters of men. And they bore children unto them. Those were the mighty men who were renowned.

<sup>5</sup> And Shehmaa saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil every day.

<sup>6</sup> And Shehmaa was sorry that He had made man on the earth. And He was grieved in His heart.\*\*

<sup>7</sup> And Shehmaa said, I will wipe out man whom I have created from the face of the land, from man, to animals, to creeping things, . . . . . **to** birds of the heavens. For I am sorry that I have made them.

<sup>8</sup> And Naah found favor in the eyes of Shehmaa.

"This same shall comfort us **in our work** and in the toil of our hands, which cometh from the ground which Adonai hath cursed."

<sup>30</sup> And Lamech lived **five and ninety years and five hundred years**, after he begot Noah, and begot sons and daughters.

<sup>31</sup> And all the days of Lamech were **seven and seventy years** and **seven** hundred years, and he died.

<sup>32</sup> And Noah was five hundred years old, and **Noah** begot Shem, . . . . . Ham, and Japheth.

## 6

<sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

<sup>2</sup> that the sons of Elohim saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.

<sup>3</sup> And Adonai said: "My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years."

<sup>4</sup> . . . . **the nephilim** were in the earth in those days, and also after that, when the sons of Elohim came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

<sup>5</sup> And Adonai saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

<sup>6</sup> And it repented Adonai that He had made man on the earth, and it grieved Him at His heart.

<sup>7</sup> And Adonai said: "I will blot out man whom I have created from the face of the earth; both man, to beast, to creeping things, **and to** fowl of the air; for it repenteth Me that I have made them."

<sup>8</sup> But Noah found grace in the eyes of Adonai.

### *Portion: Noah*

<sup>9</sup> These are the generations of Naah. Naah was a righteous man, **and** blameless in his generations. Naah walked with Eloowwem.

<sup>10</sup> And Naah bore three sons, Shehm, **and** Aahm, and Yefet.

<sup>11</sup> And the earth was corrupt in the sight of Eloowwem. And the earth was filled with violence.

<sup>12</sup> And Eloowwem looked on the earth, and behold, it was corrupt. For all flesh had corrupted their way upon the earth.\*\*

<sup>13</sup> And Eloowwem said to Naah, The end of all flesh has come before Me. For the earth is filled with violence because of them. And behold, I am about to destroy them with the earth.

<sup>14</sup> Make for yourself an ark of gafar wood. You shall make the ark with rooms, and shall cover it inside and out with pitch.

<sup>15</sup> And this is how you shall make it, the length of the ark three hundred cubits, **and** fifty cubits its breadth, and its height thirty cubits.

<sup>16</sup> A window shall you shall make for the ark, and finish it to a cubit from the top. And set the door of the ark in the side of it. **You shall make** . . . . . lower, second, and third decks.\*\*



### *Portion: And Behold I*

<sup>17</sup> And as for me, I am bringing the flood of water upon the earth to destroy all flesh in which is the breath of life from under the heavens. Everything that is on the earth shall perish.

<sup>18</sup> And I will establish My covenant with you. And you shall enter the ark, you, and your sons, and your wife, and your sons' wives with you.

<sup>19</sup> And of **the animals and of all the flesh**, you shall bring two of every kind into the ark, to keep them alive with you, male and female . . . . .

<sup>9</sup> These are the generations of Noah. Noah was a righteous man, . . . . . whole-hearted in his generations; Noah walked with Elohim.

<sup>10</sup> And Noah begot three sons, Shem . . . . . Ham, and Japheth.

<sup>11</sup> And the earth was corrupt before Elohim, and the earth was filled with violence.

<sup>12</sup> And Elohim saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

<sup>13</sup> And Elohim said unto Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

<sup>14</sup> Make thee an ark of gopher wood; with rooms shalt thou make the ark, and shalt pitch it within and without with pitch.

<sup>15</sup> And this is how thou shalt make it: the length of the ark three hundred cubits, . . . **fifty** cubits its breadth, and the height of it thirty cubits.

<sup>16</sup> A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; **you shall make it** with lower, second, and third stories.

<sup>17</sup> And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall perish.

<sup>18</sup> But I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

<sup>19</sup> And of **every living thing of all flesh**, two of every sort shalt thou bring into the ark, to keep them alive with thee; male and female **they shall be**.

<sup>20</sup> **And it shall be from the fowl** after their kind, and of the cattle after their kind, **and from every creeping thing on the ground to their kind**, two of every kind will come to you to keep them alive.

<sup>21</sup> And to its kind you take for yourself some of all food which is edible, and gather it to yourself, and it shall be for food for you and for them.

<sup>22</sup> And Naah did according to all that Eloowwem had commanded him, he did.\*\*

## 7

<sup>1</sup> And **Eloowwem** said to Naah, Enter into the ark, you and all your household. For you I have seen righteous before Me in this generation.

<sup>2</sup> You shall take with you of every clean animal by sevens, **a male and female**. And of the beasts that are not clean **by twos, a male and female**,

<sup>3</sup> **And also of the clean** birds of the heavens by sevens, male and female. To keep offspring alive on the face of all the earth.

<sup>4</sup> For after seven more days I will send rain on the earth forty days and forty nights. And I will wipe out from the face of the land every living thing that I have made.

<sup>5</sup> And Naah did according to all that Shehmaa had commanded him.\*\*

<sup>6</sup> And Naah was six hundred years old when the flood of water was upon the earth.

<sup>7</sup> And Naah, and his sons, and his wife, and his sons' wives with him entered the ark because of the water of the flood.

<sup>8</sup> Of clean animals, and animals that are not clean, and birds, **and from all** creeping on the ground,

<sup>9</sup> There went into the ark to Naah by twos, male and female, as **Shehmaa** had commanded Naah.\*\*

<sup>10</sup> And it came about after the seven days that the waters of the flood were upon the earth.

<sup>11</sup> In the ..... **six** hundredth year of Naah's life, in the second month, on the seventeenth day of the month, on the same day

<sup>20</sup> ..... **Of the fowl** after their kind, and of the cattle after their kind, ..... **from every creeping thing of the ground to its kind**, two of every kind shall come unto thee, to keep them alive.

<sup>21</sup> And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them."

<sup>22</sup> Thus did Noah; according to all that Elohim commanded him, so did he.

## 7

<sup>1</sup> And **Adonai** said unto Noah: "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

<sup>2</sup> Of every clean beast thou shalt take to thee seven and seven, **an animal and its mate**, and of the beasts that are not clean **by two, an animal and its mate**.

<sup>3</sup> .... **also** ..... fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth.

<sup>4</sup> For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth."

<sup>5</sup> And Noah did according unto all that Adonai commanded him.

<sup>6</sup> And Noah was six hundred years old when the flood of waters was upon the earth.

<sup>7</sup> And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

<sup>8</sup> Of clean beasts, and of beasts that are not clean, and of fowls, **and all** that creepeth upon the ground,

<sup>9</sup> there went in two and two unto Noah into the ark, male and female, as **Elohim** commanded Noah.

<sup>10</sup> And it came to pass after the seven days, that the waters of the flood were upon the earth.

<sup>11</sup> In **the year**, **six** hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day



the fountains of the great deep burst open, and the floodgates of the heavens were opened.

<sup>12</sup> And the rain was upon the earth for forty days and forty nights.

<sup>13</sup> On the very same day . . . . . Naah and **Shehm**, . . . . **Aahm** and Yefet, the sons of Naah, and Naah's wife, and the three wives of his sons with them, entered the ark,

<sup>14</sup> They, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.

<sup>15</sup> And they went into the ark to Naah, by twos of all . . . . . **flesh**, in which was the breath of life.

<sup>16</sup> And they that entered, male and female, **male and female** of all flesh, entered as Elooowwem had commanded him. And Shehmaa closed it behind him.\*\*

<sup>17</sup> And the flood came upon the earth for forty days. And the water increased and lifted up the ark, and it rose above the earth.

<sup>18</sup> And the water prevailed and increased greatly upon the earth. And the ark went on the surface of the water.

<sup>19</sup> And the water prevailed more and more upon the earth. And all the high mountains that were under all the heavens were covered.

<sup>20</sup> The water prevailed fifteen cubits higher. And the mountains were covered.

<sup>21</sup> And all flesh that moved on the earth perished, birds, and cattle, and beasts, and every swarming thing that swarms upon the earth, and all mankind.

<sup>22</sup> Of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.

<sup>23</sup> And He wiped out every living thing that was upon the face of the land, from man, to animals, to creeping things, . . . . . **to** the birds of the heavens. And they were wiped out from the earth. And only Naah was left, together with those that were with him in the ark.

<sup>24</sup> And the water prevailed upon the earth one hundred and fifty days.\*\*

were all the fountains of the great deep broken up, and the windows of heaven were opened.

<sup>12</sup> And the rain was upon the earth forty days and forty nights.

<sup>13</sup> In the selfsame day entered Noah, and **Shem and Ham**, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

<sup>14</sup> they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort.

<sup>15</sup> And they went in unto Noah into the ark, two and two of all **the flesh** wherein is the breath of life.

<sup>16</sup> And they that went in, went in male and female . . . . . of all flesh, as Elohim commanded him; and Adonai shut him in.

<sup>17</sup> And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

<sup>18</sup> And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

<sup>19</sup> And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

<sup>20</sup> Fifteen cubits upward did the waters prevail; and the mountains were covered.

<sup>21</sup> And all flesh perished that moved upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarmeth upon the earth, and every man;

<sup>22</sup> all in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.

<sup>23</sup> And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, **and to** the fowl of the heaven; and they were blotted out from the earth; and Noah only was left, and they that were with him in the ark.

<sup>24</sup> And the waters prevailed upon the earth a hundred and fifty days.



## 8

<sup>1</sup> And Eloowwem remembered Naah and all the beasts and all the cattle that were with him in the ark. And Eloowwem caused a wind to pass over the earth, and the water subsided.

<sup>2</sup> And the fountains of the deep and the floodgates of the heavens were closed. And the rain from the heavens was **ended**,

<sup>3</sup> And the waters receded **back and forth on** the earth. And at the end of one hundred and fifty days the water decreased.

<sup>4</sup> And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Aaraarat.

<sup>5</sup> And the water decreased steadily until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains became visible.\*\*

<sup>6</sup> And it came about at the end of forty days, that Naah opened the window of the ark which he had made,

<sup>7</sup> And he sent out a raven. And it flew back and forth until the water was dried up from the earth.

<sup>8</sup> And he sent out a dove from him, to see if the water was abated from the face of the land.

<sup>9</sup> And the dove found no resting place for the sole of her foot. And she returned to him into the ark, for the water was on the surface of all the earth. And he put out his hand and took her, and brought her into the ark to himself.

<sup>10</sup> And he waited yet another seven days, and again he sent out the dove from the ark.

<sup>11</sup> And the dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. And Naah knew that the water was abated from the earth.

<sup>12</sup> And he waited yet another seven days, and sent out the dove. And she did not return to him again.

<sup>13</sup> And it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. And Naah removed the covering of the ark, and looked. And behold, the surface of the ground was dried up.

<sup>14</sup> And in the second month, on the twenty-

## 8

<sup>1</sup> And Elohim remembered Noah, and every living thing, and all the cattle that were with him in the ark; and Elohim made a wind to pass over the earth, and the waters assuaged;

<sup>2</sup> the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was **restrained**,

<sup>3</sup> And the waters returned **from above** the earth continually; and after the end of a hundred and fifty days the waters decreased.

<sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

<sup>5</sup> And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.

<sup>6</sup> And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

<sup>7</sup> And he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth.

<sup>8</sup> And he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

<sup>9</sup> But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth; and he put forth his hand, and took her, and brought her in unto him into the ark.

<sup>10</sup> And he stayed yet another seven days; and again he sent forth the dove out of the ark.

<sup>11</sup> And the dove came in to him at eventide; and in her mouth an olive-leaf freshly plucked; so Noah knew that the waters were abated from off the earth.

<sup>12</sup> And he stayed yet another seven days; and sent forth the dove; and she returned not again unto him any more.

<sup>13</sup> And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried.

<sup>14</sup> And in the second month, on the seven

seventh day of the month, the earth was dry.\*\*

<sup>15</sup> And Eloowwem spoke to Naah, saying,

<sup>16</sup> Go out of the ark, you, and your wife and your sons, and your sons' wives with you.

<sup>17</sup> **And all** the animals that are with you of all flesh that are with you, birds and animals, and every creeping thing that creeps on the earth, bring forth with you, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.

<sup>18</sup> And Naah went out, and his sons, and his wife, and his sons' wives with him.

<sup>19</sup> **and all** the animals, ..... **and every bird, and every creeping thing** upon the earth, went out by their families from the ark.

<sup>20</sup> And Naah built an altar to Shehmaa, and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar.

<sup>21a</sup> And Shehmaa smelled a sweet savor.\*\*



### *Portion: And Shehmaa Said to His Heart*

<sup>21b</sup> And Shehmaa said to His heart, I will not again curse the ground on account of man, for the urge of man's heart is evil from his youth. And I will never again destroy every living thing, as I have done.

<sup>22</sup> While the earth remains,  
seedtime and harvest, ..... **cold** and  
heat,  
.... **summer** and winter, ..... **day** and  
night  
shall not rest.

## 9

<sup>1</sup> And Eloowwem blessed Naah and his sons and said to them, Be fruitful and multiply, and fill the earth.

<sup>2</sup> And the fear of you and the dread of you will be on every beast of the earth, and on ev-

and twentieth day of the month, was the earth dry.

<sup>15</sup> And Elohim spoke unto Noah, saying:

<sup>16</sup> "Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

<sup>17</sup> ..... **All** living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth, bring forth with you; that they may swarm in the earth, and be fruitful, and multiply upon the earth."

<sup>18</sup> And Noah went forth, and his sons, and his wife, and his sons' wives with him;

<sup>19</sup> .... **all** the animals, **all creeping things, and every bird, all creeping things** upon the earth, after their families, went forth out of the ark.

<sup>20</sup> And Noah builded an altar unto Adonai; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

<sup>21a</sup> And Adonai smelled the sweet savour,

<sup>21b</sup> and Adonai said in His heart: "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

<sup>22</sup> While the earth remaineth,  
seedtime and harvest, **and cold** and  
heat,  
**and summer** and winter, **and day** and  
night  
shall not cease."

## 9

<sup>1</sup> And Elohim blessed Noah and his sons, and said unto them: "Be fruitful, and multiply, and replenish the earth.

<sup>2</sup> And the fear of you and the dread of you shall be upon every beast of the earth, and

ery bird of the heavens, **and with every** thing that creeps on the ground, and all the fish of the sea. Into your hand I **have given**.

<sup>3</sup> Every moving thing that is alive shall be food for you, even as the green herb. I give all to you.

<sup>4</sup> Only you shall not eat flesh with its life, that is, its blood.

<sup>5</sup> **And** I will require your lifeblood. From every **living human**, I will require it. . . . . **from the hand** of man, at the hand of every **and his brother**, I will require the life of man.

<sup>6</sup> Whoever sheds man's blood,  
by man his blood shall be shed.  
For in the image of Eloowwem  
He made man.

<sup>7</sup> And you, be fruitful and multiply, **and populate** abundantly in the earth, and multiply therein.\*\*

<sup>8</sup> And Eloowwem spoke to Naah and to his sons with him, saying,

<sup>9</sup> And behold, I Myself do establish My covenant with you, and with your descendants after you,

<sup>10</sup> And with every living creature that is with you, the birds, **and of the cattle**, and every beast of the earth with you, of all that comes out of the ark, even every beast of the earth.

<sup>11</sup> And I establish My covenant with you. And all flesh shall never again be cut off by the water of the flood. Neither shall there again be **the flood** to destroy the earth.\*\*

<sup>12</sup> And Eloowwem said, This is the sign of the covenant which I am making between Me and you and every soul of **the living** that is with you, for all successive generations.

<sup>13</sup> I set My bow in the cloud. And it shall be for a sign of a covenant between Me and the earth.

<sup>14</sup> And it shall come about when I bring a cloud over the earth that the bow will be seen in the cloud.

<sup>15</sup> And I will remember My covenant, which is between Me and you and every soul of **the living with you** of all flesh. And never again shall the water become **the flood** to destroy all flesh.

upon every fowl of the air, **in every** thing wherewith the ground teemeth, and upon all the fishes of the sea: into your hand **they were given**.

<sup>3</sup> Every moving thing that liveth shall be for food for you; as the green herb have I given you all.

<sup>4</sup> Only flesh with the life thereof, which is the blood thereof, shall ye not eat.

<sup>5</sup> **But** your blood of your lives will I require; at the hand of every **beast** will I require it; **and from the hand** of man, even at the hand of every **man's brother**, will I require the life of man.

<sup>6</sup> Whoso sheddeth man's blood,  
by man shall his blood be shed;  
for in the image of Elohim  
made He man.

<sup>7</sup> And you, be ye fruitful, and multiply; . . . . **populate** in the earth, and multiply therein."

<sup>8</sup> And Elohim spoke unto Noah, and to his sons with him, saying:

<sup>9</sup> "As for Me, behold, I establish My covenant with you, and with your seed after you;

<sup>10</sup> and with every living creature that is with you, the fowl, **of the cattle**, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

<sup>11</sup> And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be **a flood** to destroy the earth."

<sup>12</sup> And Elohim said: "This is the token of the covenant which I make between Me and you and every soul . . . . . **living** that is with you, for perpetual generations:

<sup>13</sup> I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

<sup>14</sup> And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud,

<sup>15</sup> that I will remember My covenant, which is between Me and you and every soul . . . . **living** . . . . . of all flesh; and the waters shall no more become a . . . . . flood to destroy all flesh.

<sup>16</sup> And the bow is in the cloud, **and you will look upon it to memorize** the everlasting covenant between Eloowwem and every soul of **the living**, of all flesh that is on the earth.

<sup>17</sup> And Eloowwem said to Naah, This is the sign of the covenant which I have established between Me and all flesh that is on the earth.\*\*

<sup>18</sup> And the sons of Naah who came out of the ark, Shehm, . . . . . **Aahm** and Yefet. And Aahm was the father of Kaanan.

<sup>19</sup> These three were the sons of Naah, . . . . . **from these** the whole earth was populated.

<sup>20</sup> And Naah became a man **of farming** and planted a vineyard.

<sup>21</sup> And he drank of the wine and became drunk, and uncovered himself within his tent.

<sup>22</sup> And Aahm, the father of Kaanan, saw the nakedness of his father, and told his two brothers outside.

<sup>23</sup> And Shehm and Yefet took a garment, and laid it upon both their shoulders, and walked backward, and covered the nakedness of their father. And their faces were turned away. And they did not see their father's nakedness.

<sup>24</sup> And Naah awoke from his wine, and he knew what his youngest son had done to him.

<sup>25</sup> And he said, Cursed be Kaanan. A slave of servants he shall be to his brothers.

<sup>26</sup> And he said,  
Blessed be Shehmaa, The Eloowwee of Shehm.

And Kaanan shall be his servant.

<sup>27</sup> Eloowwem will praise Yefet.  
And he will dwell in the tents of Shehm.  
And Kaanan will be his slave.

<sup>28</sup> And Naah lived three hundred years and fifty years after the flood.

<sup>29</sup> And all the days of Naah were nine hundred years and fifty years. And he died.\*\*

## 10

<sup>1</sup> And these are the histories of the sons of Naah, Shehm, Aahm, and Yefet. And sons were born to them after the flood.

<sup>16</sup> And the bow shall be in the cloud; **and I will look upon it to remember** the everlasting covenant between Elohim and every soul . . . . . living of all flesh that is upon the earth."

<sup>17</sup> And Elohim said unto Noah: "This is the token of the covenant which I have established between Me and all flesh that is upon the earth."

<sup>18</sup> And the sons of Noah, that went forth from the ark, were Shem, **and Ham**, and Japheth; and Ham is the father of Canaan.

<sup>19</sup> These three were the sons of Noah, **and from these** was the whole earth overspread.

<sup>20</sup> And Noah became a man **of the farming**, and planted a vineyard.

<sup>21</sup> And he drank of the wine, and was drunken; and he was uncovered within his tent.

<sup>22</sup> And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers without.

<sup>23</sup> And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

<sup>24</sup> And Noah awoke from his wine, and knew what his youngest son had done unto him.

<sup>25</sup> And he said: Cursed be Canaan; A servant of servants shall he be unto his brethren.

<sup>26</sup> And he said:  
Blessed be Adonai, the Elohey of Shem;

And let Canaan be their servant.

<sup>27</sup> Elohim shall enlarge Japheth,  
And he shall dwell in the tents of Shem;  
And let Canaan be their servant.

<sup>28</sup> And Noah lived after the flood three hundred and fifty years.

<sup>29</sup> And all the days of Noah were nine hundred and fifty years; and he died.

## 10

<sup>1</sup> Now these are the generations of the sons of Noah — Shem, Ham, and Japheth, and unto them were sons born after the flood.

9:29; 11:11, 13, 15, 17, 19, 21, 23, 25 The reader will say at every passage that ends with the words: "And he died" (but not after the death of Tarah ben Na'or because this is the end of the portion): "Yishtabah Qyyaamaa Adlaa Maa'et" = "Be Praised the existing that does not die."

<sup>2</sup> The sons of Yefet, Gaamaar, and Maagog, . . . . . Maadee, and Yaabaan, **and Toobaal, and Mooshaak**, and Teeraas.

<sup>3</sup> And the sons of Gaamaar, Ashkenez, . . . . . **Reefa**, and Tagrehma.

<sup>4</sup> And the sons of Yaabaan, Illesh, and Tarshehsh, Kitemes, **and Roodaanems**.

<sup>5</sup> From these the islands of the nations in their lands were separated, every one according to his language, according to their families, into their nations.\*\*

<sup>6</sup> And the sons of Aham were Kosh, and Missrem, . . . . . **Fote**, and Kaanan.

<sup>7</sup> And the sons of Kosh, Saaba, and Aab'bee-la, . . . . **Saabtaah**, and Rehmma, **and Sab-bitka**, and the sons of Rehmma, Shaaba, and Daadaan.

<sup>8</sup> And Kosh begot **Neemrode**. He became a hero in the land.

<sup>9</sup> He was a hero hunter before Shehmaa. Therefore it is said, Like **Neemrode**, a hero hunter before Shehmaa.

<sup>10</sup> And the beginning of his kingdom was Baabel, and Aarek, and Ikkaad, and Kalleenna, in the land of Shinneeyyaahr.

<sup>11</sup> From that land he went forth Ashor, and he built Neenaabeh, and **Raahbote**, Eer, and Kalla,

<sup>12</sup> And Rissaan between Neenaabeh and Kalla the great city.\*\*

<sup>13</sup> And Missrem begot **Laahddems**, and **Inaamems**, and Laahbbems, and Naf-ta'ems.

<sup>14</sup> And Fitraasems and Kasla'ems, that from which came Felishtem and Kaftarrems.

<sup>15</sup> And Kaanan begot **Seedon** his firstborn, **and the Eht**,

<sup>16</sup> And the Yeboosee, and the Ehmarree, and the Girgeshee,

<sup>17</sup> And the Ibbee, and **the 'Arooqee**, and the Sinee,

<sup>18</sup> And the Aarbaddee, and the Saamree, and the Aahmittee. And afterward the family of the Kaananee spread abroad.

<sup>19</sup> And the territory of the Kaananee was from the river of Missrem to the great river, the river of Phaaraat, and to the last sea.

<sup>20</sup> These are the sons of Aahm, to their fami-

<sup>2</sup> The sons of Japheth: Gomer, and Magog, **and** Madai, and Javan, **and Tubal, and Meshech**, and Tiras.

<sup>3</sup> And the sons of Gomer: Ashkenaz, **and Riphath**, and Togarmah.

<sup>4</sup> And the sons of Javan: Elishah, and Tarshish, Kittim, **and Dodanim**.

<sup>5</sup> Of these were the isles of the nations divided in their lands, every one after his tongue, after their families, in their nations.

<sup>6</sup> And the sons of Ham, Cush, and Mizraim, **and Phut**, and Canaan.

<sup>7</sup> And the sons of Cush, Seba, and Havilah, **and Sabtah**, and Raamah, **and Sebtaca**, and the sons of Raamah, Sheba, and Dedan.

<sup>8</sup> And Cush begot **Nimrod**; he began to be a mighty one in the earth.

<sup>9</sup> He was a mighty hunter before Adonai, wherefore it is said: "Like **Nimrod** a mighty hunter before Adonai."

<sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

<sup>11</sup> Out of that land went forth Asshur, and builded Nineveh, and **Rehoboth-ir**, and Calah,

<sup>12</sup> and Resen between Nineveh and Calah — the same is the great city.

<sup>13</sup> And Mizraim begot **Ludim**, and **Anamim**, and Lehabim, and Naphtuhim,

<sup>14</sup> and Pathrusim, and Casluhim — whence went forth the Philistines — and Caph-torim.

<sup>15</sup> And Canaan begot **Zidon** his firstborn, **and Heth**,

<sup>16</sup> and the Jebusite, and the Amorite, and the Girgashite;

<sup>17</sup> And the Hivite, and **the Arkite**, and the Sinite,

<sup>18</sup> and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Caananites spread abroad.

<sup>19</sup> And the territory of the Caananites was from **Zidon** as thou go toward Gerar unto Gaza, as thou go toward Sodom and Gomorrah and Admah and Zeboiim unto lasha.

<sup>20</sup> These are the sons of Ham, after their

lies, to their languages, by their lands, in their nations.\*\*

<sup>21</sup> And Shehm, the father of all the children of Ehbaar, the older brother of Yefet, he also begot.

<sup>22</sup> The sons of Shehm, Eelaam, and Ashor, and Arfakshaad, **and Led**, and Aaraam.

<sup>23</sup> And the sons of Aaraam, Oos, **and Aab'bel**, . . . . **Gaataar**, and **Maashaah**.

<sup>24</sup> And Arfakshaad begot Shaala, and Shaala begot Ehbaar.

<sup>25</sup> And two sons were born to Ehbaar. The name of the one was Faalaag, for in his days the earth was divided. And his brother's name was Yiqtaan.

<sup>26</sup> And Yiqtan begot Ilmoodaad, and Shaalef, and Ihsreemote, and Yaaraah,

<sup>27</sup> And Ehdooraam, and **Izaal**, and Daqleh,

<sup>28</sup> And **Eebaal**, and Aabeema'el, and Shaaba,

<sup>29</sup> And **Aafaar**, and Aab'beela, and Yoobaab. All these were the sons of Yiqtan.

<sup>30</sup> And their dwelling was from Maashaah as it is going toward Sifra, the Mountain of Qedem.

<sup>31</sup> These are the sons of Shehm, to their families, to their languages, in their lands, to their nations.

<sup>32</sup> These are the families of the sons of Naah, to their histories, in their nations. . . . . **of these the islands of the nations were separated on the earth after the flood.\*\***

## 11

<sup>1</sup> And the whole earth was the same language and the same talks.

<sup>2</sup> And it came about as they journeyed from the east, and they found a prairie in the land of Shinneeyyaahr and dwelt there.

<sup>3</sup> And they said to one another, Go to, let us make bricks and burn them thoroughly. And they used brick for stone, and they used tar for mortar.

<sup>4</sup> And they said, Go to, let us build for ourselves a city, and a tower whose top will reach into heavens. And let us make for ourselves a reputation, otherwise we will be scattered abroad over the face of the whole earth.

<sup>5</sup> And Shehmaa came down to see the city

families, after their tongues, in their lands, in their nations.

<sup>21</sup> And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born.

<sup>22</sup> The sons of Shem: Elam, and Asshur, and Arpachshad, **and Lud**, and Aram.

<sup>23</sup> And the sons of Aram: Uz, **and Hul**, and **Gether**, and **Mash**.

<sup>24</sup> And Arpachshad begot Shelah; and Shelah begot Eber.

<sup>25</sup> And unto Eber were born two sons; the name of the one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

<sup>26</sup> And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah;

<sup>27</sup> And Hadoram, and **Uzal** and Diklah,

<sup>28</sup> And **Obal**, and Abimael, and Sheba,

<sup>29</sup> And **Ophir**, and Havilah, and Jobab: all these were the sons of Joktan.

<sup>30</sup> And their dwelling was from Mesha, as thou goest toward Sephar, unto the Mountain of the East.

<sup>31</sup> These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

<sup>32</sup> These are the families of the sons of Noah, after their generations, in their nations; **and from these** were the nations divided in the earth after the flood.

## 11

<sup>1</sup> And the whole earth was of one language and of one speech.

<sup>2</sup> And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there.

<sup>3</sup> And they said one to another: "Come, let us make brick, and burn them thoroughly." And they had brick for stone, and slime had they for mortar.

<sup>4</sup> And they said: "Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."

<sup>5</sup> And Adonai came down to see the city and

10:30 "Qedem" — meaning "ancient."

and the tower which the sons of Adam had built.

<sup>6</sup> And Shehmaa said, Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing **which they will join together** to do will be impossible for them.

<sup>7</sup> Come, let Us go down, and there confuse **their lips**, that **nobody will understand** another's speech.

<sup>8</sup> And Shehmaa scattered them abroad from there over the face of the whole earth. And they stopped to build the city **and the tower**.

<sup>9</sup> Therefore its name was called Baabel, because there Shehmaa confused the language of the whole earth. And from there Shehmaa scattered them abroad over the face of the whole earth.\*\*

<sup>10</sup> These are the histories of the generations of Shehm. Shehm was one hundred years old, and begot Arfakshaad two years after the flood.

<sup>11</sup> And Shehm lived five hundred years after he begot Arfakshaad, and he begot sons and daughters. <sup>11a</sup> **And all the days of Shehm were six hundred years, and he died.\*\***

<sup>12</sup> And Arfakshaad lived five and thirty years **and one hundred years**, and he begot Shaala.

<sup>13</sup> And Arfakshaad lived three years **and three hundred years** after he begot Shaala, and begot sons and daughters. <sup>13a</sup> **And all the days of Arfakshaad were eight and thirty years and four hundred years, and he died.\*\***

<sup>14</sup> And Shaala lived thirty years **and one hundred years**, and he begot Ehbaar.

<sup>15</sup> And Shaala lived three years **and three hundred years** after he begot Ehbaar, and he begot sons and daughters. <sup>15a</sup> **And all the days of Shaala were three and thirty years and four hundred years, and he died.\*\***

<sup>16</sup> And Ehbaar lived four and thirty years **and one hundred years**, and he begot Faalaag.

<sup>17</sup> And Ehbaar lived **seventy years and two**

the tower, which the children of men builded.

<sup>6</sup> And Adonai said: "Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing **which they purposed** to do will be withholden from them.

<sup>7</sup> Come, let us go down, and there confound **their lip**, that **they may not understand** one another's speech."

<sup>8</sup> So Adonai scattered them abroad from thence upon the face of all the earth; and they left off to build the city.....

....

<sup>9</sup> Therefore was the name of it called Babel; because Adonai did there confound the language of all the earth; and from thence did Adonai scatter them abroad upon the face of all the earth.

<sup>10</sup> These are the generations of Shem. Shem was a hundred years old, and begot Arpachshad two years after the flood.

<sup>11</sup> And Shem lived after he begot Arpachshad five hundred years, and begot sons and daughters.....

<sup>12</sup> And Arpachshad lived five and thirty years .....and begot Shelah,

<sup>13</sup> And Arpachshad lived three years **and four hundred years** after he begot Shelah, and begot sons and daughters.....

<sup>14</sup> And Shelah lived thirty years.....

.....and begot Eber:  
<sup>15</sup> And Shelah lived three years **and four hundred years** after he begot Eber, and begot sons and daughters.....

<sup>16</sup> And Eber lived four and thirty years.....  
.....and begot Peleg:

<sup>17</sup> And Eber lived **thirty years and four**

**hundred** years after he begot Faalaag, and he begot sons and daughters. <sup>17a</sup> **And all the days of Ehbaar were four years and four hundred years, and he died.\*\***

<sup>18</sup> And Faalaag lived thirty years **and one hundred years**, and he begot Reh'oo.

<sup>19</sup> And Faalaag lived nine years **and one hundred** years after he begot Reh'oo, and he begot sons and daughters. <sup>19a</sup> **And all the days of Faalaag were nine and thirty years and two hundred years, and he died.\*\***

<sup>20</sup> And Reh'oo lived two and thirty years **and one hundred** years, and he begot Shaaroge.

<sup>21</sup> And Reh'oo lived seven years **and one hundred** years after he begot Shaaroge, and he begot sons and daughters. <sup>21a</sup> **And all the days of Reh'oo were nine and thirty years and two hundred years, and he died.\*\***

<sup>22</sup> And Shaaroge lived thirty years **and one hundred** years, and he begot Na'or.

<sup>23</sup> And Shaaroge lived **one hundred** years after he begot Na'or, and he begot sons and daughters. <sup>23a</sup> **And all the days of Shaaroge were thirty years and two hundred years, and he died.\*\***

<sup>24</sup> And Na'or lived nine **and seventy** years, and he begot Taaraah.

<sup>25</sup> And Na'or lived **nine and sixty** years after he begot Taaraah, and he begot sons and daughters. <sup>25a</sup> **And all the days of Na'or were eight and forty years and one hundred years, and he died.\*\***

<sup>26</sup> And Taaraah lived seventy years, and he begot Abraam, **and** Na'or, and Arraan.

<sup>27</sup> . . . . **these** are the histories of Taaraah. Taaraah begot Abraam, **and** Na'or, and Arraan. And Arraan begot Lote.

<sup>28</sup> And Arraan died in the time of his father Taaraah in his homeland, in Or Kishdem.

<sup>29</sup> And Abraam and Na'or took wives for themselves. The name of Abraam's wife was Sharree. And the name of Na'or's wife was

**hundred** years after he begot Peleg, and begot sons and daughters . . . . .

<sup>18</sup> And Peleg lived thirty years . . . . . and begot Reu:

<sup>19</sup> And Peleg lived nine years **and two hundred** years after he begot Reu, and begot sons and daughters . . . . .

<sup>20</sup> And Reu lived two and thirty years . . . . . and begot Serug,

<sup>21</sup> And Reu lived seven years **and two hundred** years after he begot Serug, and begot sons and daughters . . . . .

<sup>22</sup> And Serug lived thirty years . . . . . and begot Nahor,

<sup>23</sup> And Serug lived **two hundred** years after he begot Nahor, and begot sons and daughters . . . . .

<sup>24</sup> And Nahor lived nine **and twenty** years, and begot Terah,

<sup>25</sup> And Nahor lived **nineteen and one hundred** years after he begot Terah, and begot sons and daughters . . . . .

<sup>26</sup> And Terah lived seventy years, and he begot Abram, . . . . . Nahor, and Haran.

<sup>27</sup> **And these** are the generations of Terah. Terah begot Abram, Nahor, and Haran; and Haran begot Lot.

<sup>28</sup> And Haran died in the presence of his father Terah in the land of his nativity, in Ur of the Chaldees.

<sup>29</sup> And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter



Milka, the daughter of Arraan, the father of Milka and the father of Yiskah.

<sup>30</sup> And Sharree was barren. She had no **boy**.

<sup>31</sup> And Taaraah took Abraam his son, and Lote the son of Arraan, his grandson, and Sharree **and Milka** his **daughters-in-law**, wives of Abraam **and Na'or his sons**. **And he took them out** from Or Kishdem to go to the land of Kaanan. And they went to Aahrnaan, and dwelt there.

<sup>32</sup> And the days of Taaraah were **five and forty years and one hundred** years. And Taaraah died in Aahrnaan.\*\*



*Portion: Go Forth*

## 12

<sup>1</sup> And Shehmaa said to Abraam, Go out of your country, and from your homeland, and from your forefather's house, to the land which I will show you.

<sup>2</sup> And I will make you a great nation, and I will bless you, and your name I **will make bigger**, and you **shall have** blessing.

<sup>3</sup> And I will bless those who bless you, and curse him that curses you. And thanks to you all the families of the earth will be blessed.

<sup>4</sup> And Abraam went as Shehmaa had spoken to him, and Lote went with him. And Abraam was seventy-five years old when he departed from Aahrnaan.

<sup>5</sup> And Abraam took Sharree his wife, and Lote his nephew, and all their possessions which they had accumulated, and the souls which they had acquired in Aahrnaan. And they set out for the land of Kaanan. And they came into the land of Kaanan.

<sup>6</sup> And Abraam passed through the land as far as the site of Ashkem, to the **Aalone moora**. And the Kaananee was then in the land.\*\*

<sup>7</sup> And Shehmaa **envisioned** Himself to Abraam and said **to him**, To your seed I will give this land. And there he built an altar to Shehmaa who had **envisioned** unto him.

of Haran, the father of Milcah, and the father of Iscah.

<sup>30</sup> And Sarai was barren; she had no **child**.

<sup>31</sup> And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai . . . . . his **daughter-in-law**, wife of Abram . . . . . **his son**, **and they went with them** from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

<sup>32</sup> And the days of Terah were **five years and two hundred** years, and Terah died in Haran.

*Portion: Go Forth*

## 12

<sup>1</sup> And Adonai said unto Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

<sup>2</sup> And I will make of thee a great nation, and I will bless thee, and thy name I **will make precious**, and thou **wilt be** a blessing:

<sup>3</sup> And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed."

<sup>4</sup> So Abram went, as Adonai had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

<sup>5</sup> And Abram took Sarai his wife and Lot his nephew, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth into the land of Canaan; and into the land of Canaan they came.

<sup>6</sup> And Abram passed through the land unto the place of Shechem, unto the **plain of Moreh**. And the Canaanite was then in the land.

<sup>7</sup> And Adonai **appeared** unto Abraam and said . . . . . "Unto thy seed will I give this land"; and he builded there an altar unto Adonai who **appeared** unto him.

12:7 "Envisioned" — The Israelite Samaritan concept of the way that the Almighty appeared to a human being was only through vision, and not face to face. Even in the case of the greatest personality, Mooshe. This concept eliminates any possibility of seeing the Almighty face to face because He said "You cannot see My Face, for no adam can see Me and live!" (Ex. 33:20). In the case of angels, this possibility of seeing them is obvious, and appearances of the Almighty by the cloud or by His Honor.

12:8 Bit El = **House of El** — The Israelite Samaritans consider that this name is one of the names of their most sacred place, Mount Gerizim, and not the site of a city or town, but one of the 13 names mentioned in the Torah as the names of Mount Gerizim. In short, House of El = Mount Gerizim.

12:12 "They will see" — The Israelite Samaritans pronounce "yereh'oo," when related to humans, but in relation to the Almighty they pronounce "yirraao," with the significance of "being seen" by the Almighty, but humans are not seeing Him.

8 And he moved from there to the mountain on the east of **House of El**, and pitched his tent, with **House of El** on the west and Ee on the east. And there he built an altar to Shehmaa and called upon the Name of Shehmaa.

9 And Abraam journeyed on, continuing toward the Nigba.\*\*

10 And there was a famine in the land. And Abraam went down to Missreema to sojourn there, for the famine was severe in the land.

11 And it came about when he came near to Missreema, and he said to Sharree his wife, See please, I know that you are a beautiful woman.

12 And when the Missrems see you they will say, This is his wife. And they will kill me, but they will let you live.

13 Please say that you are my sister that it may go well with me because of you, and my soul will live on account of you.

14 And it came about when Abraam came into Missreema, the Missrems saw that the woman was very beautiful.

15 And Phaaroo's ministers saw her and praised her to Phaaroo. And the woman was taken into Phaaroo's house.

16 And Abraam was treated well for her sake. And he gave him sheep, and cattle, **and very heavy livestock, slaves and maidservants, and donkeys, and she asses and camels.**

17 And Shehmaa struck Phaaroo and his house with severe plagues because of Sharree, Abraam's wife.\*\*

18 And Phaaroo called Abraam and said, What is this you have done to me. Why did you not tell me that she was your wife.

19 **And why** did you say, She is my sister. And I have taken her to be my wife. And now, here is your wife, take her and go.

20 And Phaaroo commanded his men concerning him. And they sent him away with his wife, and all that belonged to him, **and Lote with him.**

8 And he removed from thence unto the mountain on the east of **Bethel**, and pitched his tent, having **Bethel** on the west, and Ai on the east; and he builded there an altar unto Adonai and called upon the Name of Adonai.

9 And Abram journeyed, going on still toward the South.

10 And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was sore in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife: "Behold, I know that thou art a fair woman to look upon.

12 And it will come to pass, when the Egyptians shall see thee, that they will say: This is his wife; and they will kill me, but thee they will keep alive.

13 Say, please, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee."

14 And it came to pass when Abram was come into Egypt, the Egyptians beheld the woman was very fair.

15 And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house.

16 And he dealt well with Abram for her sake; and he had sheep, and oxen, ..... **and he-asses, and menservants, and maidservants, and she-asses,** and camels.

17 And Adonai plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said: "What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19 ..... **why** saidst thou: She is my sister? so that I took her to be my wife; now therefore behold thy wife, take her, and go thy way."

20 And Pharaoh gave men charge concerning him; and they brought him on the way, and his wife, and all that he had.....

## 13

<sup>1</sup> And Abraam went up from Missrem, he and his wife and all that belonged to him, and Lote with him to the Nigba.

<sup>2</sup> And Abraam was very heavy in cattle, in silver and in gold.

<sup>3</sup> And he went on his journeys from the Negeb as far as **House of El**, to the place where his tent had been at the beginning, between **House of El** and Ee.

<sup>4</sup> To the place of the altar which he had made there formerly. And there Abraam called on the Name of Shehmaa.\*\*

<sup>5</sup> And to Lote, walking with Abraam, also were flocks, and herds, and tents.

<sup>6</sup> And the land could not bear them dwelling together, for their possessions were great, and they could not remain together.

<sup>7</sup> And there was strife between the herdsmen of Abraam's cattle and the herdsmen of Lote's cattle. And the Kanaanite and the Ferizzite **were dwelling** then in the land.

<sup>8</sup> And Abraam said to Lote, Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers.

<sup>9</sup> Isn't the whole land before you. Please separate from me. If to the left, then I will go to the right, or if to the right, then I will go to the left.

<sup>10</sup> And Lote lifted up his eyes and saw all the prairie of the Yaardaan, that it was well watered everywhere, before Shehmaa destroyed Saadem and Emirra, like the garden of Shehmaa, like the land of Missrem as you go to **Saahraa**.

<sup>11</sup> And Lote chose for himself all the prairie of the Yaardaan. And Lote journeyed eastward. And they separated from each other.

<sup>12</sup> Abraam dwelt in the land of Kanaan, and Lote dwelt in the cities of the prairie, and moved his tents as far as Saadem.

<sup>13</sup> And the men of Saadem were wicked and sinners against Shehmaa exceedingly.\*\*

<sup>14</sup> And Shehmaa said to Abraam, after Lote had separated from him, Lift up your eyes and look from the place where you are,

## 13

<sup>1</sup> And Abram went up from Egypt, he and his wife and all that belonged to him, and Lot with him to the south.

<sup>2</sup> And Abram was very rich in livestock, in silver and in gold.

<sup>3</sup> And he went on his journeys from the south as far as **Bethel**, to the place where his tent had been at the beginning, between **Bethel** and Hai,

<sup>4</sup> unto the place of the altar, which he had made there at the first; and Abram called there on the name of Adonai.

<sup>5</sup> And Lot also, who went with Abram, had flocks, and herds, and tents.

<sup>6</sup> And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.

<sup>7</sup> And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanite and the Perizzite **are dwelling** then in the land.

<sup>8</sup> And Abram said unto Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

<sup>9</sup> Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."

<sup>10</sup> And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered everywhere, before Adonai destroyed Sodom and Gomorrah, like the garden of Adonai, like the land of Egypt, as thou goest unto **Zoar**.

<sup>11</sup> So Lot chose him all the plain of the Jordan; and Lot journeyed east; and they separated themselves the one from the other.

<sup>12</sup> Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

<sup>13</sup> Now the men of Sodom were wicked and sinners against the Adonai exceedingly.

<sup>14</sup> And Adonai said unto Abram, after that Lot was separated from him: "Lift up now thine eyes, and look from the place where

northward and southward and eastward and westward.

<sup>15</sup> For all the land which you see, I will give it to you and to your seed forever.

<sup>16</sup> And I will make your seed as the dust of the earth, that if a man can number the dust of the earth then your seed will also be numbered.

<sup>17</sup> Arise, walk through the land to its length and to its breadth, for to you I will give it.

<sup>18</sup> And Abraam **was willing** and came and dwelt in **Aaloonee Mamree**, which are in Eebrone. And there he built an altar to Shehmaa.\*\*

## 14

<sup>1</sup> And it came about in the days of Amraafel king of Shinneeyyaahr, **and Aryaabok** king of Aalaasaar, Kaadaar Laamaar king of Eelaam, and Tehdal king of Goowwem.

<sup>2</sup> And they made war with Baarah king of Saadem, and with Beersha king of Emirra, **and Shaanab** king of Idmah, **and Sham'abbaad** king of Saaboowwem, and the king of Baalah, that is, Saahr.

<sup>3</sup> All these joined as allies to the Valley of Lime, that is, the Salt Sea.

<sup>4</sup> Twelve years they had served Kaadaar Laamaar, **and in the thirteenth year** they rebelled.

<sup>5</sup> And in the fourteenth year came Kaadaar Laamaar and the kings that were with him and defeated **the Rehfa'ems** in Ishtaarote qarnem, and the **Zoozaa'ems in Aahm**, and the Imems in **shehbee** Qaryaatem,

<sup>6</sup> And the Aahree **in the mountains of Sha'Er**, as far as **Il Farraan**, which is by the desert.

<sup>7</sup> And they returned and came to Inn Mashfaat, that is, Qadesh, and conquered all the field of the 'Aahmaalqee, and also the Ehmarree who lived in **Aahsaason Taa-maar**.\*\*

<sup>8</sup> And there went out the king of Saadem, and the king of Emirra, and the king of Idmah, and the king of Saaboowwem, and the king of Baalah, that is, Saahr. And they

thou art, northward and southward and eastward and westward;

<sup>15</sup> for all the land which thou seest, to thee will I give it, and to thy seed for ever.

<sup>16</sup> And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

<sup>17</sup> Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it."

<sup>18</sup> And Abram **removed his tent** and came and dwelt **in the plain of Mamre** which is in Hebron and built there an altar unto Adonai.

## 14

<sup>1</sup> And it came to pass in the days of Amraphel king of Shinar, . . . . . **Arioch** king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,

<sup>2</sup> that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, . . . . . **Shinab** king of Admah, **and Shemeber** king of Zeboiim, and the king of Bela — the same is Zoar.

<sup>3</sup> All these came as allies unto the vale of Siddim — the same is the Salt Sea.

<sup>4</sup> Twelve years they served Chedorlaomer, **and the thirteenth year** they rebelled.

<sup>5</sup> And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote **the Rephaims** in Ashteroth Karnaim, and the **Zuzims in Ham** and the Emims in **shaveh** Kiriathaim,

<sup>6</sup> and the Horites **in their mountain** Seir, unto El-Paran, which is by the wilderness.

<sup>7</sup> And they turned back, and came to Enmishpat — the same is Kadesh — and smote all the country of the Amalekites, and also the Amorites, that dwelt in **Hazon-Tamar**.

<sup>8</sup> And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela — the same is Zoar; and they set

14:6 "Il Farraan" in the Samaritan Pentateuch is a god in the form of a ram. In the Masoretic Text it is a "god."

arrayed for battle against them in the Valley of Lime.

<sup>9</sup> Against Kaadaar Laamaar king of Eelaam, and Tehdal king of Goowwem, . . . **Amraafel** king of Shinneeyyaahr, and Aryaabok king of Aalaasaar, four kings against the five.

<sup>10</sup> And the Valley of **Lime** was pits of tar, and the kings of Saadem **and the king of Emirra** fled, and fell there. And those who survived fled to the mountain.

<sup>11</sup> And they took all the goods of Saadem and Emirra and all their food supply, and departed.

<sup>12</sup> And they took Lote, Abraam's brother's son, and **all** his possessions **and he went**, for he was living in Saadem.\*\*

<sup>13</sup> And the refugee came and told Abraam the Ibree. And he was living in **Aaloonee, Mamree** of the Ehmarree, brother of **Ishkol**, and brother of **Inneeraam**. And these were allies with Abraam.

<sup>14</sup> And as Abraam heard that his brother was taken captive, **and he checked** his dependents born in his house, three hundred and eighteen, and pursued unto Daan.

<sup>15</sup> And he divided his forces against them by night, he and his servants, and defeated them, and pursued them unto Ooba, which is north of Damsheq.

<sup>16</sup> And he brought back all the goods, and also brought back his brother Lote with his possessions, and also the women, and the people.

<sup>17</sup> And the king of Saadem went out to meet him, after his return from the defeat of Kaadaar Laamaar, and of the kings who were with him, **at the valley of the captivity**, that is the Emeq Ammaalek.\*\*

<sup>18</sup> And Malkee Sedeq, king of Shaalem, brought out bread and wine. And he was a priest to **Il Illeeyone**.

<sup>19</sup> **And he blessed Abraam** and said, Blessed be Abraam to **Il Illeeyone**, possessor of heavens and earth.

<sup>20</sup> And blessed be **Il Illeeyone**, Who has delivered your enemies into your hand.

And he gave him a tenth of all.

<sup>21</sup> And the king of Saadem said to Abraam,

the battle in array against them in the vale of Siddim;

<sup>9</sup> against Chedorlaomer king of Elam, and Tidal king of Goiim, **and Amraphel** king of Shinar, and Arioch king of Ellasar, four kings against the five.

<sup>10</sup> Now the vale of **siddim** was full of slime pits; and the kings of Sodom . . . . . **and Gomorrah** fled, and they fell there, and they that remained fled to the mountain.

<sup>11</sup> And they took all the goods of Sodom and Gomorrah and all their victuals, and went their way.

<sup>12</sup> And they took Lot, Abram's brother's son, who dwelt in Sodom, and . . . . . his goods, **and they went**.

<sup>13</sup> And there came one that had escaped, and told Abram the Hebrew — now he dwelt in **the plain of Mamre** the Amorite, brother of **Eshcol**, and brother of **Aner**; and these were confederate with Abram.

<sup>14</sup> And when Abram heard that his brother was taken captive, **and he armed** his dependents, born in his house, three hundred and eighteen, and pursued unto Dan.

<sup>15</sup> And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

<sup>16</sup> And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.

<sup>17</sup> And the king of Sodom went out to meet him, after his return from the defeat of Chedorlaomer, and of the kings who were with him, **at the valley of shaveh**, that is the King's Valley.

<sup>18</sup> And Melchizedek king of Salem brought out bread and wine, and he was a priest of **el Most High**.

<sup>19</sup> **And he blessed him**, and said, Blessed be Abram of **el Most High**, possessor of heaven and earth,

<sup>20</sup> And blessed be **el Most High**, Who has delivered your enemies into your hand.

And he gave him a tenth of all.

<sup>21</sup> And the king of Sodom said to Abram,

14:17 "Emeq Ammaalek" = King's Valley.

**please give** the souls to me and take the goods for yourself.

<sup>22</sup> And Abraam said to the king of Saadem, I have raised my hands to **the Eloowwem Il ileeyyone**, creator of heavens and earth,

<sup>23</sup> . . . . . if I will take a thread, or a shoe thong, or anything that is yours, lest you would say, I have made Abraam rich.

<sup>24</sup> Besides me, only what the young men have eaten, and the share of the men who went with me, **Inneeraam, and Ishkol**, and Mamree, they will take their share.\*\*

## 15

<sup>1</sup> After these things the word of Shehmaa came to Abraam in a vision, saying, Fear not, Abraam, I am a shield to you, **and your reward I will multiply much.**

<sup>2</sup> And Abraam said, Aadaanee Shehmaa, what will You give me since I am childless, and the heir of my house is Eliyyaahzaar of Damsheq.

<sup>3</sup> And Abraam said, Since You have given no seed to me, and behold, one born in my house **will inherit me.**

<sup>4</sup> And behold, the word of Shehmaa came to him, saying, This one will not inherit you, but one who will come forth from your loins, he shall inherit you.

<sup>5</sup> And He took him outside and said, Look toward **the heavens**, and count the stars, if you are able to count them. And He said to him, So shall your seed be.

<sup>6</sup> **And you believe** in Shehmaa. And he reckoned it to Him as righteousness.

<sup>7</sup> And He said to him, I am Shehmaa who brought you out of Or Kishdem, to give you this land to possess it.

<sup>8</sup> And he said, Aadaanee Shehmaa, how may I know that I will possess it.

<sup>9</sup> And He said to him, Take unto Me a fattened female heifer, and a fattened female goat, and a fattened ram, and a cock and a chick.

<sup>10</sup> And he took all these to Him and cut them **well**, and laid each half opposite the other, and he did not cut **the birds.**

“ . . . . . **give** the souls to me and take the goods for yourself.”

<sup>22</sup> And Abram said to the king of Sodom, “I have raised my hands to **Adonai el most high**, creator of heaven and earth,

<sup>23</sup> **and if** I will take a thread or a shoe thong or anything that is yours lest you would say, I have made Abram rich.

<sup>24</sup> Besides me, only what the young men have eaten and the share of the men who went with me, **Aner, . . . . . Eshcol**, and Mamre, they will take their share.”

## 15

<sup>1</sup> After these things the word of Adonai came unto Abram in a vision, saying: “Fear not, Abram, I am thy shield, . . . . . **your reward will be very much.**

<sup>2</sup> And Abram said, “Adonai Elohim, what wilt Thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer of Damascus?”

<sup>3</sup> And Abram said: “Behold, to me Thou hast given no seed, and, lo, one born in my house **inherits me.**”

<sup>4</sup> And behold, the word of Adonai came unto him, saying: “This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.”

<sup>5</sup> And He brought him forth abroad, and said: “Look now toward **the heaven** and count the stars, if thou be able to count them”; and He said unto him: “So shall thy seed be.”

<sup>6</sup> **And he believes** in Adonai, and He counted it to him for righteousness.

<sup>7</sup> And He said to him, “I am Adonai that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.”

<sup>8</sup> And he said, “Adonai Elohim, whereby shall I know that I shall inherit it?”

<sup>9</sup> And He said unto him: “Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.”

<sup>10</sup> And he took him all these, and divided them **in the middle**, and laid each half over against the other; but divided he not **the bird.**

15:2 “Aadaanee” — Here and in other places the Israelite Samaritans pronounce “Aadaanee” in regard to the Almighty. They pronounce “Adanee” (see Gen. 18:27 [angels] or 23:6 [humans]) in regard to angels and humans. This distinguishes between them and the Almighty.

15:6 “To Him” — It is Abraam who took it as righteousness from Him to him. Later Abraahm learned from Him and he did the same with others. (Gen. 18:19 — Abraam was righteous and would raise his children to be righteous.)

<sup>11</sup> And the eagle came down upon the carcasses, and Abraam took them back.\*\*

<sup>12</sup> And when the sun was going down, a deep sleep fell upon Abraam. And behold, a horror and great darkness fell upon him.

<sup>13</sup> **And it was said** to Abraam, Know for certain that your seed will be sojourners in a land that is not theirs, and shall serve them, and they shall oppress them four hundred years.

<sup>14</sup> And I will also judge the nation whom they will serve. And afterward shall they come out with many possessions.

<sup>15</sup> And you, you shall go to your forefathers in peace. You will be buried at a good old age.

<sup>16</sup> And the fourth generation **will return** here. For the sin of the Ehmarree is not yet complete.\*\*

<sup>17</sup> And it came about when the sun went down, that it was very dark, and behold, a smoking oven and a flaming torch which passed between these pieces.

<sup>18</sup> On that day Shehmaa made a covenant with Abraam, saying, To your seed I have given this land. From the river of Missrem as far as the great river, the river Phaaraat,

<sup>19</sup> The Qjnee, and the Qehnaazee, and the Qaadaamoonnee,

<sup>20</sup> And the Ihttee, and the Ferizzee, and the **rehfa'Ee**.

<sup>21</sup> And the Ehmarree, and the Kaanannee, and the Girgeshee, **and the Ibbice**, and the Yeboosee.\*\*

## 16

<sup>1</sup> And Sharree, Abraam's wife had born him no children. And she had a Misret maid whose name was Aagaar.

<sup>2</sup> And Sharree said to Abraam, Now behold, Shehmaa has prevented me from bearing. Please go in to my maid, perhaps I will have children through her. And Abraam listened to the voice of Sharree.

<sup>3</sup> And Abraam's wife Sharree took Aagaar the Misret, her maid, after Abraam had dwelt ten years in the land of Kaanan, and gave her to her husband Abraam as his wife.

<sup>11</sup> And the birds of prey came down upon the carcasses, and Abram drove them away.

<sup>12</sup> And it came to pass, that, when the sun was going down, a deep sleep fell upon Abram; and, lo, a dread, even a great darkness, fell upon him.

<sup>13</sup> **And he said** unto Abram: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

<sup>14</sup> and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

<sup>15</sup> But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

<sup>16</sup> And in the fourth generation **they will return** here, for the iniquity of the Amorite is not yet full."

<sup>17</sup> And it came to pass, that, when the sun went down, and there was thick darkness, behold a smoking furnace, and a flaming torch that passed between these pieces.

<sup>18</sup> In that day Adonai made a covenant with Abram, saying: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;

<sup>19</sup> the Kenite, and the Kenizzite, and the Kadmonite,

<sup>20</sup> and the Hittite, and the Perizzite, and the **Rephaims**,

<sup>21</sup> and the Amorite, and the Canaanite, and the Girgashite, ..... and the Jebusite."

15:13 "It was said" ... Because it was said to him in the dream, not directly.

## 16

<sup>1</sup> Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name [was] Hagar.

<sup>2</sup> And Sarai said unto Abram, Behold now, Adonai hath restrained me from bearing: I pray thee, go in unto my maid, it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

<sup>3</sup> And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

<sup>4</sup> And he went in to Aagaar, and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes.

<sup>5</sup> And Sharree said to Abraam, My anger is upon you. I gave my maid into your lap. And when she saw that she had conceived, I was despised in her eyes. May Shehmaa judge between me and you.

<sup>6</sup> And Abraam said to Sharree, Behold, your maid is in your hands. Do to her what is good in your eyes. And Sharree tortured her, and she fled from her presence.\*\*

<sup>7</sup> And the Angel of Shehmaa found her by a spring of water in the desert, by the spring on the way to Shor.

<sup>8</sup> And he said, Aagaar, Sharree's maid, **oh from there you came**, and where are you going. And she said, I am fleeing from the presence of my mistress Sharree.

<sup>9</sup> And the Angel of Shehmaa said to her, Return to your mistress, and be tortured by her **hand**.

<sup>10</sup> And the Angel of Shehmaa said to her, I will greatly multiply your seed, that they will be too many to count.

<sup>11</sup> And the Angel of Shehmaa said to her, Behold, you are with child. And you will bear a son.

And you shall call his name Yishmael.

Because Shehmaa has heard your affliction.

<sup>12</sup> He will be **fertile of man**.

His hand will be with everyone.

And everyone's hand will be with him.

And he will live among all his brothers.

<sup>13</sup> And she called the name of Shehmaa who spoke to her, You are an **Il Raa'Ee**. For she said, Is it so that I still see after seeing what I have seen.

<sup>14</sup> Therefore **she named** the well Beer Lah'Ee Raaee. Behold, it is between Qadesh and Baaraad.

<sup>15</sup> And Aagaar bore Abraam a son. And Abraam called the name of his son, whom Aagaar bore, Yishmael.

<sup>16</sup> And Abraam was eighty-six years old when Aagaar bore Yishmael to Abraam.\*\*

<sup>4</sup> And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

<sup>5</sup> And Sarai said unto Abram, My wrong [be] upon thee: I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: Adonai judge between me and thee.

<sup>6</sup> But Abram said unto Sarai, Behold, thy maid [is] in thy hand, do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

<sup>7</sup> And the angel of Adonai found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

<sup>8</sup> And he said, Hagar, Sarai's maid, **from where did you come?** and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

<sup>9</sup> And the angel of Adonai said unto her, Return to thy mistress, and submit thyself under her **hands**.

<sup>10</sup> And the angel of Adonai said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

<sup>11</sup> And the angel of Adonai said unto her, Behold, thou [art] with child, and shalt bear a son,

and shalt call his name Ishmael, because Adonai hath heard thy affliction.

<sup>12</sup> And he will be a **wild man**,

his hand [will be] against every man,

and every man's hand against him,

and he shall dwell in the presence of all his brethren.

<sup>13</sup> And she called the name of Adonai that spake unto her, Thou **El** seest me: for she said, Have I also here looked after Him that seeth me?

<sup>14</sup> Wherefore **he named** the well Beerlahairoi, behold, [it is] between Kadesh and Bered.

<sup>15</sup> And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

<sup>16</sup> And Abram [was] fourscore and six years old, when Hagar bare Ishmael to Abram.

16:12 "And he will be fertile of man" — In Hebrew "fertile" = "faaree" in the Israelite Samaritan pronunciation. Although in some ancient Samaritan manuscripts there is the form "faaree" with the meaning of "wild" (pey, resh, aleph), in the most ancient Samaritan manuscripts the form is "faaree" (pey, resh, hey) with the meaning of "fertile" of man = many Ishmaelite nations (see Gen. 25:12-18).

16:13 "Il Raa'Ee" — Name of angel in Israelite Samaritan tradition.

16:14 Beer Lah'Ee Raaee = Well of the Living.





*Portion: And Abraam Was*

**17**

<sup>1</sup> And Abraam was ninety . . . . . and nine years old. And Shehmaa **envisioned** unto Abraam and said to him, I am Il Sheeddee. Walk before Me, and be complete.

<sup>2</sup> And I will establish My covenant between Me and you. And I will multiply you exceedingly.

<sup>3</sup> And Abraam fell on his face. And Eloowwem talked with him, saying,

<sup>4</sup> And I am, Behold, My covenant is with you. And you will be the father of a multitude of nations.

<sup>5</sup> And no longer shall your name be called Abraam. But your name shall be Abraahm. For I will make you the father of a multitude of nations.

<sup>6</sup> And I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.

<sup>7</sup> And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be Eloowwem to you and to your seed after you.

<sup>8</sup> And I will give to you and to your seed after you the land of your sojourning, all the land of Kaanan, for an everlasting possession, and I will be their Eloowwem.\*\*

<sup>9</sup> And Eloowwem said to Abraahm, And you shall keep My covenant, you and your seed after you throughout their generations.

<sup>10</sup> This is My covenant, which you shall keep, between Me and you and your seed after you, every male among you shall be circumcised.

<sup>11</sup> And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

<sup>12</sup> And every male among you who is eight days old shall be circumcised throughout your generations, a resident of the house

**17**

<sup>1</sup> And when Abram was ninety **years** old and nine years, Adonai **appeared** to Abram, and said unto him: "I am El Almighty, walk before Me, and be thou wholehearted.

<sup>2</sup> And I will make My covenant between Me and thee, and will multiply thee exceedingly."

<sup>3</sup> And Abram fell on his face, and Elohim talked with him, saying:

<sup>4</sup> "As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations.

<sup>5</sup> Neither shall thy name any more be called Abram, but thy name shall be Abraham, for the father of a multitude of nations have I made thee.

<sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

<sup>7</sup> And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be an Elohim unto thee and to thy seed after thee.

<sup>8</sup> And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession, and I will be their Elohim."

<sup>9</sup> And Elohim said unto Abraham: "And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations.

<sup>10</sup> This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised.

<sup>11</sup> And ye shall be circumcised in the flesh of your foreskin, and it shall be a token of a covenant betwixt Me and you.

<sup>12</sup> And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the

and he who is bought with money from a foreigner, who is not of your seed.

<sup>13</sup> The **residents** of your house and he who is bought with your money shall be circumcised. And My covenant shall be in your flesh for an everlasting covenant.

<sup>14</sup> And an uncircumcised male who is not circumcised in the flesh of his foreskin **on the eighth day**, that soul shall be cut off from her people, he has broken My covenant.\*\*

<sup>15</sup> And Eloowwem said to Abraahm, As for Sharree your wife, you shall not call her name Sharree, but Shaarraah shall be her name.

<sup>16</sup> And I will bless her, and I will give you a son by her. **And I will bless him**. And she shall be unto nations, **and kings** of peoples shall be of her.

<sup>17</sup> And Abraahm fell on his face and laughed, and said in his heart, **will I who am** a hundred years old **beget**. . . . . And will Shaarraah, who is ninety years old, bear.

<sup>18</sup> And Abraahm said to Eloowwem, I **wish** Yishmael shall live before You.

<sup>19</sup> And Eloowwem said, But **behold**, Shaarraah your wife will bear you a son. And you shall call his name Yesaahq. And I will establish My covenant with him for an everlasting covenant, **and for his seed** after him.

<sup>20</sup> And concerning Yishmael, I have heard you. Behold, I will bless him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve chiefs, and I will make him a great nation.

<sup>21</sup> And My covenant I will establish with Yesaahq, whom Shaarraah will bear to you same time next year.

<sup>22</sup> And He finished talking with him\*\*

<sup>22b</sup> And Eloowwem rose up from Abraahm.

<sup>23</sup> And Abraahm took Yishmael his son, and all the residents who were born in his house, and all who were bought with his money, every male among the men of Abraahm's household, and circumcised the flesh of their foreskin in the very same day, as Eloowwem had said to him.

<sup>24</sup> And Abraahm was ninety-nine years old when he was circumcised in the flesh of his foreskin.

<sup>25</sup> And Yishmael his son was thirteen years

house, or bought with money of any foreigner, that is not of thy seed.

<sup>13</sup> The **resident** of your house, and he that is bought with thy money, must needs be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

<sup>14</sup> And the uncircumcised male who is not circumcised in the flesh of his foreskin, . . . . . that soul shall be cut off from his people, he hath broken My covenant."

<sup>15</sup> And Elohim said unto Abraham: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

<sup>16</sup> And I will bless her, and I will give you a son by her. **And I will bless her**, and she shall be a mother of nations, . . . . . **kings** of peoples shall be of her."

<sup>17</sup> And Abraham fell upon his face, and laughed, and said in his heart: "**shall** . . . . . one a hundred years old **bear a child?** and shall Sarah, that is ninety years old, bear?"

<sup>18</sup> And Abraham said unto Elohim: **oh that** Ishmael might live before Thee.

<sup>19</sup> And Elohim said: ". . . . . But Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him for an everlasting covenant . . . . . **for his seed** after him.

<sup>20</sup> And as for Ishmael, I have heard thee, behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great nation.

<sup>21</sup> But My covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year."

<sup>22</sup> And He left off talking with him,

<sup>22b</sup> And Elohim went up from Abraham.

<sup>23</sup> And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as Elohim had said unto him.

<sup>24</sup> And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

<sup>25</sup> And Ishmael his son was thirteen years

old when he was circumcised in the flesh of his foreskin.

<sup>26</sup> In the very same day Abraahm was circumcised, and Yishmael his son.

<sup>27</sup> And all the men of his household, who were born in the house, or bought with money from a foreigner, were circumcised with him.\*\*

## 18

<sup>1</sup> And Shehmaa **envisioned** Himself unto him **by the Aaloonce** Mamree, while he was sitting at the tent door in the heat of the day.

<sup>2</sup> And he lifted up his eyes and looked, and behold, three **enooshem** were standing opposite him. And when he saw, he ran from the tent opening to meet them **and he bowed** to the earth,

<sup>3</sup> And said, Aadaanee, if I have found favor in your **eyes**, please **you all** do not **pass** your slave by.

<sup>4</sup> Please let a little water be brought, and wash your feet, and lie under the tree.

<sup>5</sup> And I will take a piece of bread, and you may refresh yourselves, **and after** you may go on, since you came by your slave. And they said, So do, as you have said.

<sup>6</sup> And Abraahm hurried into the tent to Shaarraah and said, You do so quickly, prepare three measures of fine flour, knead it and make cakes.

<sup>7</sup> And Abraahm also ran to the herd, and took a good and tender calf, and gave it to the boy, and he hurried to prepare it.

<sup>8</sup> And he took curds and milk and the calf which he had prepared, and placed it before them, and he was standing over them under the tree. And they ate.

<sup>9</sup> And they said to him, Where is Shaarraah your wife. And he said, There, in the tent.

<sup>10</sup> And He said, I will surely return to you, as the length of a woman in confinement. And behold, Shaarraah your wife will have a son. And Shaarraah was listening at the opening of the tent, **and she** was behind him.

<sup>11</sup> And Abraahm and Shaarraah were old,

old, when he was circumcised in the flesh of his foreskin.

<sup>26</sup> In the selfsame day was Abraham circumcised, and Ishmael his son.

<sup>27</sup> And all the men of his house, those born in the house, and those bought with money of a foreigner, were circumcised with him.

### Portion: And Appeared

## 18

<sup>1</sup> And Adonai **appeared** unto him **by the terebinths** of Mamre, as he sat in the tent door in the heat of the day,

<sup>2</sup> and he lifted up his eyes and looked, and lo, three **men** stood over against him, and when he saw them, he ran to meet them from the tent door, **and bowed** down to the earth,

<sup>3</sup> and said: "Adonai, if now I have found favour in thy **sight**, **you**. . . . . **pass** not away, I pray thee, from thy servant.

<sup>4</sup> Let now a little water be fetched, and wash your feet, and recline yourselves under the tree.

<sup>5</sup> And I will fetch a morsel of bread, and stay ye your heart, . . . . . **after** that ye shall pass on, forasmuch as ye are come to your servant." And they said: "So do, as thou hast said."

<sup>6</sup> And Abraham hastened into the tent unto Sarah, and said: "Make ready quickly three measures of fine meal, knead it, and make cakes."

<sup>7</sup> And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant, and he hastened to dress it.

<sup>8</sup> And he took curd, and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat.

<sup>9</sup> And they said unto him: "Where is Sarah thy wife?" And he said: "Behold, in the tent."

<sup>10</sup> And He said: "I will certainly return unto thee when the season cometh round, and, lo, Sarah thy wife shall have a son." And Sarah heard in the tent door, **and he** behind him. —

<sup>11</sup> Now Abraham and Sarah were old, and

18:1 "Aaloonce Mamree" — Samaritan sages translated the word "Aalone" as "plain" with "Aaloonce" as the plural for "plains." See Genesis 12:6, Exodus 20:14+, Deuteronomy 5:18+ and 11:30. Aaloonce = Meeshaaree. Aalone = Meeshaar.

18:2 "Enooshem" — Name of Angels in Israelite Samaritan Tradition. The Angels speak on behalf of Elooowwem. Only Mooshe had the privilege to speak directly to Shehmaa, and to others He was seen through dreams or visions. See Numbers 12:7-8, and note at Genesis 1.

18:8 "Milk and the calf" — The meat was clean, and the milk and butter were as well. The mixing up was forbidden only after the Sinee Covenant. There were some commandments that were always kept since creation, such as keeping the Shabbat and offering clean animals. Shehmaa made the differences after He met his own people in Sinee to distinguish between them and other nations. He chose the seed of Ebaar first, then Abraahm the Hebrew and his seed. The main aim of the Commandments He gave from the top of Mount Sinee was to make them special among the family of nations.

advanced in age. Shaarraah was past child-bearing as women.

<sup>12</sup> And Shaarraah laughed to herself, saying, After I have become old, shall I have pleasure, my master being old.\*\*

<sup>13</sup> And Shehmaa said to Abraahm, Why did Shaarraah laugh, saying, Shall I give birth to a child, and I am old.

<sup>14</sup> Is anything too difficult for Shehmaa. On time I will return to you, the length of a woman's confinement, and Shaarraah will have a son.

<sup>15</sup> And Shaarraah denied, saying, I did not laugh, for she was afraid. And He said, No, but you did laugh.

<sup>16</sup> And the **enooshem** rose up from there, and watched over Saadem. And Abraahm was walking with them to send them off.

<sup>17</sup> And Shehmaa said, Shall I hide from Abraahm **what** I am about to do.

<sup>18</sup> And Abraahm will surely become a great and mighty nation. And in him every **na-tion** of the earth will be blessed.

<sup>19</sup> For I **have known** that **Abraahm** shall command his children and his household after him, to keep the way of Shehmaa by doing righteousness and justice, in order that Shehmaa shall bring upon Abraahm what He has spoken about him.\*\*

<sup>20</sup> And Shehmaa said, The **shout** of Saadem and Emirra is great. And their sin is exceedingly grave.

<sup>21</sup> I will go down now, and see if they have done entirely according to its outcry, which has come to Me, and if not, I will know.

<sup>22</sup> And the **enooshem** turned away from there and went to Sidma, while Abraahm was still standing before Shehmaa.

<sup>23</sup> And Abraahm came near and said, Will You sweep away the righteous with the wicked.

<sup>24</sup> Suppose there are fifty righteous within the city, will You sweep away and not spare the place for the sake of the fifty righteous who are in it.

<sup>25</sup> Forbid Yourself to do such a thing, to slay the righteous with the wicked, and that the righteous should be as the wicked. Forbid

well stricken in age, it had ceased to be with Sarah after the manner of women. —

<sup>12</sup> And Sarah laughed within herself, saying: "After I am waxed old shall I have pleasure, my lord being old also?"

<sup>13</sup> And Adonai said unto Abraham: "Wherefore did Sarah laugh, saying: Shall I of a surety bear a child who am old?"

<sup>14</sup> Is any thing too hard for Adonai? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son."

<sup>15</sup> Then Sarah denied, saying: "I laughed not," for she was afraid. And He said: "Nay, but thou didst laugh."

<sup>16</sup> And the **men** rose up from thence, and looked out toward Sodom, and Abraham went with them to bring them on the way.

<sup>17</sup> And Adonai said: "Shall I hide from Abraham that **which** I am doing,

<sup>18</sup> seeing that Abraham shall surely become a great and mighty nation, and all the **na-tions** of the earth shall be blessed in him?"

<sup>19</sup> **For I have known him, that he** ..... shall command his children and his household after him, that they may keep the way of Adonai, to do righteousness and justice, to the end that Adonai may bring upon Abraham that which He hath spoken of him."

<sup>20</sup> And Adonai said: "Verily, the **cry** of Sodom and Gomorrah is great, and, verily, their sin is exceeding grievous.

<sup>21</sup> I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me, and if not, I will know."

<sup>22</sup> And the **men** turned from thence, and went toward Sodom, but Abraham stood yet before Adonai.

<sup>23</sup> And Abraham drew near, and said: "Wilt Thou indeed sweep away the righteous with the wicked?"

<sup>24</sup> Peradventure there are fifty righteous within the city, wilt Thou indeed sweep away and not forgive the place for the fifty righteous that are therein?"

<sup>25</sup> That be far from Thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as

18:16 "Enooshem" — Angels according to Israelite Samaritan tradition. See also Genesis 18:2.

Yourself. Shall not the Judge of all the earth do justly.\*\*

<sup>26</sup> And Shehmaa said, If I find in Saadem fifty righteous within the city then I will spare the whole place on their account.

<sup>27</sup> And Abrahah replied and said, Behold, I have taken upon me to speak, my Master, although I am but dust and ashes.

<sup>28</sup> Suppose the fifty righteous are lacking five, will You destroy the whole city because of five. And He said, I will not destroy if I find forty-five there.

<sup>29</sup> And he spoke to Him again and said, Suppose forty are found there. And He said, I will not **destroy** on account of the forty.

<sup>30</sup> And he said, Please, my Master, do not be angry, and I shall speak. Suppose thirty are found there. And He said, I will not **destroy** if I find thirty there.

<sup>31</sup> And he said, Behold, I have taken upon me to speak to my Master. Suppose twenty are found there. And He said, I will not destroy on account of the twenty.

<sup>32</sup> And he said, Please my Master, do not be angry, and I shall speak only this once. Suppose ten are found there. And He said, I will not destroy on account of the ten.

<sup>33</sup> And Shehmaa went on, when He had finished to speak with Abrahah, and Abrahah returned to his place.\*\*

## 19

<sup>1</sup> And the two Angels came to Sidma in the evening, and Lote was sitting in the gate of Saadem. And Lote saw, and rose to meet them, and bowed down with his face to the ground.

<sup>2</sup> And he said, Behold now, my masters, please turn aside into your slave's house, and stay overnight, and wash your feet, and you may rise early and go on your way. And they said, No, but we shall spend the night in the street.

<sup>3</sup> And he urged them strongly, and they turned aside to him and entered his house. And he prepared a feast for them, and baked unleavened bread. And they ate.

the wicked, that be far from Thee, shall not the judge of all the earth do justly?"

<sup>26</sup> And Adonai said: "If I find in Sodom fifty righteous within the city, then I will forgive all the place for their sake."

<sup>27</sup> And Abraham answered and said: "Behold now, I have taken upon me to speak unto Adonai, who am but dust and ashes.

<sup>28</sup> Peradventure there shall lack five of the fifty righteous, wilt Thou destroy all the city for lack of five?" And He said: "I will not destroy it, if I find there forty and five."

<sup>29</sup> And he spoke . . . yet again, and said: "Peradventure there shall be forty found there." And He said: "I will not **make** for the forty's sake."

<sup>30</sup> And he said: "Oh, let not Adonai be angry, and I will speak. Peradventure there shall thirty be found there." And He said: "I will not **make**, if I find thirty there."

<sup>31</sup> And he said: "Behold now, I have taken upon me to speak unto Adonai. Peradventure there shall be twenty found there." And He said: "I will not destroy it for the twenty's sake."

<sup>32</sup> And he said: "Oh, let not Adonai be angry, and I will speak yet but this once. Peradventure ten shall be found there." And He said: "I will not destroy it for the ten's sake."

<sup>33</sup> And Adonai went His way, as soon as He had left off speaking to Abraham, and Abraham returned unto his place.

## 19

<sup>1</sup> And the two Angels came to Sodom in the evening and Lot was sitting in the gate of Sodom. And Lot saw them, and rose to meet them and bowed down with his face to the ground.

<sup>2</sup> And he said, "Behold, now, my lords, please turn aside into your slave's house, and stay overnight, and wash your feet, and you may rise early and go on your way." And they said: "No, but we shall spend the night in the street."

<sup>3</sup> And he urged them strongly, and they turned aside to him and entered his house, and he prepared a feast for them, and baked unleavened bread, and they ate.

18:30 "My Master" = "Aadaanee" is not used here because it is pronounced "Adehnnee" (My Master) and not "Aadaanee" (My God). So, frustrated about what is going to happen to his nephew, Abrahah does not always have the mind to distinguish between "Adehnnee" and "Aadaanee." Also, the angels look like human beings. It is speculative that they had wings, and perhaps very unlikely. They looked human and disappeared from vision as fast as they appeared.

19:2 "Masters" — In Ancient Hebrew (in this case) it is the same "Aadanee" for singular and plural.

<sup>4</sup> Before they lay down, the men of the city, the men of Saadem, surrounded the house, both young and old, all the people from every edge.

<sup>5</sup> And they called to Lote and said **to him**, Where are **the angels** who came to you to-night. Bring them out to us that **we will have intercourse** with them.

<sup>6</sup> And Lote went out to them at the doorway, and **they** shut the door behind him.

<sup>7</sup> And he said, Please, my brothers, **do not shout**.

<sup>8</sup> Behold please, I have two daughters who have not had relations with a man. Please, I will bring them out to you, and do to them as good in your eyes. Only do nothing to these men, inasmuch as they have come under the shadow of my roof.

<sup>9</sup> And they said, you, stand aside. And they said, The one came to sojourn and **already** he is judging as a judge, now we will treat you worse than them. And they pressed hard against the man Lote and came near to break the door.

<sup>10</sup> And the **enooshem** reached out their hand and brought Lote into the house to them, and shut the door.

<sup>11</sup> And they struck the men who were at the doorway of the house with blindness, from young to older. And they tired of finding the doorway.\*\*

<sup>12</sup> And the **angels** said to Lote, Whom else have you here. A son-in-law, . . . . your sons, and your daughters, and whomever you have in the city, bring out of **this** place,

<sup>13</sup> For we are destroying this place because their outcry has become so great before Shehmaa and Shehmaa has sent us to destroy it.

<sup>14</sup> And Lote went out and spoke to his sons-in-law, who were to marry his daughters, and said, Up, get out of this place, for Shehmaa will destroy the city. But he appeared to his sons-in-law to be joking.

<sup>15</sup> And when the morning dawned, the Angels urged Lote, saying, Rise up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.

<sup>16</sup> And as he hesitated, the **enooshem** held his hand and the hand of his wife and the

<sup>4</sup> Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every edge,

<sup>5</sup> And they called to Lot and said **unto him**: "Where are **the men** who came to you to-night? Bring them out to us that **we may know** them."

<sup>6</sup> And Lot went out to them at the doorway, and **he** shut the door behind him,

<sup>7</sup> And he said, "Please, my brothers, **do not wickedness**.

<sup>8</sup> Behold please, I have two daughters who have not had relations with a man, please, I will bring them out to you, and do to them as good in your eyes, only do nothing to these men, inasmuch as they have come under the shadow of my roof."

<sup>9</sup> And they said, "you, stand aside." And they said, "The one came to sojourn and . . . . . he is judging as a judge, now we will treat you worse than them." And they pressed hard against Lot and came near to break the door.

<sup>10</sup> But the **men** reached out their hand and brought Lot into the house with them, and shut the door.

<sup>11</sup> And they smote the men that were at the door of the house with blindness, from young to older, and they tired of finding the doorway.

<sup>12</sup> And the **men** said to Lot, "Whom else have you here? A son-in-law, **and** your sons, and your daughters, and whomever you have in the city, bring them out of **the** place,

<sup>13</sup> For we are destroying this place, because their outcry has become so great before Adonai and Adonai has sent us to destroy it."

<sup>14</sup> And Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for Adonai will destroy the city." But he appeared to his sons-in-law to be joking.

<sup>15</sup> And when the morning dawned, the Angels urged Lot, saying, "Rise up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city."

<sup>16</sup> And as he hesitated the **men** held his hand and the hand of his wife and the hand

19:16 "Enooshem" — Angels according to Israelite Samaritan tradition.

hand of his two daughters, for the compassion of Shehmaa was upon him. **And he brought him out, and he put him outside the city.**

<sup>17</sup> And when they had brought them outside he said, Escape for your life. Do not look behind you, and do not stay anywhere in the square, escape to the mountain, otherwise you will be swept away.\*\*

<sup>18</sup> And Lote said to them, No, my Masters.

<sup>19</sup> Behold please, your slave has found favor in your eyes, and you have magnified your loving-kindness, which you have shown me by saving my life, and I cannot escape to the mountain, for the disaster will overtake me and I will die.

<sup>20</sup> Behold please, this town is near to flee unto, and it is nearby. Please, let me escape there, for it is nearby so I will save my soul.

<sup>21</sup> And He said to him, Behold, I grant you this thing too, not to overthrow the town of which you have spoken.

<sup>22</sup> Hurry, escape there, for I cannot do anything until you arrive there. Therefore the name of the town was called **Saahraa**.

<sup>23</sup> The sun had risen over the earth and Lote came to Saahraa.\*\*

<sup>24</sup> And Shehmaa rained on Saadem and Emirra brimstone and fire from Shehmaa from the skies.

<sup>25</sup> And He overthrew these cities, and all the square, and all the inhabitants of the cities, and what grew on the ground.

<sup>26</sup> And his wife, from behind him, looked and she became a block of salt.

<sup>27</sup> And Abraahm arose early in the morning to the place where he had stood before Shehmaa.

<sup>28</sup> And he watched over Saadem and Emirra, and over the **face of all** the land of the square. And he saw, and behold, the steam of the land ascended like the steam of a furnace.

<sup>29</sup> And it came about, when Eloowwem destroyed the cities of the square, Eloowwem remembered Abraahm, and sent Lote out of the overthrow, **when he overthrew** the cities in which Lote lived in.\*\*

<sup>30</sup> And Lote went up **from Saahr**, and dwelt in the mountain, and his two daughters

of his two daughters, for the compassion of Adonai was upon him. **And they brought him out, and they put him outside the city.**

<sup>17</sup> And when they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the square, escape to the mountain, otherwise you will be swept away."

<sup>18</sup> And Lot said to them, "No, my Masters!

<sup>19</sup> Behold please, your slave has found favor in your eyes, and you have magnified your loving-kindness, which you have shown me by saving my life, and I cannot escape to the mountain, for the disaster will overtake me and I will die,

<sup>20</sup> Behold please, this town is near to flee unto, and it is nearby. Please, let me escape there, for it is nearby so I will save my soul."

<sup>21</sup> And He said to him, "Behold, I grant you this request too, not to overthrow the town of which you have spoken.

<sup>22</sup> Hurry, escape there, for I cannot do anything until you arrive there." Therefore the name of the town was called **Zoar**.

<sup>23</sup> The sun had risen over the earth and Lot came to Zoar.

<sup>24</sup> And Adonai rained on Sodom and Gomorrah brimstone and fire from Adonai from the sky,

<sup>25</sup> and He overthrew these cities, and all the square, and all the inhabitants of the cities, and what grew on the ground.

<sup>26</sup> And his wife, from behind him, looked and she became a block of salt.

<sup>27</sup> And Abraham arose early in the morning to the place where he had stood before Adonai.

<sup>28</sup> And he watched over Sodom and Gomorrah, and over **all** the **face of** the land of the square, and he saw, and behold, the steam of the land ascended like the steam of a furnace.

<sup>29</sup> And it came about, when Elohim destroyed the cities of the square, Elohim remembered Abraham, and sent Lot out of the overthrow, **while overthrowing** the cities in which Lot lived.

<sup>30</sup> And Lot went up **from Zoar**, and stayed in the mountain, and his two daughters

with him, for he was afraid to dwell in **Saahr**. And he dwelt in a cave, he and his two daughters **with him**.

<sup>31</sup> And the firstborn said to the younger, Our father is old, and there is no man on earth to come in to us as it is the manner of all the land.

<sup>32</sup> **You go**, let us make our father drink wine, and let us lie with him that we may preserve seed through our father.

<sup>33</sup> And they made their father drink wine that night, and the firstborn went in and lay with her father. And he did not know when she lay down or when she arose.

<sup>34</sup> And on the next day the firstborn said to the younger, Behold, I have lain last night with my father. Let us make him drink wine tonight too, and you go in and lie with him, that we may preserve seed of our father.

<sup>35</sup> And they made their father drink wine that night too, and the younger arose and lay with him. And he did not know when she lay down or when she arose.

<sup>36</sup> And both the daughters of Lote were impregnated by their father.

<sup>37</sup> And the firstborn bore a son, and called his name Moowwaab. He is the father of the Moowwaab to this day.

<sup>38</sup> And the younger, she also bore a son, and called his name Ban 'Ammee. He is the father of the sons of 'Ammon to this day.\*\*

## 20

<sup>1</sup> And Abraahm journeyed from there **to land** of the Negeb, and dwelled between Qadesh and Shor, and he sojourned in Gehraar.

<sup>2</sup> And Abraahm said of Shaarraah his wife, She is my sister. And Aabeemelek king of Gehraar sent and took Shaarraah.

<sup>3</sup> And Eloowwem came to Aabeemelek in a dream of the night and said to him, Behold, you are going to die **regarding** the woman whom you have taken, for she has a husband.

<sup>4</sup> And Aabeemelek had not come near her. And he said, Master, will You slay a nation, even though righteous.

<sup>5</sup> Said he not himself to me, She is my sister. And she . . . . . too said, He is my

with him, for he was afraid to stay in **Zoar**, and he stayed in a cave, he and his two daughters. . . . .

<sup>31</sup> And the firstborn said to the younger, "Our father is old, and there is no man on earth to come in to us as it is the manner of all the land.

<sup>32</sup> **Come**, let us make our father drink wine, and let us lie with him that we may preserve seed of our father."

<sup>33</sup> And they made their father drink wine that night, and the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

<sup>34</sup> And on the next day, the firstborn said to the younger, "Behold, I have lain last night with my father, let us make him drink wine tonight too, and you go in and lie with him, that we may preserve seed of our father."

<sup>35</sup> And they made their father drink wine that night too, and the younger arose and lay with him, and he did not know when she lay down or when she arose.

<sup>36</sup> And both the daughters of Lot were impregnated by their father.

<sup>37</sup> And the firstborn bore a son, and called his name Moab, he is the father of the Moabites to this day.

<sup>38</sup> And the younger, she also bore a son, and called his name Ben-ammi, he is the father of the sons of 'Ammon to this day.

## 20

<sup>1</sup> And Abraham journeyed from there **to-ward the land** of the South, and settled between Kadesh and Shur, and he sojourned in Gerar.

<sup>2</sup> And Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah.

<sup>3</sup> But Elohim came to Abimelech in a dream of the night, and said to him, "Behold, you are going to die, . . . . . the woman whom you have taken, for she has a husband."

<sup>4</sup> And Abimelech had not come near her, and he said, "Adonai, will You slay a nation, even though innocent?"

<sup>5</sup> Said he not himself to me, 'She is my sister'? And she **herself** too said, 'He is my



brother. In the integrity of my heart and the innocence of my hands I have done this.

<sup>6</sup> And Eloowwem said to him in the dream, I know too that in the integrity of your heart you have done this. And I also kept you from sinning against Me, therefore I did not let you touch her.

<sup>7</sup> And now, restore the man's wife, for he is a prophet, and he will pray for you, and you will live. And if you do not restore, know that you shall surely die, you and all who are yours.\*\*

<sup>8</sup> And Aabeemelek woke early in the morning and called all his slaves and told all these things in their ears. And **all** the men were greatly frightened.

<sup>9</sup> And Aabeemelek called Abraahm and said to him, What have you done to us. And what have I sinned against you, that you have brought on me and on my kingdom a great sin. You have done to me deeds not to be done.

<sup>10</sup> And Aabeemelek said to Abraahm, What have you seen, that you have done this thing.

<sup>11</sup> And Abraahm said, **because I was afraid**, because I said to myself, there is no fear of Eloowwem in this place, and they will kill me because of my wife.

<sup>12</sup> And actually she is my sister, the daughter of my father, but not the daughter of my mother. And she became my wife,

<sup>13</sup> And it came about, when Eloowwem made me wander from my father's house **and from my homeland**, and I said to her, This is your kindness which you will do to me, every place we shall go say of me, He is my brother.\*\*

<sup>14</sup> And Aabeemelek took a **thousand silvers and sheep** and oxen and male and female slaves, and gave them to Abraahm, and gave him his wife Shaarraah back.

<sup>15</sup> And Aabeemelek said, Behold, my land is before you, dwell wherever it pleases you.

<sup>16</sup> And to Shaarraah he said, Behold, I have given your brother a thousand silvers. Behold, it is an eye covering before all who are with you, **and unto everything** before your presence.

<sup>17</sup> And Abraahm prayed to Eloowwem, and

brother.' In the integrity of my heart and the innocence of my hands I have done this."

<sup>6</sup> And Elohim said to him in the dream, "I know too that in the integrity of your heart you have done this, and I also kept you from sinning against Me, therefore I did not let you touch her.

<sup>7</sup> And now, restore the man's wife, for he is a prophet, and he will pray for you and you will live. And if you do not restore, know that you shall surely die, you and all who are yours."

<sup>8</sup> And Abimelech woke early in the morning and called all his slaves and told all these things in their ears, and . . . . . the men were greatly frightened.

<sup>9</sup> Then Abimelech called Abraham and said to him, "What have you done to us, And what have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things not to be done."

<sup>10</sup> And Abimelech said unto Abraham, "What have you seen, that you have done this thing?"

<sup>11</sup> And Abraham said: . . . . . because I said to myself, there is no fear of Elohim in this place, and they will kill me because of my wife.

<sup>12</sup> And actually she is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife,

<sup>13</sup> And it came about, when Elohim made me wander from my father's house . . . . ., and I said to her: "This is the kindness which you will do to me: everywhere we go, say of me, 'He is my brother.'"

<sup>14</sup> And Abimelech took . . . . . **sheep** and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

<sup>15</sup> And Abimelech said: "Behold, my land is before thee: dwell where it pleaseth thee."

<sup>16</sup> And unto Sarah he said: "Behold, I have given thy brother a thousand pieces of silver, behold, it is for thee a covering of the eyes to all that are with thee, . . . **unto everything** before your presence."

<sup>17</sup> And Abraham prayed unto Elohim, and

Eloowwem healed Aabeemelek, and his wife, and his maids, and they bore.

<sup>18</sup> For **Eloowwem** had indeed closed all wombs of the household of Aabeemelek because of Shaarraah, Abraahm's wife.\*\*



*Portion: And Shehmaa  
Remembered Shaarraah*

## 21

<sup>1</sup> And Shehmaa remembered Shaarraah as He had said, and Shehmaa did for Shaarraah as He had spoken.

<sup>2</sup> And Shaarraah conceived and bore a son to Abraahm in his old age, at the appointed time of which Eloowwem had spoken to him.

<sup>3</sup> And Abraahm called the name of his son who was born to him, whom Shaarraah bore to him, Yesaahq.

<sup>4</sup> And Abraahm circumcised his son Yesaahq when he was eight days old, as Eloowwem had commanded him.

<sup>5</sup> And Abraahm was one hundred years old when his son Yesaahq was born to him.

<sup>6</sup> And Shaarraah said, Eloowwem has made teasing on me, everyone who hears will laugh at me.

<sup>7</sup> And she said, Who would have wished to Abraahm, if Shaarraah would nurse children. Yet I have borne him a son in his old age.

<sup>8</sup> And the child grew and was weaned. And Abraahm made a great feast on the day that Yesaahq **his son** was weaned.

<sup>9</sup> And Shaarraah saw the son of Aagaar the Misret, whom she had borne to Abraahm, mocking.

<sup>10</sup> And she said to Abraahm, Push out this maid and her son. For the son of this maid shall not be an heir with my son, with Yesaahq.

<sup>11</sup> And the matter distressed Abraahm greatly because of his son.\*\*

<sup>12</sup> And Eloowwem said to Abraahm, Do not be distressed because of the lad and your

Elohim healed Abimelech, and his wife, and his maid-servants, and they bore children.

<sup>18</sup> For **Adonai** had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

## 21

<sup>1</sup> And Adonai remembered Sarah as He had said, and Adonai did for Sarah as He had spoken.

<sup>2</sup> And Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which Elohim had spoken to him.

<sup>3</sup> And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

<sup>4</sup> And Abraham circumcised his son Isaac when he was eight days old, as Elohim had commanded him.

<sup>5</sup> And Abraham was one hundred years old when his son Isaac was born to him.

<sup>6</sup> And Sarah said, "Elohim has made laughter for me, every one that heareth will laugh on account of me."

<sup>7</sup> And she said: "Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age."

<sup>8</sup> And the child grew, and was weaned. And Abraham made a great feast on the day that Isaac..... was weaned.

<sup>9</sup> And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, making sport.

<sup>10</sup> Wherefore she said unto Abraham: "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac."

<sup>11</sup> And the thing was very grievous in Abraham's sight on account of his son.

<sup>12</sup> And Elohim said unto Abraham, "Do not be distressed because of the lad and your

maid. Whatever Shaarraah tells you, obey her words, for through Yesaahq your seed shall be named.

<sup>13</sup> And also of the son of **this** maid will I make a **great** nation, because he is your descendant.

<sup>14</sup> And Abraahm rose early in the morning and took bread and a skin of water and gave unto Aagaar, putting them upon her shoulder, and the boy, and sent her away. And she departed and wandered about in the desert of Beer Shaabah.

<sup>15</sup> And the water in the skin was no more, and she left the boy under one of the bushes.

<sup>16</sup> And she went and sat down opposite him, **going as far as** a bow shot away, for she said, Oh my, to see the boy die. And she sat opposite him, and lifted up her voice and wept.

<sup>17a</sup> And Eloowwem heard the lad crying.\*\*

<sup>17b</sup> And the angel of Eloowwem called to Aagaar from the heavens and said to her, What is the matter with you, Aagaar. Do not fear, for Eloowwem has heard the voice of the lad where he is.

<sup>18</sup> Arise, lift up the lad, and hold him by your hand, for I will make a great nation of him.

<sup>19</sup> And Eloowwem opened her eyes and she saw a well of water. And she went and filled the skin with water and gave the lad a drink.

<sup>20</sup> And Eloowwem was with the lad, and he grew, and he dwelt in the desert and became a **bow shooter**.

<sup>21</sup> And he dwelt in the desert of **Faarraan**. And his mother took a wife for him from the land of Missrem.\*\*

<sup>22</sup> And it came about at that time that Aabeemelek and Feekaal, the commander of his army, spoke to Abraahm, saying, Eloowwem is with you in all that you do.

<sup>23</sup> And now, swear to me here by Eloowwem that you will not deal falsely with me or with my fourth son or with my grandson. **and according to the kindness** that I have shown to you, you shall show to me and to the land in which you have sojourned.

<sup>24</sup> And Abraahm said, I swear it.

<sup>25</sup> And Abraahm proved to Aabeemelek

maid, whatever Sarah tells you, obey her words, for through Isaac your seed shall be named.

<sup>13</sup> And also of the son of . . . . . the maid will I make a . . . . . nation, because he is your descendant."

<sup>14</sup> And Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and gave her the boy, and sent her away. And she departed and wandered about in the desert of Beer-Sheba.

<sup>15</sup> And the water in the skin was no more, and she left the boy under one of the bushes.

<sup>16</sup> And she went and sat down opposite him, **a good way off**, a bow shot away, for she said, "Oh my, to see the boy die!" And she sat opposite him, and lifted up her voice and wept.

<sup>17a</sup> And Elohim heard the lad crying,

<sup>17b</sup> and the angel of Elohim called to Hagar out of heaven, and said unto her: "What aileth thee, Hagar? fear not, for Elohim hath heard the voice of the lad where he is.

<sup>18</sup> Arise, lift up the lad, and hold him fast by thy hand, for I will make him a great nation."

<sup>19</sup> And Elohim opened her eyes, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink.

<sup>20</sup> And Elohim was with the lad, and he grew, and he dwelt in the wilderness, and became an **archer**.

<sup>21</sup> And he dwelt in the wilderness of **Paran**, and his mother took him a wife out of the land of Egypt.

<sup>22</sup> And it came to pass at that time, that Abimelech and Phicol the captain of his host spoke to Abraham, saying, "Elohim is with thee in all that thou do.

<sup>23</sup> Now therefore swear unto me here by Elohim that thou wilt not deal falsely with me, nor with my son, nor with my son's son, . . . **according to the kindness** that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

<sup>24</sup> And Abraham said: "I will swear."

<sup>25</sup> And Abraham reproved Abimelech be-

21:23 "Fourth son" = generation.

about the well of water which the slaves of Aabeemelek had seized.

<sup>26</sup> And Aabeemelek said, I do not know who has done this thing, you did not tell me, nor did I hear of it but today.\*\*

<sup>27</sup> And Abraahm took sheep and oxen and gave them to Aabeemelek, and the two of them made a covenant.

<sup>28</sup> And Abraahm set . . . . . seven ewe sheep of the flock by themselves.

<sup>29</sup> And Aabeemelek said to Abraahm, What do these seven ewe sheep mean, which you have set by themselves.

<sup>30</sup> And **Abraahm** said, For **the** seven ewe sheep you shall take from my hand, that it may be a witness to me, that I dug this well.

<sup>31</sup> Therefore, he called that place Beer Shaabah, because there the two of them took an oath.

<sup>32</sup> And they made a covenant at Beer Shaabah, and Aabeemelek and Feekaal, the commander of his army, returned to the land of Felishtems.

<sup>33</sup> And **Abraahm** planted a tamarisk at Beer Shaabah, and there he called on the name of Shehmaa, the Everlasting Il.

<sup>34</sup> And Abraahm sojourned in the land of Felishtems for many days.\*\*

## 22

<sup>1</sup> And it came to pass after these things. And Eloowwem tested Abraahm, and said to him, Abraahm. And he said, Here I am.

<sup>2</sup> And He said, Take please your son, your only son, whom you love, Yesaahq is, and go to the land of **Mooriyya**, and offer him there **as a burnt offering** on one of the mountains, when I will tell you.

<sup>3</sup> And Abraahm rose early in the morning and saddled his donkey, and took two of his young men with him, and Yesaahq his son, and he split wood for **the burnt offering**, and arose and went to the place of which Eloowwem **had told him on the third day**.

<sup>4</sup> And Abraahm raised his eyes and saw the place from a distance.

<sup>5</sup> And Abraahm said to his young men, Stay

cause of the well of water, which Abimelech's servants had violently taken away.

<sup>26</sup> And Abimelech said: "I know not who hath done this thing, neither didst thou tell me, neither yet heard I of it, but to-day."

<sup>27</sup> And Abraham took sheep and oxen, and gave them unto Abimelech, and they two made a covenant.

<sup>28</sup> And Abraham set **the** seven ewe-sheep of the flock by themselves.

<sup>29</sup> And Abimelech said unto Abraham: "What mean these seven ewe-sheep which thou hast set by themselves?"

<sup>30</sup> And **he** said: "Verily, . . . . . seven ewe-sheep shalt thou take of my hand, that it may be a witness unto me, that I have digged this well."

<sup>31</sup> Wherefore that place was called Beer-Sheba, because there they swore both of them.

<sup>32</sup> So they made a covenant at Beer-Sheba, and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the Philistines.

<sup>33</sup> And **he** planted a tamarisk-tree in Beer-Sheba, and called there on the name of Adonai, the Everlasting El.

<sup>34</sup> And Abraham sojourned in the land of the Philistines many days.

## 22

<sup>1</sup> And it came to pass after these things, that Elohim did prove Abraham, and said unto him: "Abraham," and he said: "Here am I."

<sup>2</sup> And He said: "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of **Moriah**, and offer him there **for a burnt offering** upon one of the mountains which I will tell thee of."

<sup>3</sup> And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and he cleaved the wood of . . . . . **burnt offering**, and rose up, and went unto the place of which Elohim **had told him**.

<sup>4</sup> **On the third day** Abraham lifted up his eyes, and saw the place afar off.

<sup>5</sup> And Abraham said unto his young men:

22:2 "When" — In Ancient Hebrew the word is "eshaar" usually translated to mean "which" or "that." In this case the meaning is referring to timing, just as it is in Leviticus 4:22.

22:3-4 "Had told him on the third day" — He told him first in future form (verse 2), "When I will tell you." This is fundamental in the Israelite Samaritan version that Abraahm went from the Land of Felishtem to the Land of Mooriyya and not from Beer Shaabah. At the end of the story Abraahm is living in the Land of the Felishtem and dwelled again in

here with the donkey, and I and the lad will go over there, and we will worship and return to you.

<sup>6</sup> And Abraahm took the wood of the burnt offering and laid it on Yesaahq his son, and he took in his hand the fire and the knife. And the two of them walked on together.\*\*

<sup>7</sup> And Yesaahq spoke to Abraahm his father and said, My father. And he said, Here I am, my son. And he said, There is the fire and the wood, but where is the sheep for the burnt offering.

<sup>8</sup> And Abraahm said, Eloowwem will provide for Himself a sheep for the burnt offering, my son. And the two of them walked on together.

<sup>9</sup> And they came to the place of which Eloowwem had told him. And Abraahm built the altar there and arranged the wood, and bound his son Yesaahq, and laid him on the altar, on top of the wood.

<sup>10</sup> And Abraahm stretched out his hand and took the knife to slay his son.\*\*

<sup>11</sup> And the Angel of Shehmaa called to him from the heavens and said, Abraahm, Abraahm. And he said, Here I am.

<sup>12</sup> And He said, Do not stretch out your hand against the lad, and do nothing to him, for now I know that you fear Eloowwem, since you have not saved your son, your only son, from Me.

<sup>13</sup> And Abraahm raised his eyes and looked. And behold, behind him **one** ram caught in the thicket by his horns. And Abraahm went and took the ram and offered him up as a **burnt offering** in the place of his son.

<sup>14</sup> And Abraahm called the name of that place Shehmaa Will See, as it is said today, In the Mountain Shehmaa will be **envisioned**.\*\*

<sup>15</sup> And the angel of Shehmaa called to Abraahm a second time from the heavens.

<sup>16</sup> And said, By Myself I have sworn, declares Shehmaa, because you have done this thing and have not saved your son, your only son, **from me**.

<sup>17</sup> Indeed I will bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the sea-

“Abide ye here with the ass, and I and the lad will go yonder, and we will worship, and come back to you.”

<sup>6</sup> And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, and he took in his hand the fire and the knife, and they went both of them together.

<sup>7</sup> And Isaac spoke unto Abraham his father, and said: “My father.” And he said: “Here am I, my son.” And he said: “Behold the fire and the wood, but where is the sheep for a burnt-offering?”

<sup>8</sup> And Abraham said: “Elohim will provide Himself **the** sheep for a burnt-offering, my son.” So they went both of them together.

<sup>9</sup> And they came to the place which Elohim had told him of, and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

<sup>10</sup> And Abraham stretched forth his hand, and took the knife to slay his son.

<sup>11</sup> And the angel of Adonai called unto him out of heaven, and said: “Abraham, Abraham.” And he said: “Here am I.”

<sup>12</sup> And he said: “Lay not thy hand upon the lad, neither do thou any thing unto him, for now I know that thou art an Elohim-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.”

<sup>13</sup> And Abraham lifted up his eyes, and looked, and behold behind him **another** ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up **for a burnt offering** in the stead of his son.

<sup>14</sup> And Abraham called the name of that place Adonai-jireh, as it is said to this day: “In the mount where Adonai is **seen**.”

<sup>15</sup> And the angel of Adonai called unto Abraham a second time out of heaven,

<sup>16</sup> and said: “By Myself have I sworn, saith Adonai, because thou hast done this thing, and hast not withheld thy son, thine only son, . . . . .

<sup>17</sup> that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is

Beer Shaabah. Eloowwem told him the location of the sacrifice place on the third day of his sad journey. The message of the story is that the Almighty could have told him the location before he left his house in Felishtem, but then Abraahm would do his best to make his journey much longer to delay the terrible action. So the Almighty just gave him the general direction: Land of Mooriya, and not the name of the certain mountain peak, by telling him that he WILL tell him. After three days from Felishtem, Abraahm came close to the place that he had been told would be the right place. It should be noted that there is symbolism in the term the “third day” in the Torah composition: Shehmoon and Libee came upon the painful citizens of Ashkem on the third day. Yoosef’s brothers were imprisoned three days, the darkness fell upon Egypt three days, for three days the Israelite couples were forbidden from intercourse to stay pure for receiving the Law, on the third day the Almighty’s Honor dwelled upon the peak of Mount Sinee, the two tablets were given on the third month of the third day, etc.

22:15 “Unnamed Angel” according to Israelite Samaritan Tradition.

22:16 This oath of Eloowwem was rewarded by the exodus of the children of Israel from Egypt. The Israelite Samaritan tradition

considers each sheep offered at Passover as a reminder of the ram that replaced Yesaahq. When they put the sheep down into the oven they say, “The sacrifice is to the son who sacrificed” (“Akkaaraabaan alban Akkaaraabaan”) This refers to “Yesaahq.” This blessing of the nations is derived from the blessing to the Forefathers of the chosen people (Gen. 22:18, 28:14). Moreover, Israel will be blessed by the existence of Ifrem and Maanaashe, the very tribes whose descendants are the Israelite Samaritans (Gen. 48:20). Notice the difference: MT: **will bless**, SP: **will be blessed**. The second is right because the verse starts with the word “Baak.”

shore. And your seed shall possess the gate of his enemies.

<sup>18</sup> And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

<sup>19</sup> And Abraahm returned to his young men, and they arose and went together to Beer Shaabah, and Abraahm dwelt at Beer Shaabah.\*\*

<sup>20</sup> And it was after these things, that it was told to Abraahm, saying, Behold, Milka, she also has borne children to your brother Na’or.

<sup>21</sup> Os his firstborn, and Boze his brother, and Qamoowwel the father of Aaraam.

<sup>22</sup> And Kaashaad, and Ehzo, and **Feel-daash**, and Yidlaaf, and Aftoowwel.

<sup>23</sup> And Aftoowwel begot Roobqaa. These eight Milka bore to Na’or, Abraahm’s brother.

<sup>24</sup> And his concubine, whose name was **Rooma**, she also bore Taabaah, and Gaahm, and Tash, and Maahkkeh.\*\*

upon the seashore, and thy seed shall possess the gate of his enemies,

<sup>18</sup> and in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.”

<sup>19</sup> So Abraham returned unto his young men, and they rose up and went together to Beer-Sheba, and Abraham dwelt at Beer-Sheba.

<sup>20</sup> And it came to pass after these things, that it was told Abraham, saying: “Behold, Milcah, she also hath borne children unto thy brother Nahor:

<sup>21</sup> Uz his first-born, and Buz his brother, and Kemuel the father of Aram,

<sup>22</sup> and Chesed, and Hazo, and **Pildash**, and Jidlaph, and Bethuel.”

<sup>23</sup> And Bethuel begat Rebekah, these eight did Milcah bear to Nahor, Abraham’s brother.

<sup>24</sup> And his concubine, whose name was **Reumah** she also bore Tebah, and Gaham, and Tahash, and Maacah.

### Portion: Sarah’s Life

## 23

<sup>1</sup> And Shaarraah lived one hundred and twenty years and seven years, these were the years of the life of Shaarraah.

<sup>2</sup> And Shaarraah died in **Qaryaat Aa’arba**, **where the valley is**, that is, Eebrane, in the land of Kaanan. And Abraahm went in to mourn for Shaarraah, and to weep for her.

<sup>3</sup> And Abraahm rose from before his dead, and spoke to the sons of Aht, saying,

<sup>4</sup> I am a stranger and a sojourner among you. Give me a possession of a burial site among you, that I may bury my dead out of my sight.

<sup>5</sup> And the sons of Aht answered Abraahm, **saying**, .....

<sup>6</sup> **no**, hear us, our master. You are a chief of Eloowwem among us, in the choicest of our graves bury your dead. None of us will refuse you his grave for burying your dead.

## 23

<sup>1</sup> And the life of Sarah was a hundred and seven and twenty years, these were the years of the life of Sarah.

<sup>2</sup> And Sarah died in **Kiriatharba** ..... the same is Hebron in the land of Canaan, and Abraham came to mourn for Sarah, and to weep for her.

<sup>3</sup> And Abraham rose up from before his dead, and spoke unto the children of Heth, saying:

<sup>4</sup> “I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.”

<sup>5</sup> And the children of Heth answered Abraham, **saying unto him**:

<sup>6</sup> “. . . Hear us, my lord: thou art a mighty prince among us, in the choice of our sepulchers bury thy dead, none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead.”

<sup>7</sup> And Abraahm rose and bowed to the people of the land, the sons of Aht.

<sup>8</sup> And he spoke with them, saying, If it is your soul's wish that I bury my dead out of my sight, hear me, and approach for me Ifrone the son of **Saahr the Ihttee**.

<sup>9</sup> And he may give me the cave of Maakfela which he owns, which is at the end of his field. For the full price let him give it to me in the midst of you for a possession of a burial site.

<sup>10</sup> And Ifrone was sitting among the sons of Aht.\*\*

<sup>10a</sup> And Ifrone the Ihttee answered Abraahm in the hearing of the sons of Aht, of all who went in at the gate of his city, saying,

<sup>11</sup> No, my master, hear me, I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you. Bury your dead.

<sup>12</sup> And Abraahm bowed before the people of the land.

<sup>13</sup> And he spoke to Ifrone in the hearing of the people of the land, saying, If you will listen to me, I will give the price of the field. Accept it from me that I may bury my dead there.

<sup>14</sup> And Ifrone answered Abraahm, saying, . . .

<sup>15</sup> No, my master, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you. Bury your dead.

<sup>16</sup> And Abraahm listened to Ifron. And Abraahm weighed out for **Ifrone** the silver which he had named in the hearing of the sons of Aht, four hundred shekels of silver, current money with the merchant.

<sup>17</sup> And Ifrone's field, which was in Maakfela, which is **over** Mamree, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over

<sup>18</sup> To Abraahm for a possession, in the presence of the sons of Aht, before all who went in at the gate of his city.

<sup>19</sup> And after this, Abraahm buried Shaarraah his wife in the cave of the field at Maak-

<sup>7</sup> And Abraham rose up, and bowed down to the people of the land, even to the children of Heth.

<sup>8</sup> And he spoke with them, saying: "If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of **Zohar**, . . .

<sup>9</sup> that he may give me the cave of Machpelah, which he hath, which is in the end of his field, for the full price let him give it to me in the midst of you for a possession of a burying-place."

<sup>10</sup> Now Ephron was sitting in the midst of the children of Heth,

<sup>10a</sup> and Ephron the Hittite answered Abraham in the hearing of the children of Heth, even of all that went in at the gate of his city, saying:

<sup>11</sup> "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee, in the presence of the sons of my people give I it thee, bury thy dead."

<sup>12</sup> And Abraham bowed down before the people of the land.

<sup>13</sup> And he spoke unto Ephron in the hearing of the people of the land, saying: "But if you **wish** hear me: I will give the price of the field, take it of me, and I will bury my dead there."

<sup>14</sup> And Ephron answered Abraham, saying **unto him**:

<sup>15</sup> ". . . . . My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? Bury therefore thy dead."

<sup>16</sup> And Abraham hearkened unto **Ephron**, and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

<sup>17</sup> So the field of Ephron, which was in Machpelah, which was **before** Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure

<sup>18</sup> unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

<sup>19</sup> And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah be-

fela, facing Mamree, it is Eebrone, in the land of Kaanan.

<sup>20</sup> And the field and the cave that is in it were deeded over to Abraahm for a possession of a burial site by the sons of Aht.\*\*



### *Portion: And Abraahm Was Old*

## 24

<sup>1</sup> And Abraahm was old, advanced in age, and Shehmaa had blessed Abraahm in every way.

<sup>2</sup> And Abraahm said to his slave, the oldest of his household, who governed all that he owned, Please place your hand under my thigh.

<sup>3</sup> And I will make you swear by Shehmaa, Eloowwee of the heavens and Eloowwee of the earth, that you shall not take a wife for my son from the daughters of the Kaananee, among whom I live.

<sup>4</sup> But if you will go to my country and to my relatives, and take a wife for my son Yesaahq.

<sup>5</sup> And the slave said to him, Suppose the woman is not willing to follow me to this land, should I take your son back to the land from where you came.

<sup>6</sup> And Abraahm said to him, Beware that you do not take my son back there.

<sup>7</sup> Shehmaa, the Eloowwem of the heavens, who took me from my father's house and from the land of my birth, and who spoke to me, and who swore to me, saying, To your seed I will give this land, He will send His angel before you, and you will take a wife for my son from there.

<sup>8</sup> And if the woman is not willing to follow you, then you will be free from this my oath, only do not take my son back there.

<sup>9</sup> And the slave placed his hand under the thigh of Abraahm his master, and swore to him concerning this matter.\*\*

fore Mamre — the same is Hebron — in the land of Canaan.

<sup>20</sup> And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the children of Heth.

## 24

<sup>1</sup> And Abraham was old, well stricken in age, and Adonai had blessed Abraham in all things.

<sup>2</sup> And Abraham said unto his servant, the elder of his house, that ruled over all that he had: "Put, I pray thee, thy hand under my thigh.

<sup>3</sup> And I will make thee swear by Adonai, the Elohey of heaven and the Elohey of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell.

<sup>4</sup> But . . . . . thou shalt go unto my country, and to my kindred, and take a wife for my son, even for Isaac."

<sup>5</sup> And the slave said to him, "Suppose the woman is not willing to follow me to this land, should I take your son back to the land from where you came?"

<sup>6</sup> And Abraham said to him, "Beware that you do not take my son back there.

<sup>7</sup> Adonai, the Elohim of heaven, who took me from my father's house, and from the land of my nativity, and who spoke unto me, and who swore unto me, saying: Unto thy seed will I give this land, He will send His angel before thee, and thou shalt take a wife for my son from thence.

<sup>8</sup> And if the woman be not willing to follow thee, then thou shalt be clear from this my oath, only thou shalt not bring my son back thither."

<sup>9</sup> And the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.



<sup>10</sup> And the slave took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand. And he arose and went to Aaraam Naarem, to the city of Na'or.

<sup>11</sup> And he made the camels kneel down outside the city **over** by the well of water at evening time, the time when women who draw go out to draw water.

<sup>12</sup> And he said, Shehmaa, the Eloowwee of my master Abraahm, please grant me success today, and show loving kindness to my master Abraahm.

<sup>13</sup> Behold, I am standing by the water spring, and the daughters of the men of the city are coming out to draw water.

<sup>14</sup> And may it be that the girl to whom I say, Let down your jar please, that I may drink. And she will say, Drink, and I will water your camels also. May the same be she that You have appointed for Your slave Yesaahq, and by this I will know that You have shown loving kindness to my master **Abraahm**.\*\*

<sup>15</sup> And before he had finished speaking **into his heart**, behold, Roobqaa came out, who was born to Aftoowwel the son of Milka, the wife of Abraahm's brother Na'or, with her jar on her shoulder.

<sup>16</sup> And the girl was very good-looking, a virgin, and no man had had relations with her. And she went down to the spring and filled her jar and came up.

<sup>17</sup> And the slave ran to meet her and said, Please let me drink a little water from your jar.

<sup>18</sup> And she said, Drink, my master, and she quickly lowered her jar to her hand and gave him a drink.

<sup>19</sup> And when she had finished giving him a drink she said, I will draw also for your camels until they have finished drinking.

<sup>20</sup> And she quickly **downed** her jar into the trough, and ran again **over the** well to draw, and she drew for all his camels.

<sup>21</sup> And the man was amazed by her **and** silent, to know whether Shehmaa had made his journey successful or not.\*\*

<sup>10</sup> And the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand, and he arose, and went to Aram-naharaim, unto the city of Nahor.

<sup>11</sup> And he made the camels to kneel down without the city **towards** the well of water at the time of evening, the time that women go out to draw water.

<sup>12</sup> And he said: "Adonai, the Elohey of my master Abraham, send me, I pray Thee, good speed this day, and show kindness unto my master Abraham.

<sup>13</sup> Behold, I stand by the fountain of water, and the daughters of the men of the city come out to draw water.

<sup>14</sup> So let it come to pass, that the damsel to whom I shall say: Let down thy pitcher, I pray thee, that I may drink, and she shall say: Drink, and I will give thy camels drink also, let the same be she that Thou hast appointed for Thy servant, even for Isaac, and thereby shall I know that Thou hast shown kindness unto my master . . . . ."

<sup>15</sup> And it came to pass, before he had done speaking . . . . . that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

<sup>16</sup> And the girl was very beautiful, a virgin, and no man had had relations with her, and she went down to the spring and filled her jar and came up.

<sup>17</sup> And the servant ran to meet her, and said: "Give me to drink, I pray thee, a little water of thy pitcher."

<sup>18</sup> And she said: "Drink, my lord," and she hastened, and let down her pitcher upon her hand, and gave him drink.

<sup>19</sup> And when she had done giving him drink, she said: "I will draw for thy camels also, until they have done drinking."

<sup>20</sup> And she hastened, and **emptied** her pitcher into the trough, and ran again **to-ward** the well to draw, and drew for all his camels.

<sup>21</sup> And the man was amazed by her, . . . . . silent, holding his peace, to know whether Adonai had made his journey prosperous or not.

22 And when the camels had finished drinking, the man took a gold ring weighing a half shekel **and put it on her nose**, and two bracelets for her hands weighing ten shekels in gold.

23 And said, Whose daughter are you. Please tell me, is there room for us to lodge **in the house** of your father.

24 And she said to him, I am the daughter of Aftoowwel, the son of Milka, whom she bore to Na'or.

25 And she said to him, We have plenty of both straw and feed, **and also** room to lodge in.

26 And the man bowed low and worshiped Shehmaa.

27 And he said, Blessed be Shehmaa, the Eloowwee of my master Abraahm, who has not forsaken His loving kindness and His truth toward my master **Abraahm**. As for me, Shehmaa has guided me in the way to the house of my master's brother.\*\*

28 And the girl ran and told her mother's household about these things.

29 And Roobqaa had a brother whose name was Laabaan, and Laabaan ran outside to the man at the spring.

30 And when he saw the ring and the bracelets on his sister's hands, and when he heard the words of Roobqaa his sister saying, This is what the man said to me, he went to the man, and behold, he was standing by the camels at the spring.

31 And he said, Come in, blessed of Shehmaa. Why do you stand outside since I have prepared room in the house, and a place for the camels.

32 And the man entered the house, and he unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.

33 But when it was set before him to eat he said, I will not eat until I have told my word. **And they said, Speak on.\*\***

34 And he said, I am Abraahm's slave.

35 And Shehmaa has greatly blessed my master, and he has become rich, and He has given him flocks and herds, . . . . **silver** and

22 And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight . . . . . and two bracelets for her hands of ten shekels weight of gold,

23 And said: "Whose daughter are you? Please tell me, is there room for us to lodge . . . . **house** of your father?"

24 And she said unto him: "I am the daughter of Bethuel the son of Milcah, whom she bore unto Nahor."

25 She said moreover unto him: "We have both straw and provender enough, . . . . **also** room to lodge in."

26 And the man bowed his head, and prostrated himself before Adonai.

27 And he said: "Blessed be Adonai, the Elohey of my master Abraham, who hath not forsaken His mercy and His truth toward my master, . . . . . as for me, Adonai hath led me in the way to the house of my master's brethren."

28 And the girl ran and told her mother's household about these things.

29 And Rebekah had a brother, and his name was Laban, and Laban ran out unto the man, unto the fountain.

30 And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying: "Thus spoke the man unto me," that he came unto the man, and, behold, he stood by the camels at the fountain.

31 And he said: "Come in, thou blessed of Adonai, wherefore standest thou without? for I have cleared the house, and made room for the camels."

32 And the man came into the house, and he ungirded the camels, and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him.

33 And there was set food before him to eat, but he said: "I will not eat, until I have told mine errand." **And he said: "Speak on."**

34 And he said, "I am Abraham's slave.

35 And Adonai hath blessed my master greatly, and he is become great, and He hath given him flocks and herds, **and silver** and

gold, . . . . . **slaves** and maids, and camels and donkeys.

<sup>36</sup> And Shaarraah my master's wife bore a son to my master in **his old age**, and he has given him all that he has.

<sup>37</sup> And my master made me swear, saying, You shall not take a wife for my son from the daughters of the Kaananee, in whose land I dwell.

<sup>38</sup> **But** if you shall go to my father's house and to my family, and take a wife for my son.

<sup>39</sup> And I said to my master, Suppose the woman does not follow me.

<sup>40</sup> And he said to me, Shehmaa, before whom I have walked, will send His Angel with you to make your journey successful. And you will take a wife for my son from my family and from my father's house.

<sup>41</sup> Then you will be **innocent** from my oath, when you come to my family, and if they do not give her to you, you will be **innocent** from my oath.\*\*

<sup>42</sup> And I came today to the spring, and said, Shehmaa, the Eloowwee of my master Abraahm, if now You will make my journey on which I go successful.

<sup>43</sup> Behold, I am standing by the spring, and may it be that the maiden who comes out to draw and to whom I say, Please let me drink a little water from your jar,

<sup>44</sup> And she will say to me, You drink, and I will draw for your camels also, let her be the woman whom Shehmaa has appointed for my master's son.

<sup>45</sup> Before I had finished speaking in my heart, behold, Roobqaa came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, Please let me drink **a little water from your jar**.

<sup>46</sup> And she quickly lowered her jar from above her and said, Drink, and I will water your camels also. And I drank, and she watered the camels also.

<sup>47</sup> And I asked her and said, Whose daughter are you. And she said, The daughter of Aftoowwel, Na'or's son, whom Milka bore to him. And I put the ring on her nose, and the bracelets on her hands.

<sup>48</sup> And I bowed low and worshiped Sheh-

gold, **and slaves** and maid-servants, and camels and asses.

<sup>36</sup> And Sarah my master's wife bore a son to my master in **her old age**, and he has given him all that he has.

<sup>37</sup> And my master made me swear, saying: Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell.

<sup>38</sup> **If not** you shalt go unto my father's house, and to my kindred, and take a wife for my son.

<sup>39</sup> And I said unto my master: Suppose the woman will not follow me.

<sup>40</sup> And he said unto me: Adonai, before whom I walk, will send His angel with thee, and prosper thy way, and thou shalt take a wife for my son of my kindred, and of my father's house,

<sup>41</sup> then shalt thou be **clear** from my oath, when thou comest to my kindred, and if they give her not to thee, thou shalt be **clear** from my oath.

<sup>42</sup> And I came this day unto the fountain, and said: O Adonai the Elohey of my master Abraham, if now Thou do prosper my way which I go:

<sup>43</sup> behold, I stand by the fountain of water, and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink,

<sup>44</sup> and she shall say to me: Both drink thou, and I will also draw for thy camels, let the same be the woman whom Adonai hath appointed for my master's son.

<sup>45</sup> And before I had done speaking to my heart, behold, Rebekah came forth with her pitcher on her shoulder, and she went down unto the fountain, and drew. And I said unto her: Let me drink, I pray thee. . . . .

<sup>46</sup> And she quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also,' so I drank, and she watered the camels also.

<sup>47</sup> And I asked her, and said: Whose daughter art thou? And she said: The daughter of Bethuel, Nahor's son, whom Milcah bore unto him. And I put the ring upon her nose, and the bracelets upon her hands.

<sup>48</sup> And I bowed my head, and prostrated my-

maa, and blessed Shehmaa, the Eloowwee of my master Abraahm, who had guided me in the right way to take the daughter of my master's brother for his son.

<sup>49</sup> And now if you are going to deal kindly and truly with my master, tell me, and if not, let me know, that I may turn **to the right or to the left**.

<sup>50</sup> And Laabaan and Aftoowwel replied, The matter comes from Shehmaa. We cannot speak to you bad **and good**.

<sup>51</sup> Here is Roobqaa before you, take her and go, and let her be the wife of your master's son, as Shehmaa has spoken.\*\*

<sup>52</sup> And it came to pass when Abraahm's slave heard their words, he worshipped on the ground unto Shehmaa.

<sup>53</sup> And the slave brought out tools of silver and tools of gold, and garments, and gave them to Roobqaa. He also gave precious things to her brother and to her mother.

<sup>54</sup> And he and the men who were with him ate and drank, and spent the night. And they arose in the morning. And he said, Send me away to my master.

<sup>55</sup> **And her brother and her mother said,** Let the girl stay with us days, **or a month, and after** she may go.

<sup>56</sup> And he said to them, Do not delay me, since Shehmaa has prospered my way. Send me away and I will go **towards** my master.

<sup>57</sup> And they said, We will call the girl and ask her for her will.

<sup>58</sup> And they called Roobqaa and said **to her**, Will you go with this man. And she said, I will go.

<sup>59</sup> And they sent away their sister Roobqaa and her nurse with Abraahm's slave and his men.

<sup>60</sup> And they blessed Roobqaa and said to her, You are our sister. Become thousands of ten thousands. And may your seed possess the gate of his enemies.

<sup>61</sup> And Roobqaa arose with her maids, and they mounted the camels, and followed the man. And the slave took Roobqaa and left.\*\*

<sup>62</sup> And Yesaahq had come **in the desert of Beer Lah'Ee raace**, and he was dwelling in the Land of Negeb.

self before Adonai, and blessed Adonai, the Elohey of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son.

<sup>49</sup> And now if ye will deal kindly and truly with my master, tell me, and if not, tell me, that I may turn **on right or on left**."

<sup>50</sup> Then Laban and Bethuel answered and said: "The thing proceedeth from Adonai, we cannot speak unto thee bad **or good**.

<sup>51</sup> Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Adonai hath spoken."

<sup>52</sup> And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Adonai.

<sup>53</sup> And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah, he gave also to her brother and to her mother precious things.

<sup>54</sup> And they did eat and drink, he and the men that were with him, and tarried all night, and they rose up in the morning, and he said: "Send me away unto my master."

<sup>55</sup> **And her brother said, and her mother:** Let the girl stay with us days **at the least ten, and after** that she shall go."

<sup>56</sup> And he said unto them: "Delay me not, seeing Adonai hath prospered my way, send me away that I may go **to** my master."

<sup>57</sup> And they said: "We will call the damsel, and inquire at her mouth."

<sup>58</sup> And they called Rebekah, and said **unto her**: "Wilt thou go with this man?" And she said: "I will go."

<sup>59</sup> And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

<sup>60</sup> And they blessed Rebekah, and said unto her: "Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of his enemies."

<sup>61</sup> And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man. And the servant took Rebekah, and went his way.

<sup>62</sup> And Isaac came **from the way of Beer-lahai-roi**, for he dwelt in the land of the South.

<sup>63</sup> And Yesaahq went out to pray in the field before the evening, and he lifted up his eyes and looked, and behold, **the camels** were coming.

<sup>64</sup> And Roobqaa lifted up her eyes, and when she saw Yesaahq she fell from the camel.

<sup>65</sup> And she said to the slave, Who is that **great** man walking in the field to meet us. And the slave said, He is my master. And she took her veil and covered herself.

<sup>66</sup> And the slave told Yesaahq all the things that he had done.

<sup>67</sup> And Yesaahq brought her into his mother Shaarraah's tent, and he took Roobqaa, and she became his wife, and he loved her. And Yesaahq was comforted after his mother's death.\*\*

## 25

<sup>1</sup> And Abraahm took another wife, and her name was **Qjtooraa**.

<sup>2</sup> And she bore to him Zimrone and Yiqshaan and Maddaan and Madyaan and Yishbaaq and Shooah.

<sup>3</sup> And Yiqshaan begot Shaaba and Daadaan. And the sons of Daadaan were **tellers and imaginative and cheaters**.

<sup>4</sup> And the sons of Madyaan, Eefa and **Aphar and Ihnoke** and Aabeedah and Ildah. All these were the sons of **Qjtooraa**.

<sup>5</sup> And Abraahm gave all that he had to Yesaahq **his son**,

<sup>6</sup> And to the sons of his concubines, Abraahm gave gifts while he was still living, and sent them away from his son Yesaahq eastward, to the land of **Qjdma**.\*\*

<sup>7</sup> And these are all the years of Abraahm's life that he lived, one hundred and seventy-five years.

<sup>8</sup> And Abraahm breathed his last and died in a ripe old age, an old man and satisfied **with days**, and he was gathered to his **people**.

<sup>9</sup> And his sons Yesaahq and Yishmael buried him in the cave of Maakfela, in the field of **Ifrone** the son of **Saahr** the Ihttee, facing Mamree.

<sup>10</sup> The field which Abraahm purchased from the sons of Aht, there Abraahm and Shaarraah his wife **are buried**.

<sup>63</sup> And Isaac went out to meditate in the field at the eventide, and he lifted up his eyes, and saw, and, behold, there were. . . . . **camels** coming.

<sup>64</sup> And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.

<sup>65</sup> And she said unto the servant: "What man is this **that** walketh in the field to meet us?" And the servant said: "It is my master." And she took her veil, and covered herself.

<sup>66</sup> And the servant told Isaac all the things that he had done.

<sup>67</sup> And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife, and he loved her. And Isaac was comforted for his mother.

## 25

<sup>1</sup> And Abraham took another wife, and her name was **Keturah**.

<sup>2</sup> And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

<sup>3</sup> And Jokshan begot Sheba, and Dedan. And the sons of Dedan were **Asshurim, and Letushim, and Leummim**.

<sup>4</sup> And the sons of Midian: Ephah, and **Epher and Hanoah**, and Abida, and Eldaah. All these were the children of **Keturah**.

<sup>5</sup> And Abraham gave all that he had unto Isaac. . . . .

<sup>6</sup> But unto the sons of the concubines, that Abraham had, Abraham gave gifts, and he sent them away from Isaac his son, while he yet lived, eastward, unto the **east** country.

<sup>7</sup> And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

<sup>8</sup> And Abraham expired, and died in a good old age, an old man and satisfied . . . . . , and he was gathered to his **peoples**.

<sup>9</sup> And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of **Ephron** the son of **Zohar** the Hittite, before Mamre,

<sup>10</sup> the field which Abraham purchased of the children of Heth, there **was** Abraham **buried**, and Sarah his wife.

25:12 "Firstborn" — The Israelite Samaritans pronounce "baakor" when related to the firstborn of humans. However, they pronounce "bikkor" when it is a firstborn of animals (Deut. 15:19).

25:18 Note the difference from the Jewish text of "over against all his brethren he did settle." The verse hints that although Yishmael was the firstborn of Abraahm he inherited less than all his brothers, Yesaahq and Qitooraa's sons.

<sup>11</sup> And it came about after the death of Abraahm, that Eloowwem blessed his son Yesaahq, and Yesaahq dwelt by Beer Lah'Ee **raace.**\*\*

<sup>12</sup> And these are the generations of Yishmael, Abraahm's son, whom Aagaar the Misret, Shaarraah's maid, bore to Abraahm.

<sup>13</sup> And these are the names of the sons of Yishmael, by their names, in the order of their birth, **Naaba'ote**, the firstborn of Yishmael, and **Qaadaad** and Adbill and Maabaashaam.

<sup>14</sup> And Mashma and Doomah and Maa-shaah,

<sup>15</sup> **Aadaad** and **Teema**, Yetor, Nehfesh and Qaadaamaa.

<sup>16</sup> These are the sons of Yishmael and these are their names, by their yards, and by their castles, twelve chiefs according to their tribes.

<sup>17</sup> And these are the years of the life of Yishmael, one hundred and thirty-seven years, and he breathed his last and died, and was gathered to his **people**.

<sup>18</sup> And they dwelt from Aab'beela to Shor which is facing Missrem towards Aashor. **He was inferior to all his relatives.** \*\*



### *Portion: And These Are the Generations of Yesaahq*

<sup>19</sup> And these are the generations of Yesaahq, Abraahm's son. Abraahm begot Yesaahq.

<sup>20</sup> And Yesaahq was forty years old when he took Roobqaa, the daughter of Aftoowwel the Aaraammee of Faddaan Aaraam, the sister of Laabaan the Aaraammee, to be his wife.

<sup>21</sup> And Yesaahq begged to Shehmaa on behalf of his wife, because she was barren, and Shehmaa was receptive to him and Roobqaa his wife conceived.

<sup>22</sup> And the children struggled together within her, and she said, If it is so, why then am I. So she went to search for Shehmaa.

<sup>11</sup> And it came to pass after the death of Abraham, that Elohim blessed Isaac his son, and Isaac dwelt by Beer-lahai-roi.

<sup>12</sup> Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore unto Abraham.

<sup>13</sup> And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, **Nebaioth** and **Kedar** and Adbeel, and Mibsam,

<sup>14</sup> and Mishma, and Dumah, and Massa,

<sup>15</sup> **Hadad** and **Tema**, Jetur, Naphish, and Kedem,

<sup>16</sup> these are the sons of Ishmael, and these are their names, by their villages, and by their encampments, twelve princes according to their nations.

<sup>17</sup> And these are the years of the life of Ishmael, a hundred and thirty and seven years, and he expired and died, and was gathered unto his **peoples**.

<sup>18</sup> And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Asshur: **over against all his brethren he did settle.**

### *Portion: Generations*

<sup>19</sup> And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

<sup>20</sup> And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-Aram, the sister of Laban the Aramean, to be his wife.

<sup>21</sup> And Isaac entreated Adonai for his wife, because she was barren, and Adonai let Himself be entreated of him, and Rebekah his wife conceived.

<sup>22</sup> And the children struggled together within her, and she said: "If it be so, wherefore do I live?" And she went to inquire of Adonai.

<sup>23</sup> And Shehmaa said to her,  
Two nations are in your belly,  
And two peoples will be separated from  
your bowels,  
And one people shall be stronger than the  
other,  
And the older shall serve the younger.

<sup>24</sup> And when her days to be delivered were  
fulfilled, behold, there were twins in her  
belly.

<sup>25</sup> And the first came forth red, all over like a  
hairy overcoat, and they named him Ishaab.

<sup>26</sup> And afterward his brother came forth  
with his hand holding on to Ishaab's heel,  
**and they called** his name Yaaqob, and  
Yesaahq was sixty years old when she bore  
them.

<sup>27</sup> And the boys grew up, and Ishaab was a  
skillful hunter, a man of the field, and  
Yaaqob was a righteous man, living in tents.

<sup>28</sup> And Yesaahq loved Ishaab, because of **his  
hunting** in his mouth. And Roobqaa loved  
Yaaqob.\*\*

<sup>29</sup> And Yaaqob had cooked stew, and Ishaab  
came in from the field and he was famished.

<sup>30</sup> And Ishaab said to Yaaqob, Please let me  
have a swallow of that red stuff there, for I  
am famished. Therefore his name was called  
Ehdom.

<sup>31</sup> And Yaaqob said, Sell me today your  
birthright.

<sup>32</sup> And Ishaab said, Behold, I am about to  
die, and of what profit then is the birthright  
to me.

<sup>33</sup> And Yaaqob said, First swear to me today,  
and he swore to him, and sold his birthright  
to Yaaqob.

<sup>34</sup> And Yaaqob gave Ishaab bread and stew  
**till sated**, and he ate and drank, and rose  
and went on. And Ishaab despised the birth-  
right.\*\*

## 26

<sup>1</sup> And there was a famine in the land, besides  
the previous famine that had occurred in the  
days of Abraahm. And Yesaahq went to Geh-  
raaraa, to Aabeemelek king of Felishtems.

<sup>2</sup> And Shehmaa **envisioned** unto him and

<sup>23</sup> And Adonai said unto her:

Two nations are in thy womb,  
and two peoples shall be separated from  
thy bowels,  
and the one people shall be stronger than  
the other people,  
and the elder shall serve the younger.

<sup>24</sup> And when her days to be delivered were  
fulfilled, behold, there were twins in her  
womb.

<sup>25</sup> And the first came forth ruddy, all over  
like a hairy mantle, and they called his name  
Esau.

<sup>26</sup> And after that came forth his brother, and  
his hand had hold on Esau's heel, **and he  
called** his name Jacob. And Isaac was  
threescore years old when she bore them.

<sup>27</sup> And the boys grew, and Esau was a cun-  
ning hunter, a man of the field, and Jacob  
was a quiet man, dwelling in tents.

<sup>28</sup> Now Isaac loved Esau, because of **hunt-  
ing** in his mouth, and Rebekah loved Jacob.

<sup>29</sup> And Jacob sod pottage, and Esau came in  
from the field, and he was faint.

<sup>30</sup> And Esau said to Jacob: "Let me swallow, I  
pray thee, some of this red, red pottage, for I  
am faint." Therefore was his name called  
Edom.

<sup>31</sup> And Jacob said: "Sell me first thy birth-  
right."

<sup>32</sup> And Esau said: "Behold, I am at the point  
to die, and what profit shall the birthright  
do to me?"

<sup>33</sup> And Jacob said: "Swear to me first," and  
he swore unto him, and he sold his birth-  
right unto Jacob.

<sup>34</sup> And Jacob gave Esau bread and pottage of  
**lentils**, and he did eat and drink, and rose  
up, and went his way. So Esau despised his  
birthright.

## 26

<sup>1</sup> And there was a famine in the land, besides  
the first famine that was in the days of Abra-  
ham. And Isaac went unto Abimelech king  
of the Philistines unto Gerar.

<sup>2</sup> And Adonai **appeared** unto him, and said:

said, Do not go down to Missreema, stay in the land of which I shall tell you.

<sup>3</sup> Sojourn in this land and I will be with you and bless you, for to you and to your seed I will give all the lands, and I will establish the oath which I swore to your father Abraahm.

<sup>4</sup> And I will multiply your seed as the stars of the heavens, and will give your seed all these lands, and by your seed all the nations of the land shall be blessed,

<sup>5</sup> Because Abraahm **your father** obeyed My voice and kept My charge, My commandments, My statutes and My laws.\*\*

<sup>6</sup> And Yesaahq dwelt in Gehraar.

<sup>7</sup> And the men of the place asked **about his wife**, he said, She is my sister, for he was afraid to say, **she is** my wife, aware the men of the place might kill me on account of Roobqaa, for she is good-looking.

<sup>8</sup> And when he had been there many days, Aabeemelek king of Felishtems looked out through the window, and saw, and behold, Yesaahq was playing with his wife Roobqaa.

<sup>9</sup> And Aabeemelek called Yesaahq and said, Behold, certainly she is your wife. How then did you say, She is my sister. And Yesaahq said to him, Because I said, I might die on account of her.

<sup>10</sup> And Aabeemelek said, What is this you have done to us. One of the people might easily have lain with your wife, and you would have brought guilt upon us.

<sup>11</sup> And Aabeemelek charged all **his people**, saying, He who touches this man or his wife shall surely be put to death indeed.\*\*

<sup>12</sup> And Yesaahq sowed in that land and reaped in the same year a hundredfold. And Shehmaa blessed him.

<sup>13</sup> And the man became rich, and continued to grow richer until he became very wealthy.

<sup>14</sup> And he had possessions of flocks and possessions of herds and a great household, and the Felishtems envied him.

<sup>15</sup> And all the wells which his father's slaves had dug in the days of Abraahm his father, the Felishtems blocked up and filled them with sand.

"Go not down unto Egypt, dwell in the land which I shall tell thee of.

<sup>3</sup> Sojourn in this land, and I will be with thee, and will bless thee, for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father,

<sup>4</sup> and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands, and by thy seed shall all the nations of the earth bless themselves,

<sup>5</sup> because that Abraham. . . . . obeyed Me and kept My charge, My commandments, My statutes, and My laws."

<sup>6</sup> And Isaac dwelt in Gerar.

<sup>7</sup> And the men of the place asked him **of his wife**, and he said: "She is my sister," for he feared to say: . . . . . "My wife," lest the men of the place should kill me for Rebekah, because she is fair to look upon."

<sup>8</sup> And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

<sup>9</sup> And Abimelech called Isaac, and said: "Behold, of a surety she is thy wife, and how saidst thou: She is my sister?" And Isaac said unto him: "Because I said: Lest I die because of her."

<sup>10</sup> And Abimelech said: "What is this thou hast done unto us? one of the people might easily have lain with thy wife, and thou wouldest have brought guiltiness upon us."

<sup>11</sup> And Abimelech charged all **the people**, saying: "He that toucheth this man or his wife shall surely be put to death."

<sup>12</sup> And Isaac sowed in that land, and found in the same year a hundredfold, and Adonai blessed him.

<sup>13</sup> And the man waxed great, and grew more and more until he became very great.

<sup>14</sup> And he had possessions of flocks, and possessions of herds, and a great household, and the Philistines envied him.

<sup>15</sup> Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.



16 And Aabeemelek said to Yesaahq, Go away from us, for you are too powerful for us.

17 And Yesaahq departed from there, and he camped by the brook of Gehraar and dwelt there.

18 And Yesaahq dug again the wells of water which had been dug by **the slaves of his father Abraahm**, for the Felishtems had blocked them up after the death of Abraahm, and he called them the same names which his father had called them.

19 And the slaves of Yesaahq dug by the brook and found there a well of living water.

20 And the shepherds of Gehraar quarreled with the shepherds of Yesaahq, saying, The water is ours. And he named the well 'Aashaaq, because they robbed **his people**.

21 And they dug another well, and they quarreled over it too. And he named it Shitnaa.

22 And he moved away from there **and they dug** another well, and they did not quarrel over it. And he named it Raahbote, for he said, Now Shehmaa comforted us, and we became fruitful in the land.

23 And he went up from there to Beer Shaabah.\*\*

24 And Shehmaa **envisioned** to him the same night and said, I am the Eloowwee of your father Abraahm, Do not fear, for I am with you. I will bless you, and multiply your seed, for the sake of My slave Abraahm.

25 And he built an altar there and called upon the name of Shehmaa, and pitched his tent there, and there Yesaahq's slaves dug a well.

26 And Aabeemelek came to him from Gehraar with his friend 'Ah'ezaat and Feekaal the commander of his army.

27 And Yesaahq said to them, Why have you come to me, since you hate me and have sent me away from you.

28 And they said, We see plainly that Shehmaa has been with you, and we said, Let there now be an oath between us, between us and you, and let us make a covenant with you.

29 If you will do us harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace, **now you are the blessed of Shehmaa**.

16 And Abimelech said unto Isaac: "Go from us, for thou art much mightier than we."

17 And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged **at the time of Abraham his father**, for the Philistines had stopped them after the death of Abraham, and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of living water.

20 And the herdmen of Gerar strove with Isaac's herdmen, saying: "The water is ours." And he called the name of the well Esek, because they contended **with him**.

21 And they digged another well, and they strove for that also. And he called the name of it Sitnah.

22 And he removed from thence, **and he dug** another well, and for that they strove not. And he called the name of it Rehoboth, and he said: "For now Adonai hath made room for us, and we shall be fruitful in the land."

23 And he went up from thence to Beer-Sheba.

24 And Adonai **appeared** unto him the same night, and said: "I am the Elohey of Abraham thy father. Fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake."

25 And he builded an altar there, and called upon the name of Adonai, and pitched his tent there, and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host.

27 And Isaac said unto them: "Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you?"

28 And they said: "We saw plainly that Adonai was with thee, and we said: Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee,

29 that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace, **you are now the blessed of Adonai**."

26:21 "Shitnaa" = Hatred.

<sup>30</sup> And he made them a feast, and they ate and drank.

<sup>31</sup> And in the morning they arose early and **each one to his fellow** had sworn, And Yesaahq sent them away and they departed from him in peace.

<sup>32</sup> And on the same day Yesaahq's slaves came in and told him about the well which they had dug, and said to him, We have found water.

<sup>33</sup> And he called it Shehbaah, therefore the name of the city is Beer Shaabah to this day.

<sup>34</sup> And when Ishaab was forty years old he married Ya'oodet the daughter of Baa'eree the Ihttee, and Baashaamaat the daughter of **Ayyaalone the Ibbee**.

<sup>35</sup> And they brought annoyance to Yesaahq and Roobqaa.\*\*

## 27

<sup>1</sup> And when Yesaahq was old and his eyes were too dim to see, that he called his eldest son Ishaab and said to him, My son. And he said to him, Here I am.

<sup>2</sup> And he said, Behold now, I am old, I do not know the day of my death.

<sup>3</sup> And now, please take your gear, your quiver and your bow, and go out to the field and hunt for me a hunt.

<sup>4</sup> And prepare a savory dish for me such as I love, and bring it to me that I may eat, that my soul may bless you before I die.

<sup>5</sup> And Roobqaa was listening while Yesaahq spoke to his son Ishaab. And Ishaab went to the field to hunt for game to bring it.

<sup>6</sup> And Roobqaa said to her son Yaaqob, Behold, I heard your father speak to your brother Ishaab, saying,

<sup>7</sup> Bring me a hunt and prepare a savory dish for me, that I may eat, and bless you in the presence of Shehmaa before my death.

<sup>8</sup> And now therefore, my son, listen to my voice as I command you.

<sup>9</sup> Go now to the flock and bring me two choice young goats from there, that I may prepare them as a savory dish for your father, such as he loves.

<sup>10</sup> And you shall bring it to your father, that

<sup>30</sup> And he made them a feast, and they did eat and drink.

<sup>31</sup> And they rose up betimes in the morning, and swore **each one to his brother**, and Isaac sent them away, and they departed from him in peace.

<sup>32</sup> And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him: "We have found water."

<sup>33</sup> And he called it Shibah. Therefore the name of the city is Beer-Sheba unto this day.

<sup>34</sup> And when Esau was forty years old, he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of **Elon the Hittite**.

<sup>35</sup> And they were a bitterness of spirit unto Isaac and to Rebekah.

## 27

<sup>1</sup> And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him: "My son," and he said unto him: "Here am I."

<sup>2</sup> And he said: "Behold now, I am old, I know not the day of my death.

<sup>3</sup> Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison,

<sup>4</sup> and make me savoury food, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die."

<sup>5</sup> And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

<sup>6</sup> And Rebekah spoke unto Jacob her son, saying: "Behold, I heard thy father speak unto Esau thy brother, saying:

<sup>7</sup> Bring me venison, and make me savoury food, that I may eat, and bless thee before Adonai before my death.

<sup>8</sup> Now therefore, my son, hearken to my voice according to that which I command thee.

<sup>9</sup> Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savoury food for thy father, such as he loveth,

<sup>10</sup> and thou shalt bring it to thy father, that

he may eat, that he may bless you before his death.\*\*

<sup>11</sup> And Yaaqob said to his mother Roobqaa, Behold, Ishaab my brother is a hairy man and I am a smooth man.

<sup>12</sup> Perhaps my father will feel me, then I will be as a cheater in his sight, and I will bring upon myself a curse and not a blessing.

<sup>13</sup> And his mother said to him, Your curse be on me, my son, only obey my voice, and go, get for me.

<sup>14</sup> And he went and got them, and brought them to his mother, and his mother made savory food such as his father loved.

<sup>15</sup> And Roobqaa took the nicest garments of Ishaab her elder son, which were with her in the house, and put them on Yaaqob her younger son.

<sup>16</sup> And she put the skins of the young goats on **his hand** and on the smooth part of **his neck**.

<sup>17</sup> And she also gave the savory food and the bread, which she had made, to her son Yaaqob.

<sup>18</sup> And he came to his father and said, My father. And he said, Here I am. Who are you, my son.

<sup>19</sup> And Yaaqob said to his father, I am Ishaab your firstborn, I have done as you told me. Get up, please, sit and eat of my hunt, that your soul may bless me.

<sup>20</sup> And Yesaahq said to his son, How is it that you have found it so quickly, my son. And he said, Because Shehmaa your Eloowwem brought to me.\*\*

<sup>21</sup> And Yesaahq said to Yaaqob, Please come close, that I may feel you, my son, are you really my son Ishaab or not.

<sup>22</sup> And Yaaqob came close to Yesaahq his father, and he felt him and said, The voice is the voice of Yaaqob, but the hands are the hands of Ishaab.

<sup>23</sup> And he did not recognize him, because his hands were hairy like his brother Ishaab's hands, and he blessed him.

<sup>24</sup> And he said, **is that you** my son Ishaab. And he said, I am.

<sup>25</sup> And he said, Bring it to me, and I will eat of my son's hunt, and my soul will bless you. And he brought it to him, and he ate, he also

he may eat, so that he may bless thee before his death."

<sup>11</sup> And Jacob said to Rebekah his mother: "Behold, Esau my brother is a hairy man, and I am a smooth man.

<sup>12</sup> My father peradventure will feel me, and I shall seem to him as a mocker, and I shall bring a curse upon me, and not a blessing."

<sup>13</sup> And his mother said unto him: "Upon me be thy curse, my son, only hearken to my voice, and go fetch me them."

<sup>14</sup> And he went, and fetched, and brought them to his mother, and his mother made savoury food, such as his father loved.

<sup>15</sup> And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

<sup>16</sup> And she put the skins of the kids of the goats upon **his hands**, and upon the smooth of **his necks**.

<sup>17</sup> And she gave the savoury food and the bread, which she had prepared, into the hand of her son Jacob.

<sup>18</sup> And he came unto his father, and said: "My father," and he said: "Here am I, who art thou, my son?"

<sup>19</sup> And Jacob said unto his father: "I am Esau thy first-born, I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

<sup>20</sup> And Isaac said unto his son: "How is it that thou hast found it so quickly, my son?" And he said: "Because Adonai thy Elohim sent me good speed."

<sup>21</sup> And Isaac said unto Jacob: "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."

<sup>22</sup> And Jacob went near unto Isaac his father, and he felt him, and said: "The voice is the voice of Jacob, but the hands are the hands of Esau."

<sup>23</sup> And he discerned him not, because his hands were hairy, as his brother Esau's hands, so he blessed him.

<sup>24</sup> And he said: "**You** my very son Esau?" And he said: "I am."

<sup>25</sup> And he said: "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to

brought him wine and he drank.

<sup>26</sup> And his father Yesaahq said to him, Please come close and kiss me, my son.

<sup>27</sup> And he came close and kissed him, and when he smelled the smell of his garments, he blessed him and said,

**you all see**, the smell of my son is like the smell **of the field full** which Shehmaa has blessed.

<sup>28</sup> . . . The Eloowwem **will give** you of the dew of the heavens,  
And of the fatness of the earth,  
And an abundance of grain and barley wine.

<sup>29</sup> Peoples will serve you,  
and nations will bow down to you,  
Be master of your brothers,  
And may your mother's sons bow down to you.

Cursed be those who curse you,  
And blessed be those who bless you.\*\*

<sup>30</sup> And as soon as Yesaahq had finished to bless Yaaqob, and Yaaqob had hardly gone out from the presence of Yesaahq his father, that Ishaab his brother came in from his hunting.

<sup>31</sup> And he also made savory food, and brought it to his father, and he said to his father, Let my father arise and eat of his son's hunt, that your soul will bless me.

<sup>32</sup> And Yesaahq his father said **unto him**, Who are you. And he said, I am your son, your firstborn, Ishaab.

<sup>33</sup> And Yesaahq trembled very greatly, and said, Who was it. . . . . that hunted a hunt and brought it to me, that I ate of all before you came, and blessed him **and also** he shall be blessed.\*\*

<sup>34</sup> **And it came to pass** when Ishaab heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, Bless me also, my father.

<sup>35</sup> And he said, Your brother came cheating and has taken away your blessing.

<sup>36</sup> And he said, **you hit** who's called Yaaqob, for he has bypassed me these two times. He took away my birthright, and behold, now he has taken away my blessing.

him, and he did eat, and he brought him wine, and he drank.

<sup>26</sup> And his father Isaac said unto him: "Come near now, and kiss me, my son."

<sup>27</sup> And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said:

**you . . . . . see**, the smell of my son is as the smell **of a field**. . . . which Adonai hath blessed.

<sup>28</sup> **And the Elohim will give** thee of the dew of heaven,  
and of the fat places of the earth, and plenty of corn and wine.

<sup>29</sup> Let peoples serve thee,  
and nations bow down to thee.  
Be lord over thy brethren,  
and let thy mother's sons bow down to thee.

Cursed be every one that curseth thee,  
and blessed be every one that blesseth thee.

<sup>30</sup> And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

<sup>31</sup> And he also made savoury food, and brought it unto his father, and he said unto his father: "Let my father arise, and eat of his son's venison, that thy soul may bless me."

<sup>32</sup> And Isaac his father said **to him**: "Who art thou?" And he said: "I am thy son, thy first-born, Esau."

<sup>33</sup> And Isaac trembled very exceedingly, and said: "Who was it **who** hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? He . . . . . **also** shall be blessed."

<sup>34</sup> . . . . . When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father: "Bless me, even me also, O my father."

<sup>35</sup> And he said: "Thy brother came with guile, and hath taken away thy blessing."

<sup>36</sup> And he said: "**is not he rightly** called Jacob? for he hath supplanted me these two times: he took away my birthright, and, behold, now he hath taken away my blessing."

And he said, Have you not **saved** a blessing for me.

<sup>37</sup> And Yesaahq replied to Ishaab, Behold, I have made him your master, and all his brothers I have given to him as slaves, and with grain and barley wine I have sustained him. Now as for you then, what can I do, my son.

<sup>38</sup> And Ishaab said to his father, Do you have only one blessing, my father. Bless me also my father. And Ishaab lifted his voice and wept.

<sup>39</sup> And Yesaahq his father answered and said to him,

Behold, in the fertility of the earth shall be your dwelling,

And the dew of the heavens from above.

<sup>40</sup> And you shall live on your sword,

And you shall serve your brother,

and it shall come to pass when you shall **be strengthened**,

and you will shake off his yoke from your neck.

<sup>41a</sup> And Ishaab hated Yaaqob because of the blessing with which his father had blessed him.\*\*

<sup>41b</sup> And Ishaab said into his heart, The days of mourning for my father are near, then I will kill my brother Yaaqob.

<sup>42</sup> And when the words of her elder son Ishaab were reported to Roobqaa, she sent and called her younger son Yaaqob, and said to him, Behold your brother Ishaab is comforting himself to kill you.

<sup>43</sup> And now my son, obey my voice, and arise, escape to Ahrraana, to my brother Laabaan.

<sup>44</sup> And stay with him a few days, until your brother's fury turns away.

<sup>45</sup> Until your brother's anger turns away from you and he forgets what you did to him. Then I will send and get you from there. Why should I be bereaved of you both in one day.

<sup>46</sup> And Roobqaa said to Yesaahq, I can't stand my life because of the girls of Aht, if Yaaqob takes a wife from the girls of Aht, like these, from the daughters of the land, what should I have of life.\*\*

And he said: "Hast thou not **anointed** a blessing for me?"

<sup>37</sup> And Isaac answered and said unto Esau: "Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him, and what then shall I do for thee, my son?"

<sup>38</sup> And Esau said unto his father: "Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau lifted up his voice, and wept.

<sup>39</sup> And Isaac his father answered and said unto him:

Behold, of the fat places of the earth shall be thy dwelling,

and of the dew of heaven from above,

<sup>40</sup> And by thy sword shalt thou live,

and thou shalt serve thy brother,

and it shall come to pass when thou **will govern**,

that thou shalt shake his yoke from off thy neck.

<sup>41a</sup> And Esau hated Jacob because of the blessing wherewith his father blessed him.

<sup>41b</sup> And Esau said in his heart: "Let the days of mourning for my father be at hand, then will I slay my brother Jacob."

<sup>42</sup> And the words of Esau her elder son were told to Rebekah, and she sent and called Jacob her younger son, and said unto him: "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

<sup>43</sup> Now therefore, my son, hearken to my voice, and arise, flee thou to Laban my brother to Haran,

<sup>44</sup> and tarry with him a few days, until thy brother's fury turn away,

<sup>45</sup> until thy brother's anger turn away from thee, and he forget that which thou hast done to him, then I will send, and fetch thee from thence, why should I be bereaved of you both in one day?"

<sup>46</sup> And Rebekah said to Isaac: "I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me?"

<sup>1</sup> And Yesaahq called Yaaqob and blessed him and charged him, and said to him, You shall not take a wife from the daughters of Kaanan.

<sup>2</sup> Arise, go to Faadaana Aaraam, **to the house** of Aftoowwel your mother's father, and from there take to yourself a wife from the daughters of Laabaan your mother's brother.

<sup>3</sup> And Il Sheeddee bless you and make you fruitful and multiply you, that you may become a community of peoples.

<sup>4</sup> And He will give you the blessing of Abraahm **your father**, to you and to your seed with you, **to inherit** the land of your sojourning, which **Shehmaa** gave to Abraahm.

<sup>5</sup> And Yesaahq sent Yaaqob away, and he went to Faadaana Aaraam to Laabaan, son of Aftoowwel the Aaraammee, the brother of Roobqaa, the mother of Yaaqob and Ishaab.

<sup>6</sup> And Ishaab saw that Yesaahq had blessed Yaaqob and sent him away to Faadaana Aaraam to take to himself a wife from there, and that when he blessed him **and they commanded** him, saying, You shall not take a wife from the daughters of Kaanan,

<sup>7</sup> And that Yaaqob had obeyed his father and his mother and had gone to Faadaana Aaraam.

<sup>8</sup> And Ishaab saw that the daughters of Kaanan displeased his father Yesaahq.

<sup>9</sup> And Ishaab went . . . . . and took, besides the wives that he had, Maa'elaat the daughter of Yishmael, Abraahm's son, the sister of **Naaba'ote**.\*\*

<sup>10</sup> And Yaaqob departed from Beer Shaabah **to go** toward Ahrraana.

<sup>11</sup> And he came to The Place and spent the night there, because the sun had set, and he took one of the stones of the place and put it under his head, and lay down in that place.

<sup>12</sup> And he had a dream, and behold, a ladder was set on the earth with its top reaching to the heavens, and behold, the angels of El-

<sup>1</sup> And Isaac called Jacob, and blessed him, and charged him, and said unto him: "Thou shalt not take a wife of the daughters of Canaan.

<sup>2</sup> Arise, go to Paddan-Aram, **toward the house** of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

<sup>3</sup> And El Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a congregation of peoples,

<sup>4</sup> and give thee the blessing of Abraham . . . . . to thee and to thy seed with thee, **to you to inherit** the land of thy sojournings, which **Elohim** gave unto Abraham."

<sup>5</sup> And Isaac sent away Jacob, and he went to Paddan-Aram unto Laban, son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

<sup>6</sup> Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-Aram, to take him a wife from thence, and that as he blessed him **and he commanded**, saying: "Thou shalt not take a wife of the daughters of Canaan,"

<sup>7</sup> and that Jacob hearkened to his father and his mother, and was gone to Paddan-Aram,

<sup>8</sup> and Esau saw that the daughters of Canaan pleased not Isaac his father,

<sup>9</sup> so Esau went **to Ishmael**, and took unto the wives that he had Mahalath the daughter of Ishmael Abraham's son, the sister of **Nebaioth**, to be his wife.

### *Portion: And He Went Out*

<sup>10</sup> And Jacob went out from Beer-Sheba, **and he went** toward Haran.

<sup>11</sup> And he lighted upon the place, and tarried there all night, because the sun was set, and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

<sup>12</sup> And he dreamed, and behold a ladder set up on the earth, and the top of it reached to

28:12 "Unnamed Angel" according to Israelite Samaritan Tradition.

oowwem were ascending and descending on it.

<sup>13</sup> And behold, Shehmaa stood over him and said, I am Shehmaa, Eloowwee of your father Abraahm and Eloowwee of Yesaahq. The land on which you lie, I will give it to you and to your seed.

<sup>14</sup> And your seed will be like the sand of the earth, and you will spread out to the west and to the east and to the north and to the south, and in you and in your seed shall all the families of the earth be blessed.

<sup>15</sup> And behold, I am with you and will keep you wherever you go, and will bring you back to this land, for I will not leave you until I have done what I have said to you.\*\*

<sup>16</sup> And Yaaqob awoke from his sleep and said, Surely Shehmaa is in this place, and I did not know it.

<sup>17</sup> And he was afraid and said, How awesome is this place. This is none other than the House of Eloowwem, and this is the Gate of the Heavens.

<sup>18</sup> And Yaaqob rose early in the morning, and took the stone that he had put under his head and set it up as a monument and poured oil on its top.

<sup>19</sup> And he called the name of that place House of El, however, previously the name of the city had been **Loozaah**.

<sup>20</sup> And Yaaqob made a vow saying, If Eloowwem will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,

<sup>21</sup> And I return to my father's house in peace, then Shehmaa will be my Eloowwem.

<sup>22</sup> And this stone, which I have set up as a monument, will be House of Eloowwem, and of all that You give me I will surely give a tenth to You.\*\*

heaven, and behold the angels of Elohim ascending and descending on it.

<sup>13</sup> And, behold, Adonai stood beside him, and said: "I am Adonai, Elohey of Abraham thy father, and Elohey of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.

<sup>14</sup> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed.

<sup>15</sup> And behold, I am with thee and will keep thee wherever thou go, and will bring thee back into this land, for I will not leave thee until I have done that which I have spoken to thee of."

<sup>16</sup> And Jacob awaked out of his sleep, and he said: "Surely Adonai is in this place, and I knew it not."

<sup>17</sup> And he was afraid, and said: "How full of awe is this place! this is none other than the house of Elohim, and this is the gate of heaven."

<sup>18</sup> And Jacob rose up early in the morning, and took the stone that he had put under his head and set it up for a pillar and poured oil upon the top of it.

<sup>19</sup> And he called the name of that place Beth-el, but the name of the city was **Luz** at the first.

<sup>20</sup> And Jacob vowed a vow, saying: "If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

<sup>21</sup> so that I come back to my father's house in peace, then shall Adonai be my Elohim,

<sup>22</sup> and this stone, which I have set up for a pillar, shall be Elohim's house, and of all that Thou shalt give me I will surely give the tenth unto Thee."

28:21 "And I will return in peace" — This is one example in which the same words in two places close a circle of events. Yaaqob said "and I will return in peace" and this indeed happened after he returned, as it is written in Genesis 33:18, "and Yaaqob returned in peace."

28:22 "A tenth" — This is the manner of the People of Israel, or the Hebrews in the case of Abraahm and Yaaqob, to be chosen as a special people, who are unlike other people. Nothing is taken arrogantly by the Forefathers. The Israelites must keep themselves humble enough to know that nothing is reached without the help of the Almighty, or in the case of Abraahm



without the help of the Almighty and the help of Inneeraam and Ishkol. So in that case Abraahm gave a tenth to his partners, and for himself took nothing. And Yaaqob promised the thanksgiving tenth to his Almighty. And for the same reason the Israelite Samaritans still give a symbolic tenth of their income twice a year to the priests, the representative and chosen tribe of the Almighty. Sometimes contributions go towards repairing holy artifacts like the oldest holy curtain on earth made in 1510 C.E. in the community of Damascus for the synagogue of Ashkem. It needed repair after so many years, but they refused, fearing that it would be further damaged. Then the High Priest Elaazaar son of Tsedaka in 2005 permitted taking the curtain out, giving the responsibility to two Samaritans to take care that nothing would happen to it. In ten minutes the community contributed double the sum. The result is that the curtain is hanging proudly over the holy of holies in the Mount Gerizim synagogue.

*Portion: And Yaaqob Rose to His Feet*

## 29

<sup>1</sup> And Yaaqob rose to his feet, and came to **the land** of the sons of the orient.

<sup>2</sup> And he looked, and behold a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks, **and a large stone** was on the mouth of the well.

<sup>3</sup> And when all the **shepherds** were gathered there, they would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well.

<sup>4</sup> And Yaaqob said to them, My friends, where are you from. And they said, We are from Ahrraan.

<sup>5</sup> And he said to them, Do you know Laabaan the son of Na'or. And they said, We know him.

<sup>6</sup> And he said to them, Is he in peace. And they said, In peace, and here is Ra'ehl his daughter coming with the sheep.

<sup>7</sup> And he said **to them**, Behold, it is still high day, it is not time for the cattle to be gathered. Water the sheep, and go, pasture them.

<sup>8</sup> And they said, We cannot, until all the **shepherds** are gathered, and they roll the stone from the mouth of the well, then we water the sheep.

<sup>9</sup> And while he was still speaking with them, And Ra'ehl came with her father's sheep, for she was a shepherdess.\*\*

<sup>10</sup> And when Yaaqob saw Ra'ehl the daughter of Laabaan his mother's brother, and the sheep of Laabaan his mother's brother, and Yaaqob went up and rolled the stone from the mouth of the well and watered the flock of Laabaan his mother's brother.

<sup>11</sup> And Yaaqob kissed Ra'ehl, and lifted his voice and wept.

<sup>12</sup> And Yaaqob told Ra'ehl that he was a brother of her father and that he was Roobqaa's son, and she ran and told her father.

<sup>13</sup> And when Laabaan heard the news of Yaaqob his sister's son, he ran to meet him,

## 29

<sup>1</sup> Then Jacob went on his journey, and came **towards the land** of the children of the east.

<sup>2</sup> And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it. — For out of that well they watered the flocks, **and the large stone** upon the well's mouth was great.

<sup>3</sup> And thither were all the **flocks** gathered, and they rolled the stone from the well's mouth, and watered the sheep, and put the stone back upon the well's mouth in its place. —

<sup>4</sup> And Jacob said unto them: "My brethren, whence are ye?" And they said: "Of Haran are we."

<sup>5</sup> And he said unto them: "Know ye Laban the son of Nahor?" And they said: "We know him."

<sup>6</sup> And he said unto them: "Is it well with him?" And they said: "It is well, and, behold, Rachel his daughter cometh with the sheep."

<sup>7</sup> And he said. . . . .: "Lo, it is yet high day, neither is it time that the cattle should be gathered together, water ye the sheep, and go and feed them."

<sup>8</sup> And they said: "We cannot, until all the **flocks** be gathered together, and they roll the stone from the well's mouth, then we water the sheep."

<sup>9</sup> While he was yet speaking with them, Rachel came with her father's sheep, for she tended them.

<sup>10</sup> And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

<sup>11</sup> And Jacob kissed Rachel, and lifted up his voice, and wept.

<sup>12</sup> And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son, and she ran and told her father.

<sup>13</sup> And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he



and embraced him and kissed him and brought him to his house. And he related to Laabaan all these things.

<sup>14</sup> And Laabaan said to him, Surely you are my bone and my flesh. And he stayed with him a month.

<sup>15</sup> And Laabaan said to Yaaqob, Although you are my brother, should you therefore serve me for nothing. Tell me, what shall your wages be.\*\*

<sup>16</sup> And Laabaan had two daughters, the name of the older was Liyyaah, and the name of the younger was Ra'ehl.

<sup>17</sup> And Liyyaah's eyes were soft, but Ra'ehl was beautiful and good-looking.

<sup>18</sup> And Yaaqob loved Ra'ehl, and he said, I will serve you seven years for your younger daughter Ra'ehl.

<sup>19</sup> And Laabaan said, It is better that I give her to you than to give her to another man, stay with me.

<sup>20</sup> And Yaaqob served seven years for Ra'ehl and they seemed to him but a few days because of his love for her.

<sup>21</sup> And Yaaqob said to Laabaan, bring my wife, for my days are completed, that I may go in to her.

<sup>22</sup> And Laabaan gathered all the men of the place and made a feast.

<sup>23</sup> And on the evening he took his daughter Liyyaah, and brought her to him, and **Yaaqob** went in to her.

<sup>24</sup> And Laabaan also gave . . . . . his maid Zilfaa to his daughter Liyyaah to her **as a maid**.

<sup>25</sup> And it was in the morning that, behold, it was Liyyaah. And he said to Laabaan, What is this you have done to me. Was it not for Ra'ehl that I served with you. Why then have you cheated on me.

<sup>26</sup> And Laabaan said, It is not done in our place to give the younger before the first-born.

<sup>27</sup> Complete the week of this one, and I will give you the other also for the service which you shall serve with me for another seven years.

<sup>28</sup> And Yaaqob did so and completed her week, and he gave him his daughter Ra'ehl as his wife.

ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

<sup>14</sup> And Laban said to him: "Surely thou art my bone and my flesh." And he abode with him the space of a month.

<sup>15</sup> And Laban said unto Jacob: "Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?"

<sup>16</sup> Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

<sup>17</sup> And Leah's eyes were weak, but Rachel was of beautiful form and fair to look upon.

<sup>18</sup> And Jacob loved Rachel, and he said: "I will serve thee seven years for Rachel thy younger daughter."

<sup>19</sup> And Laban said: "It is better that I give her to thee, than that I should give her to another man, abide with me."

<sup>20</sup> And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her.

<sup>21</sup> And Jacob said unto Laban: "Give me my wife, for my days are filled, that I may go in unto her."

<sup>22</sup> And Laban gathered together all the men of the place, and made a feast.

<sup>23</sup> And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and **he . . . . .** went in unto her.

<sup>24</sup> And Laban gave **her** Zilpah his handmaid unto his daughter Leah **for a handmaid**.

<sup>25</sup> And it came to pass in the morning that, behold, it was Leah, and he said to Laban: "What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?"

<sup>26</sup> And Laban said: "It is not so done in our place, to give the younger before the first-born.

<sup>27</sup> Fulfil the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet seven other years."

<sup>28</sup> And Jacob did so, and fulfilled her week, and he gave him Rachel his daughter to wife.

<sup>29</sup> And Laabaan also gave his maid Baalahh to his daughter Ra'ehl as her maid.

<sup>30</sup> And he went in to Ra'ehl also, and indeed he loved Ra'ehl more than Liyyaah, and he served with Laabaan for another seven years.\*\*

<sup>31</sup> And Shehmaa saw that Liyyaah was hated, and He opened her womb, but Ra'ehl was barren.

<sup>32</sup> And Liyyaah conceived and bore a son and named him Reh'ooben, for she said, Because Shehmaa has seen my affliction, surely now my husband will love me.

<sup>33</sup> And she conceived again and bore a son and said, Because Shehmaa has heard that I am hated, He has therefore given me this son also. And she named him Shehmoon.

<sup>34</sup> And she conceived again and bore a son and said, Now this time my husband will become attached to me, because I have borne him three sons. Therefore **she named** his name Libee.

<sup>35</sup> And she conceived again and bore a son and said, This time I will thank Shehmaa. Therefore she named him Ye'ooda. Then she stopped bearing.\*\*

### 30

<sup>1</sup> And Ra'ehl saw that she bore Yaaqob no children. Ra'ehl became jealous of her sister, and she said to Yaaqob, Give me sons, otherwise I die.

<sup>2</sup> And Yaaqob's anger burned against Ra'ehl, and he said, Am I in the place of Eloowwem, who has withheld **from your bowels** the fruit of the belly.

<sup>3</sup> And she said, Here is my maid Baalahh, go in to her that she may bear on my knees, that through her I too may have children.

<sup>4</sup> And she gave him her maid Baalahh as a wife, and Yaaqob went in to her.

<sup>5</sup> And Baalahh conceived and bore Yaaqob a son.

<sup>6</sup> And Ra'ehl said, Eloowwem has judged me, and has indeed heard my voice and has given me a son. Therefore she named him Daan.

<sup>7</sup> And Ra'ehl's maid Baalahh conceived again and bore Yaaqob a second son.

<sup>29</sup> And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid.

<sup>30</sup> And he went in also unto Rachel, and he loved Rachel more than Leah, and served with him yet seven other years.

<sup>31</sup> And Adonai saw that Leah was hated, and He opened her womb, but Rachel was barren.

<sup>32</sup> And Leah conceived, and bore a son, and she called his name Reuben, for she said: "Because Adonai hath looked upon my affliction, for now my husband will love me."

<sup>33</sup> And she conceived again, and bore a son, and said: "Because Adonai hath heard that I am hated, He hath therefore given me this son also." And she called his name Simeon.

<sup>34</sup> And she conceived again, and bore a son, and said: "Now this time will my husband be joined unto me, because I have borne him three sons." Therefore **he named** his name Levi.

<sup>35</sup> And she conceived again, and bore a son, and she said: "This time will I praise Adonai." Therefore she called his name Judah, and she left off bearing.

### 30

<sup>1</sup> And when Rachel saw that she bore Jacob no children, Rachel envied her sister, and she said unto Jacob: "Give me children, or else I die."

<sup>2</sup> And Jacob's anger was kindled against Rachel, and he said: "Am I in Elohim's stead, who hath withheld **from you** the fruit of the womb?"

<sup>3</sup> And she said: "Behold my maid Bilhah, go in unto her, that she may bear upon my knees, and I also may be builded up through her."

<sup>4</sup> And she gave him Bilhah her handmaid to wife, and Jacob went in unto her.

<sup>5</sup> And Bilhah conceived, and bore Jacob a son.

<sup>6</sup> And Rachel said: "Elohim hath judged me, and hath also heard my voice, and hath given me a son." Therefore called she his name Dan.

<sup>7</sup> And Bilhah Rachel's handmaid conceived again, and bore Jacob a second son.

<sup>8</sup> And Ra'ehl said, Eloowwem's ways are entwining, I have switched with my sister **and also** I have prevailed. And she named him Niftaalee.\*\*

<sup>9</sup> And when Liyyaah saw that she had stopped bearing, she took her maid Zilfaa and gave her to Yaaqob as a wife.

<sup>10</sup> And Liyyaah's maid Zilfaa bore Yaaqob a son.

<sup>11</sup> And Liyyaah said, Fortune came. And she named him Gaad.

<sup>12</sup> And Liyyaah's maid Zilfaa bore Yaaqob a second son.

<sup>13</sup> And Liyyaah said, Happy am I. For girls will call me happy. And she named him Aasher.\*\*

<sup>14</sup> And in the days of wheat harvest Reh'oben went and found mandrakes in the field, and brought them to his mother Liyyaah. Then Ra'ehl said to Liyyaah, Please give me some of your son's mandrakes.

<sup>15</sup> And she said to her, Not only that you took my man, you want to take my son's mandrakes also. And Ra'ehl said, Therefore he may lie with you tonight in return for your son's mandrakes.

<sup>16</sup> And Yaaqob came in from the field in the evening, and Liyyaah went out to meet him and said, You must come in to me **tonight**, for I have surely hired you with my son's mandrakes. And he lay with her that night.

<sup>17</sup> And Eloowwem heard Liyyaah, and she conceived and bore Yaaqob a fifth son.

<sup>18</sup> And Liyyaah said, Eloowwem has given me my wages because I gave my maid to my man. And she named him Yaasheshaakaar.

<sup>19</sup> And Liyyaah conceived again and bore a sixth son to Yaaqob.

<sup>20</sup> And Liyyaah said, Eloowwem has endowed me with a good gift, now my husband will dwell with me, because I have borne him six sons. And she named him **Zehboolaan**.

<sup>21</sup> And then she bore a daughter and named her Deenaah.\*\*

<sup>22</sup> And Eloowwem remembered Ra'ehl, and Eloowwem heard her and opened her womb.

<sup>8</sup> And Rachel said: "With mighty wrestlings have I wrestled with my sister, . . . . . **also** I have prevailed." And she called his name Naphtali.

<sup>9</sup> When Leah saw that she had left off bearing, she took Zilpah her handmaid, and gave her to Jacob to wife.

<sup>10</sup> And Zilpah Leah's handmaid bore Jacob a son.

<sup>11</sup> And Leah said: "Fortune is come!" And she called his name Gad.

<sup>12</sup> And Zilpah Leah's handmaid bore Jacob a second son.

<sup>13</sup> And Leah said: "Happy am I! for the daughters will call me happy." And she called his name Asher.

<sup>14</sup> And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah: "Give me, I pray thee, of thy son's mandrakes."

<sup>15</sup> And she said unto her: "Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also?" And Rachel said: "Therefore he shall lie with thee to-night for thy son's mandrakes."

<sup>16</sup> And Jacob came from the field in the evening, and Leah went out to meet him, and said: "Thou must come in unto me . . . . . , for I have surely hired thee with my son's mandrakes." And he lay with her that night.

<sup>17</sup> And Elohim hearkened unto Leah, and she conceived, and bore Jacob a fifth son.

<sup>18</sup> And Leah said: "Elohim hath given me my hire, because I gave my handmaid to my husband." And she called his name Issachar.

<sup>19</sup> And Leah conceived again, and bore a sixth son to Jacob.

<sup>20</sup> And Leah said: "Elohim hath endowed me with a good dowry, now will my husband dwell with me, because I have borne him six sons." And she called his name **Zebulun**.

<sup>21</sup> And afterwards she bore a daughter, and called her name Dinah.

<sup>22</sup> And Elohim remembered Rachel, and Elohim hearkened to her, and opened her womb.

<sup>23</sup> And she conceived and bore a son and said, Eloowwem has collected my **humiliations**.

<sup>24</sup> And she named him Yoosef, saying, May Shehmaa add for me another son.

<sup>25</sup> And when Ra'ehl had born Yoosef, and Yaaqob said to Laabaan, Send me away, that I may go to my own place and to my own land.

<sup>26</sup> Give me my wives and my children for whom I have served you, and let me depart, for you yourself know my service which I have served you.

<sup>27</sup> And Laabaan said to him, If now I have found favor in your eyes, stay, I became strong and Shehmaa has blessed me on your account.

<sup>28</sup> And he said, Name me your wages, and I will give it.

<sup>29</sup> And he said to him, You yourself know how I have served you and how your cattle have fared with me.

<sup>30</sup> For you had little before I came and it has increased to a multitude, and Shehmaa has blessed you because of me. But now, when shall I provide for my own household also.

<sup>31</sup> And he said, What shall I give you.\*\*

<sup>31a</sup> And Yaaqob said, you shall not give me anything. If you will do this thing for me, I will again pasture and keep your flock.

<sup>32</sup> Let me pass through your entire flock to-day, removing from there every speckled and spotted sheep and every black one among the sheep and the spotted and speckled among the goats, and such shall be my wages.

<sup>33</sup> And my righteousness will answer for me tomorrow, when it **will come** concerning my wage that is before you. Every one that is not speckled and spotted among the goats and black among the sheep, if found with me, will be considered stolen by me.

<sup>34</sup> And Laabaan said, **and, yes, should it not be** as you said.

<sup>35</sup> And he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white in it, and all the black ones among the sheep, and gave them into the hand of his sons.

<sup>36</sup> And he put three days' journey **between**

<sup>23</sup> And she conceived, and bore a son, and said: "Elohim hath taken away my **reproach**."

<sup>24</sup> And she called his name Joseph, saying: "Adonai add to me another son."

<sup>25</sup> And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban: "Send me away, that I may go unto mine own place, and to my country."

<sup>26</sup> Give me my wives and my children for whom I have served thee, and let me go, for thou knowest my service wherewith I have served thee."

<sup>27</sup> And Laban said unto him: "If now I have found favour in thine eyes — I have observed the signs, and Adonai hath blessed me for thy sake."

<sup>28</sup> And he said: "Appoint me thy wages, and I will give it."

<sup>29</sup> And he said unto him: "Thou knowest how I have served thee, and how thy cattle have fared with me."

<sup>30</sup> For it was little which thou hadst before I came, and it hath increased abundantly, and Adonai hath blessed thee whithersoever I turned. And now when shall I provide for mine own house also?"

<sup>31</sup> And he said: "What shall I give thee?"

<sup>31a</sup> And Jacob said: "Thou shalt not give me aught, if thou wilt do this thing for me, I will again feed thy flock and keep it."

<sup>32</sup> I will pass through all thy flock to-day, removing from thence every speckled and spotted one, and every dark one among the sheep, and the spotted and speckled among the goats, and of such shall be my hire.

<sup>33</sup> So shall my righteousness witness against me hereafter, **when you shall come** to look over my hire that is before thee: every one that is not speckled and spotted among the goats, and dark among the sheep, that if found with me shall be counted stolen."

<sup>34</sup> And Laban said: "..... **behold should it not be** according as you said."

<sup>35</sup> And he removed that day the he-goats that were streaked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the dark ones among the sheep, and gave them into the hand of his sons.

<sup>36</sup> And he set three days' journey **between**

them and Yaaqob, and Yaaqob herded the rest of Laabaan's flocks.\*\*

<sup>36a</sup> And the angel of Eloowwem said to Yaaqob in a dream. <sup>36b</sup> And he said, Yaaqob. And he said, I am. <sup>36c</sup> And he said, raise your eyes and see all the leader sheep that go over the flock striped, speckled and spotted. <sup>36d</sup> For I have seen all that Laabaan has done to you. <sup>36e</sup> I am the el of House of El where you anointed a monument and where you vowed there a vow. <sup>36f</sup> And now, rise and go out of this land and come back to the land of your father, and I will be good with you.\*\*

<sup>37</sup> And Yaaqob took wet rods of poplar and almond and plain trees, and peeled white stripes in them, exposing the white which was in the rods.

<sup>38</sup> And he set the rods which he had peeled in front of the flocks in the gutters, in the watering of the water, where the flocks came to drink. And they mated when they came to drink.

<sup>39</sup> And the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted.

<sup>40</sup> And Yaaqob separated the sheep, and made the flocks face toward the striped and all the black in the flock of Laabaan, and he put his own herds apart, and did not put them with Laabaan's flock.

<sup>41</sup> And when the stronger of the flock were mating, Yaaqob would place the rods in the sight of the flock in the gutters, that they might mate by the rods.

<sup>42</sup> And when the flock was feeble, he did not put them in, so the feeble were Laabaan's and the stronger Yaaqob's.

<sup>43</sup> And the man became exceedingly prosperous, and had large flocks, and females, . . . male slaves, and camels, and donkeys.

## 31

<sup>1</sup> And he heard the sons of Laabaan saying, Yaaqob took all that belongs to our father, and from all that belongs to our father he made all this honor.

him and Jacob. And Jacob fed the rest of Laban's flocks.

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<sup>37</sup> And Jacob took him rods of fresh poplar, and of the almond and of the plane-tree, and peeled white streaks in them, making the white appear which was in the rods.

<sup>38</sup> And he set the rods which he had peeled over against the flocks in the gutters in the troughs of water where the flocks came to drink, and they conceived when they came to drink.

<sup>39</sup> And the flocks conceived at the sight of the rods, and the flocks brought forth streaked, speckled, and spotted.

<sup>40</sup> And Jacob separated the sheep — he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban — and put his own droves apart, and put them not unto Laban's flock.

<sup>41</sup> And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods,

<sup>42</sup> but when the flock were feeble, he put them not in, so the feeble were Laban's, and the stronger Jacob's.

<sup>43</sup> And the man increased exceedingly, and had large flocks, and female slaves and male slaves, and camels and asses.

## 31

<sup>1</sup> And he heard the words of Laban's sons, saying: "Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this wealth."

<sup>2</sup> And Yaaqob saw Laabaan's faces and behold, **they are not** with him like yesterday and the day before yesterday.\*\*

<sup>3</sup> And Shehmaa said to Yaaqob, Return to the land of your fathers and to your land of birth, and I will be with you.

<sup>4</sup> And Yaaqob sent and called Ra'ehl and Liyyaah to his flock in the field,

<sup>5</sup> And said to them, I see your father's faces that are not toward me as yesterday and the day before yesterday. And Eloowwee of my father has been with me.

<sup>6</sup> And you know that I have served your father with all my strength.

<sup>7</sup> And your father has teased me and changed my salary ten times. And **Shehmaa** did not allow him to hurt me.

<sup>8</sup> If he spoke thus, The speckled shall be your wages, then all the flock brought forth speckled. And if he spoke thus, The striped shall be your wages, then all the flock brought forth striped.

<sup>9</sup> And **Shehmaa** has saved your father's cattle and given them to me.

<sup>10</sup> And it came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating were striped, speckled, and mottled.\*\*

<sup>11</sup> And the Angel of Eloowwem said to me in the dream, Yaaqob. And I said, Here I am.

<sup>12</sup> And He said, Raise up your eyes and see all the male goats which are mating are striped, speckled, and mottled, for I have seen all that Laabaan has been doing to you.

<sup>13</sup> I am the El of House of El, where you anointed a monument, **and there that** you made a vow to Me, And now arise, leave this land, and return to the land of your birth.

<sup>14</sup> And Ra'ehl and Liyyaah said to him, Do we still have any portion or inheritance in our father's house.

<sup>15</sup> Are we not reckoned by him **as foreigners**. For he has sold us, and has also entirely consumed our money.

<sup>16</sup> For all the wealth which **Shehmaa** has taken away from our father belongs to us and our children. And now, do whatever **has said to you Eloowwem**.\*\*

<sup>2</sup> And Jacob beheld the countenance of Laban, and, behold, **he is not** with him like yesterday and the day before yesterday.

<sup>3</sup> And Adonai said unto Jacob: "Return unto the land of thy fathers, and to thy kindred, and I will be with thee."

<sup>4</sup> And Jacob sent and called Rachel and Leah to the field unto his flock,

<sup>5</sup> and said unto them: "I see your father's countenance, that it is not toward me as beforetime, but Elohey of my father hath been with me.

<sup>6</sup> And ye know that with all my power I have served your father.

<sup>7</sup> And your father hath mocked me, and changed my wages ten times, but **Elohim** suffered him not to hurt me.

<sup>8</sup> If he said thus: The speckled shall be thy wages, then all the flock bore speckled, and if he said thus: The streaked shall be thy wages, then bore all the flock streaked.

<sup>9</sup> Thus **Elohim** hath taken away the cattle of your father, and given them to me.

<sup>10</sup> And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were streaked, speckled, and grizzled.

<sup>11</sup> And the angel of Elohim said unto me in the dream: Jacob, and I said: Here am I.

<sup>12</sup> And he said: Lift up now thine eyes, and see, all the he-goats which leap upon the flock are streaked, speckled, and grizzled, for I have seen all that Laban doeth unto thee.

<sup>13</sup> I am the El of Beth-el, where thou didst anoint a pillar, . . . **that** you didst vow a vow unto Me. Now arise, get thee out from this land, and return unto the land of thy nativity."

<sup>14</sup> And Rachel and Leah answered and said unto him: "Is there yet any portion or inheritance for us in our father's house?"

<sup>15</sup> Are we not accounted by him **foreigners**? for he hath sold us, and hath also quite devoured our price.

<sup>16</sup> For all the riches which **Elohim** hath taken away from our father, that is ours and our children's. And now, do whatever **has said Elohim to you**."



*Portion: And Yaaqob Arose*

<sup>17</sup> And Yaaqob arose and put his **wives** and his **sons** upon the camels.

<sup>18</sup> And he drove away all his cattle and all his property which he had gathered, his acquired cattle which he had gathered in Faaddaan Aaraam, to go to the land of Kaanan to his father Yesaahq.

<sup>19</sup> And Laabaan had gone to shear his flock, then Ra'ehl stole the household scrolls that were her father's.

<sup>20</sup> And Yaaqob deceived Laabaan the Aaraammee **by not** telling him that he was fleeing.

<sup>21</sup> And he fled with all that he had, and he arose and crossed the river, and set his face toward the mountain of Gaalahd.

<sup>22</sup> And it was told Laabaan on the third day that Yaaqob had fled.

<sup>23</sup> And he took his brothers with him and pursued him seven days' journey, and he overtook him in the mountain of Gaalahd.\*\*

<sup>24</sup> And Eloowwem came to Laabaan the Aaraammee in a dream of the night and said to him, Be careful that you do not speak to Yaaqob either good or bad.

<sup>25</sup> And Laabaan caught up with Yaaqob. And Yaaqob had pitched his tent in the mountain, and Laabaan with his brothers camped in the mountain of Gaalahd.

<sup>26</sup> And Laabaan said to Yaaqob, What have you done by deceiving me and carrying away my daughters like captives of the sword.

<sup>27</sup> Why did you flee secretly and deceive me, and did not tell me, that I might have sent you away with singing instruments and with songs, with timbrel and with lyre,

<sup>28</sup> And did not leave me to kiss my sons and my daughters. Now you have done foolishly.

<sup>29</sup> It is in the power of my hand to do **you** . . . . . harm. And Eloowwee of your father spoke to me last night, saying, Be careful not to speak either good or bad to Yaaqob.

<sup>17</sup> Then Jacob rose up, and set his **sons** and his **wives** upon the camels,

<sup>18</sup> and he carried away all his cattle, and all his substance which he had gathered, the cattle of his getting, which he had gathered in Paddan-Aram, to go to Isaac his father unto the land of Canaan.

<sup>19</sup> Now Laban was gone to shear his sheep. And Rachel stole the teraphim that were her father's.

<sup>20</sup> And Jacob outwitted Laban the Aramean, **without** telling him that he fled.

<sup>21</sup> So he fled with all that he had, and he rose up, and passed over the River, and set his face toward the mountain of Gilead.

<sup>22</sup> And it was told Laban on the third day that Jacob was fled.

<sup>23</sup> And he took his brethren with him, and pursued after him seven days' journey, and he overtook him in the mountain of Gilead.

<sup>24</sup> And Elohim came to Laban the Aramean in a dream of the night, and said unto him: "Take heed to thyself that thou speak not to Jacob either good or bad."

<sup>25</sup> And Laban came up with Jacob. Now Jacob had pitched his tent in the mountain, and Laban with his brethren pitched in the mountain of Gilead.

<sup>26</sup> And Laban said to Jacob: "What hast thou done, that thou hast outwitted me, and carried away my daughters as though captives of the sword?"

<sup>27</sup> Wherefore didst thou flee secretly, and outwit me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp,

<sup>28</sup> and didst not suffer me to kiss my sons and my daughters? now hast thou done foolishly.

<sup>29</sup> It is in the power of my hand to do **you all** hurt, but Elohey of your father spoke unto me yesternight, saying: Take heed to thyself that thou speak not to Jacob either good or bad.

31:19 "Household scrolls" — The Samaritan Sages said that Ra'ehl stole what was like phylacteries, the wisdom of the stars.

<sup>30</sup> And now you have gone away because you longed greatly for your father's house. Why did you steal my gods.\*\*

<sup>31</sup> And Yaaqob replied to Laabaan, Because I was afraid, for I thought that you would steal your daughters from me.

<sup>32</sup> The one with whom you find your gods shall not live. In the presence of our brothers discern what is yours with me, and take for yourself. For Yaaqob did not know that Ra'ehl had stolen them.

<sup>33</sup> And Laabaan went **and searched** in Yaaqob's tent and in Liyyaah's tent and in the tent of the two **female slaves**, but he did not find. Then he went out of Liyyaah's tent and entered Ra'ehl's tent.

<sup>34</sup> And Ra'ehl had taken the scrolls and put them in the camel's saddle, and she sat on them. And Laabaan felt through all the tent but did not find.

<sup>35</sup> And she said to her father, Let not my master be angry that I cannot rise before you, **for the** menstruation of women is upon me. And he searched but did not find the scrolls.\*\*

<sup>36</sup> And Yaaqob became angry and contended with Laabaan, and Yaaqob said to Laabaan, What is my crime, **and what** is my sin that you have pursued me,

<sup>37</sup> **And that** you have felt through all my goods, what have you found of all your household goods? Set it here before my brothers and your brothers, and they may decide between the two of us.\*\*

<sup>38</sup> These twenty years I have been with you, your ewes and your female goats have not miscarried, nor have I eaten the . . . . . **rams** of your flocks.

<sup>39</sup> That which was torn of beasts I did not bring to you, I bore the loss of it myself, from my hand. . . . . **stolen by day or stolen by night.**

<sup>40</sup> I was, by day the **winter** consumed me and the ice by night, and my sleep fled from my eyes.\*\*

<sup>41</sup> These twenty years I have been in your house, I served you fourteen years for your

<sup>30</sup> And now that thou art surely gone, because thou sore longest after thy father's house, wherefore hast thou stolen my gods?"

<sup>31</sup> And Jacob answered and said to Laban: "Because I was afraid, for I said: Lest thou shouldst take thy daughters from me by force.

<sup>32</sup> With whomsoever thou findest thy gods, he shall not live, before our brethren discern thou what is thine with me, and take it to thee." — For Jacob knew not that Rachel had stolen them. —

<sup>33</sup> And Laban went. . . . . in Jacob's tent, and into Leah's tent, and into the tent of the two **maids**, but he found them not. And he went out of Leah's tent, and entered into Rachel's tent.

<sup>34</sup> Now Rachel had taken the teraphim, and put them in the saddle of the camel, and sat upon them. And Laban felt about all the tent, but found them not.

<sup>35</sup> And she said to her father: "Let not my lord be angry that I cannot rise up before you **for** . . . . . menstruation of women is upon me." And he searched, but found not the teraphim.

<sup>36</sup> And Jacob was wroth, and strove with Laban. And Jacob answered and said to Laban, "What is my trespass? . . . **what** is my sin, that thou hast hotly pursued after me?

<sup>37</sup> . . . . . **that** thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two.

<sup>38</sup> These twenty years have I been with thee, thy ewes and thy she-goats have not cast their young, **and rams** of thy flocks have I not eaten.

<sup>39</sup> That which was torn of beasts I brought not unto thee, I bore the loss of it myself, from my hand **you required it stolen from me by day and stolen by night.**

<sup>40</sup> I was: by day the **drought** consumed me, and the ice by night, and my sleep fled from mine eyes.

<sup>41</sup> These twenty years have I been in thy house: I served thee fourteen years for thy



two daughters and six years for your flock, and you changed my wages ten times.

<sup>42</sup> **Without** the Eloowwee of my father, the Eloowwee of Abraahm, and the **faad** of Yesaahq, had not been for me, for now you would have sent me away empty-handed. Eloowwem has seen my affliction and the toil of my hands, and He proved last night.\*\*

<sup>43</sup> And Laabaan replied to Yaaqob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne.

<sup>44</sup> And now come, let us make a covenant, I and you, and let it be a witness between me and you.

<sup>45</sup> And Yaaqob took a stone and set it up as a monument.

<sup>46</sup> And Yaaqob said to his brothers, Gather stones. And they took stones and made a heap, and they are there by the heap.

<sup>47</sup> And Laabaan called it **Yaagaar Shaa'ed-ootah**, but Yaaqob called it **Gaal Ed**.

<sup>48</sup> And Laabaan said, This heap is a witness between me and you this day. Therefore the name of it was called **Gaal Ed**,

<sup>49</sup> **And the monument**, for he said, May Shehmaa watch between me and you when we will be hidden from the other.

<sup>50</sup> If you mistreat my daughters, or if you take wives besides my daughters, although no man is with us **seeing**. Eloowwem is witness between me and you.\*\*

<sup>51</sup> And Laabaan said to Yaaqob, Behold this heap and behold the monument which you **have set** between me and you.

<sup>52</sup> This heap is a witness, and the monument is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this monument to me, for harm.

<sup>53</sup> Eloowwee of Abraahm and gods of Na'or, **eloowwee of Abraahm will judge between us**. And Yaaqob swore by the **faad** of his father Yesaahq.

<sup>54</sup> And Yaaqob offered a sacrifice on the mountain, and called his brothers to eat bread. And they ate bread and they spent the night in the mountain.

two daughters, and six years for thy flock, and thou hast changed my wages ten times.

<sup>42</sup> **Except** the Elohey of my father, the Elohey of Abraham, and the **fear** of Isaac, had been on my side, surely now hadst thou sent me away empty. Elohim hath seen mine affliction and the labour of my hands, and gave judgment yesternight."

<sup>43</sup> And Laban answered and said unto Jacob: "The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine, and what can I do this day for these my daughters, or for their children whom they have borne?

<sup>44</sup> And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee."

<sup>45</sup> And Jacob took a stone, and set it up for a pillar.

<sup>46</sup> And Jacob said unto his brethren: "Gather stones," and they took stones, and made a heap. And they did eat there by the heap.

<sup>47</sup> And Laban called it **Jegar-sahadutha**, but Jacob called it **Galeed**.

<sup>48</sup> And Laban said: "This heap is witness between me and thee this day." Therefore was the name of it called **Galeed**,

<sup>49</sup> **and the watch-point**, for he said: "Adonai watch between me and thee, when we are absent one from another.

<sup>50</sup> If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man is with us, **see**, Elohim is witness betwixt me and thee."

<sup>51</sup> And Laban said to Jacob: "Behold this heap, and behold the pillar, which I **have set** between me and thee.

<sup>52</sup> This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

<sup>53</sup> Elohey of Abraham, and the god of Nahor **will judge between us**, Elohey of their fathers. And Jacob swore by the **fear** of his father Isaac.

<sup>54</sup> And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mountain.

31:42 "**Faad**" - one of the names of God, meaning "Fear." It is like "Faanoowwel," "Face of the Almighty" (Gen. 32:31), used in other places.

31:47-48 The first is in Aramaic and the later is in Hebrew = Heap of Testimony.

## 32

<sup>1</sup> And early in the morning Laabaan arose, and kissed his sons and his daughters, and blessed them. Then Laabaan departed and returned to his place.

<sup>2</sup> And Yaaqob went on his way. And the angels of Eloowwem met him.

<sup>3</sup> And Yaaqob said when he saw them, This is Eloowwem's camp. And he named that place Maanem.\*\*

<sup>4</sup> And Yaaqob sent messengers before him to his brother Ishaab to the **land of Sha'Er**, the field of Ehdom.

<sup>5</sup> And he commanded them, saying, Thus you shall say to my master Ishaab, Thus says your slave Yaaqob, I have sojourned with Laabaan, and stayed until now.

<sup>6</sup> And I have ox, and donkey, and flocks, and male and female slaves. And I have sent to tell my master, that I may find favor in your sight.

<sup>7</sup> And the messengers returned to Yaaqob, saying, We came to your brother Ishaab, and also he is coming to meet you, and four hundred men are with him.

<sup>8</sup> And Yaaqob was greatly afraid and he was distressed. And he divided the people who were with him, and the flocks, and the herds, and the camels, into two companies.

<sup>9</sup> And he said, If Ishaab comes to the one company and attacks it, then the company which is left shall survive.\*\*

<sup>10</sup> And Yaaqob said, Eloowwee of my father Abraahm, and Eloowwee of my father Yesaahq, Shehmaa, who said to me, Return to your country and to your birth land, and I will do you good.

<sup>11</sup> I am unworthy of all the loving kindness, and of all the faithfulness which You have shown to Your slave. For with my stick I crossed this Yaardaan, and now I have become two companies.

<sup>12</sup> Rescue me, please, from the hand of my brother, from the hand of Ishaab, for I fear him, that he will come and attack me, and **the mother with the sons.**

32:3 Group of Angels according to Israelite Samaritan Tradition.

## 32

<sup>1</sup> And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. And Laban departed, and returned unto his place.

<sup>2</sup> And Jacob went on his way, and the angels of Elohim met him.

<sup>3</sup> And Jacob said when he saw them: "This is Elohim's camp." And he called the name of that place Mahanaim.

*Portion: And He Sent*

<sup>4</sup> And Jacob sent messengers before him to Esau his brother **towards land of Seir**, the field of Edom.

<sup>5</sup> And he commanded them, saying: "Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have sojourned with Laban, and stayed until now.

<sup>6</sup> And I have oxen, and asses and flocks, and men-servants and maid-servants, and I have sent to tell my lord, that I may find favour in thy sight."

<sup>7</sup> And the messengers returned to Jacob, saying: "We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him."

<sup>8</sup> Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

<sup>9</sup> And he said: "If Esau come to the one camp, and smite it, then the camp which is left shall escape."

<sup>10</sup> And Jacob said: "Elohey of my father Abraham, and Elohey of my father Isaac, Adonai, who saidst unto me: Return unto thy country, and to thy kindred, and I will do thee good,

<sup>11</sup> I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant, for with my staff I passed over this Jordan, and now I am become two camps.

<sup>12</sup> Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he come and smite me, **mother with sons.**

<sup>13</sup> And You said, I will surely do you good, and make your seed as the sand of the sea, which is too great to be numbered.

<sup>14</sup> And he stayed over there that night.\*\*

<sup>14b</sup> And he took from what he had in his hand for Ishaab his brother.

<sup>15</sup> Two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

<sup>16</sup> Thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

<sup>17</sup> And he delivered them into the hand of his slaves, every drove by itself, and said to his slaves, Pass on before me, and put a space between drove to drove.

<sup>18</sup> And he commanded the first one, saying, When my brother Ishaab meets you and asks you, saying, To whom do you belong, and where are you going, and whose are these in front of you.

<sup>19</sup> And you shall say, These belong to your slave Yaaqob, it is an offering sent to my master Ishaab. And behold, he also is behind us.

<sup>20</sup> And he commanded also the second, **and also** the third, **and also** all those who followed the droves, saying, After this saying you shall speak to Ishaab when you find him.

<sup>21</sup> And you shall say, Behold, your slave Yaaqob **is coming** after us. For he said, I will appease him with the offering that goes before me, and afterward I will see his face, perhaps he will raise my face.

<sup>22</sup> And the offering passed on before him, while he himself stayed over and slept that night in the camp.\*\*

<sup>23</sup> And he arose in **that** night, and took his two wives, and his two maids, and his eleven children, and crossed the ford of **the Yibbaaq**.

<sup>24</sup> And he took them and sent them across the brook. And he sent across **all** that he had.

<sup>25</sup> And Yaaqob was left alone, and Aa'ish wrestled with him until the dawn rising.

<sup>26</sup> And He saw that He had not prevailed against him, and He touched the socket of

<sup>13</sup> And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

<sup>14</sup> And he lodged there that night,

<sup>14b</sup> and took of that which he had with him a present for Esau his brother:

<sup>15</sup> two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

<sup>16</sup> thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals.

<sup>17</sup> And he delivered them into the hand of his servants, every drove by itself, and said unto his servants: "Pass over before me, and put a space betwixt drove and drove."

<sup>18</sup> And he commanded the foremost, saying: "When Esau my brother meeteth thee, and asketh thee, saying: Whose art thou? and whither goest thou? and whose are these before thee?

<sup>19</sup> then thou shalt say: They are thy servant Jacob's, it is a present sent unto my lord, even unto Esau, and, behold, he also is behind us."

<sup>20</sup> And he commanded also the second, . . . **also** the third, . . . **also** all that followed the droves, saying: "In this manner shall ye speak unto Esau, when ye find him,

<sup>21</sup> and ye shall say: Moreover, behold, thy servant Jacob . . . . . after us." For he said: "I will appease him with the present that goeth before me, and afterward I will see his face, peradventure he will accept me."

<sup>22</sup> So the present passed over before him, and he himself lodged that night in the camp.

<sup>23</sup> And he arose in **the** night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of . . . . **Jabbok**.

<sup>24</sup> And he took them, and sent them over the stream, and sent over . . . . . that which he had.

<sup>25</sup> And Jacob was left alone, and there wrestled a man with him until the breaking of the day.

<sup>26</sup> And when he saw that he prevailed not against him, he touched the hollow of his

32:25 "Wrestled with him" — Yaaqob knew this was a special man, because Ishaab's men were far away. It should be noticed that when Yaaqob was under a test of his ability he surprisingly became very strong, such as in the case of the big stone on the well. It is obvious that Yaaqob was very strong and knew how to wrestle and win, till the angel had to use a divine hit so as to weaken Yaaqob. Yet still Yaaqob never left him, which doubled the angel Fanuwwel's admiration of Yaaqob's personality. In one-on-one wrestling he could win, but not against 400 men and Ishaab the Hunter.

his thigh. And the socket of Yaaqob's thigh was dislocated while he wrestled with Him.

<sup>27</sup> And He said, Let me go, for the dawn has risen. And he said, I will not let you go unless you bless me.

<sup>28</sup> And He said to him, What is your name. And he said, Yaaqob.

<sup>29</sup> And He said, Your name shall no longer be Yaaqob, but Yishraael, for you have striven with Eloowwem and with men and have prevailed.

<sup>30</sup> And Yaaqob asked him and said, Please tell me your name. And He said, Why is it that you ask my name. And He blessed him there.

<sup>31</sup> And Yaaqob named the place **Faanoowwel**, for I have seen Eloowwem face to face, and my soul has been rescued.

<sup>32</sup> And the sun rose upon him when he passed over **Faanoowwel**. And he was limping on his thigh.

<sup>33</sup> Therefore, the Sons of Yishraael do not eat the sinew of the hip which is on the socket of the thigh to this day, because He touched the socket of Yaaqob's thigh in the sinew of the hip.\*\*

### 33

<sup>1</sup> And Yaaqob lifted his eyes and looked, and behold, Ishaab coming, and four hundred men with him. And he divided the children among Liyyaah and Ra'ehl and the two maids.

<sup>2</sup> And he put the maids and their children first, and Liyyaah and her children next, and Ra'ehl and Yoosef last.

<sup>3</sup> And he himself passed on ahead of them and bowed down to the ground seven times, until he came towards his brother.

<sup>4</sup> And Ishaab ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

<sup>5</sup> And he lifted his eyes and saw the women and the children, and said, Who are these with you. And he said, The children whom Eloowwem has graciously given your slave.

<sup>6</sup> And the maids came with their children, and they bowed down.

<sup>7</sup> And Liyyaah also came near with her chil-

thigh, and the hollow of Jacob's thigh was strained, as he wrestled with him.

<sup>27</sup> And he said: "Let me go, for the day breaketh." And he said: "I will not let thee go, except thou bless me."

<sup>28</sup> And he said unto him: "What is thy name?" And he said: "Jacob."

<sup>29</sup> And he said: "Thy name shall be called no more Jacob, but Israel, for thou hast striven with Elohim and with men, and hast prevailed."

<sup>30</sup> And Jacob asked him, and said: "Tell me, I pray thee, thy name." And he said: "Wherefore is it that thou dost ask after my name?" And he blessed him there.

<sup>31</sup> And Jacob called the name of the place **Peniel**, "for I have seen Elohim face to face, and my life is preserved."

<sup>32</sup> And the sun rose upon him as he passed over **Peniel**, and he limped upon his thigh.

<sup>33</sup> Therefore the children of Israel eat not the sinew of the thigh-vein which is upon the hollow of the thigh, unto this day, because he touched the hollow of Jacob's thigh, even in the sinew of the thigh-vein.

### 33

<sup>1</sup> And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

<sup>2</sup> And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

<sup>3</sup> And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

<sup>4</sup> And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

<sup>5</sup> And he lifted up his eyes, and saw the women and the children, and said: "Who are these with thee?" And he said: "The children whom Elohim hath graciously given thy servant."

<sup>6</sup> Then the handmaids came near, they and their children, and they bowed down.

<sup>7</sup> And Leah also and her children came near,

32:32 "Faanoowwel" —  
Name of an angel in  
Israelite Samaritan  
Tradition.

dren, and they bowed down, and afterward Yoosef came near with Ra'ehl, and they bowed down.

<sup>8</sup> And he said, From where do you have all this company which I have met. And he said, To find favor in the sight of my master.

<sup>9</sup> And Ishaab said, I have plenty, my brother, **and let** what you have be your own.

<sup>10</sup> And Yaaqob said, No, please, if now I have found favor in your sight, then take my offering from my hand, for I see your face **as I have seen** the face of Eloowwem, and you have accepted me.

<sup>11</sup> Please take my offering which I have brought to you, because Eloowwem has dealt graciously with me and because I have plenty. Thus he urged him and he took it.\*\*

<sup>12</sup> And he said, Let us take our journey and go, and I will go before you.

<sup>13</sup> And he said to him, My master knows that the children are frail, and that the flocks and herds are **a care** to me, **and I will drive them** hard on one day, and all the flocks will die.

<sup>14</sup> Please let my master pass on before his slaves, and I will proceed at my leisure, according to **the walk** of the cattle that are before me and according to the foot of the children, until I come to my master towards Sha'eara.

<sup>15</sup> And Ishaab said, Please let me leave with you some of the people who are with me. And he said, Why is that. I will find favor in the sight of my master.

<sup>16</sup> And Ishaab returned that day on his way to Sha'eara.

<sup>17</sup> And Yaaqob journeyed to **Sakkoota**, and built for himself a house and made booths for his cattle. Therefore the place is named Sakkote.\*\*

<sup>18</sup> And Yaaqob came **peacefully** to the city of Ashkem, which is in the land of Kaanan, when he came from Faaddaan Aaraam, and camped before the city.

<sup>19</sup> And he bought the Alqaat Ashshaadee where he had pitched his tent from the hand of the sons of Ehmor, Ashkem's father, for one hundred **sheep**.

<sup>20</sup> And he erected there an altar and called it **Il Eloowwee Yishraael**.\*\*

and bowed down, and after came Joseph near and Rachel, and they bowed down.

<sup>8</sup> And he said: "What meanest thou by all this camp which I met?" And he said: "To find favour in the sight of my lord."

<sup>9</sup> And Esau said: "I have enough, my brother. . . . **let** that which thou hast be thine."

<sup>10</sup> And Jacob said: "Nay, I pray thee, if now I have found favour in thy sight, then receive my present at my hand, for I see your face **as seeing** the face of Elohim, and thou wast pleased with me.

<sup>11</sup> Take, I pray thee, my gift that is brought to thee, because Elohim hath dealt graciously with me, and because I have enough." And he urged him, and he took it.

<sup>12</sup> And he said: "Let us take our journey, and let us go, and I will go before thee."

<sup>13</sup> And he said unto him: "My lord knoweth that the children are tender, and that the flocks and herds are **too young** for me, **and they will drive them** one day, all the flocks will die.

<sup>14</sup> Let my lord, I pray thee, pass over before his servant, and I will journey on gently, according to **the labor** of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir."

<sup>15</sup> And Esau said: "Let me now leave with thee some of the folk that are with me." And he said: "What needeth it? let me find favour in the sight of my lord."

<sup>16</sup> So Esau returned that day on his way unto Seir.

<sup>17</sup> And Jacob journeyed to **Succoth**, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

<sup>18</sup> And Jacob came **safely** to the city of Shechem, which is in the land of Canaan, when he came from Paddan-Aram, and encamped before the city.

<sup>19</sup> And he bought the Parcel of Ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred **pieces of money**.

<sup>20</sup> And he erected there an altar, and called it **el-Elohey-Israel**.

33:14-15 "Pass on" — Ishaab was rather naïve, like poor Samson. Yaaqob was somewhat looking ahead to keep his beloved brother from a cruel fate, canceling the possibility that his power will harm him in the future. That is why Abrahah separated from Lote and Yesaahq separated from Yishmael. Two strong forces cannot live together. Their people/successors developed in their own place/lands afterwards.

33:18 See note on Genesis 28:21.

33:19 "Alqaat Ashshaadee" = Parcel of Ground. Yaaqob built a house for himself, and for his flocks he built booths with fences. The return of Yaaqob to

Ashkem would mark a change in his life, because he wanted to settle there forever, but Shehmoon and Libee's cruel action forced him to escape from there and return back to his old style of living in tents, until he arrived in Ibron. There he settled for a second time in a house.



### *Portion: And Deenaah Went Out*

## 34

<sup>1</sup> And Deenaah the daughter of Liyyaah, whom she had borne to Yaaqob, went out **to be seen** by the girls of the land.

<sup>2</sup> And Ashkem the son of Ehmore the Ibbée, the master of the land, saw her. He took her, and lay with her, and humbled her by force.

<sup>3</sup> And his soul clung to Deenaah, the daughter of Yaaqob. And he loved the girl, and spoke to the heart of the girl.

<sup>4</sup> And Ashkem spoke to his father, saying, Get me this young girl for a wife.

<sup>5</sup> And Yaaqob heard that he had defiled Deenaah his daughter, and his sons were with his cattle in the field. And Yaaqob kept silent until they came in.

<sup>6</sup> And Ehmore the father of Ashkem went out to Yaaqob to speak with him.

<sup>7</sup> And the sons of Yaaqob came in from the field when they heard it. And the men were grieved. And they were very angry, because he had done a crime in Yishraael to lie with Yaaqob's daughter, for such a thing ought not to be done.\*\*

<sup>8</sup> And Ehmore spoke with them, saying, The soul of my son Ashkem longs for your daughter, please give her to him for a wife.

<sup>9</sup> And marry with us, give your daughters to us, and take our daughters for yourselves.

<sup>10</sup> And you shall dwell with us, and the land shall be before you. **Dwell, . . . . . trade** in it, and acquire property in it.

<sup>11</sup> And Ashkem also said to her father and to her brothers, If I find favor in your sight, then I will give whatever you say to me.

<sup>12</sup> Ask me ever so much bridal payment and gift, and I will give according as you say to me, but give me the girl for a wife.\*\*

## 34

<sup>1</sup> And Dinah the daughter of Leah, whom she had borne unto Jacob, went out **to see** the daughters of the land.

<sup>2</sup> And Shechem the son of Hamor the Hivite, the prince of the land, saw her, and he took her, and lay with her, and humbled her.

<sup>3</sup> And his soul did cleave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke comfortingly unto the damsel.

<sup>4</sup> And Shechem spoke unto his father Hamor, saying: "Get me this damsel to wife."

<sup>5</sup> Now Jacob heard that he had defiled Dinah his daughter, and his sons were with his cattle in the field, and Jacob held his peace until they came.

<sup>6</sup> And Hamor the father of Shechem went out unto Jacob to speak with him.

<sup>7</sup> And the sons of Jacob came in from the field when they heard it, and the men were grieved, and they were very wroth, because he had wrought a vile deed in Israel in lying with Jacob's daughter, which thing ought not to be done.

<sup>8</sup> And Hamor spoke with them, saying, "The soul of my son Shechem longeth for your daughter. I pray you give her unto him to wife.

<sup>9</sup> And make ye marriages with us, give your daughters unto us, and take our daughters unto you.

<sup>10</sup> And ye shall dwell with us, and the land shall be before you. **Dwell and trade** in it and get you possessions therein."

<sup>11</sup> And Shechem said unto her father and unto her brethren: "Let me find favour in your eyes, and what ye shall say unto me I will give.

<sup>12</sup> Ask me ever so much dowry and gift, and I will give according as ye shall say unto me, but give me the damsel to wife."

<sup>13</sup> And Yaaqob's sons answered Ashkem and his father Ehmores with deceit, because **they had defiled** Deenaah their sister.

<sup>14</sup> And they said to them, We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us.

<sup>15</sup> Only on this condition will we consent to you, if you will become like us, in that every male of you be circumcised.

<sup>16</sup> And we will give our daughters to you, and we will take your daughters for ourselves, and we will be **as one people** dwelling with you.

<sup>17</sup> And if you will not listen to us to be circumcised, then we will take our daughter and go.

<sup>18</sup> And their words seemed good to Ehmores and Ashkem, **his son**.

<sup>19</sup> And the young man did not delay to do the thing, because he wanted Yaaqob's daughter. And he was more respected than all the household of his father.\*

<sup>20</sup> And Ehmores and his son Ashkem came to the gate of their city and spoke to the men of their city, saying,

<sup>21</sup> These men are peaceful with us, therefore **they will dwell** in the land, and trade in it, for behold, the land is wide of hands before them. Let us take their daughters to us for wives, and give our daughters to them.

<sup>22</sup> Only on this condition will the men consent unto us to dwell with us, to become one people, that every male among us be circumcised as they are circumcised.

<sup>23</sup> Will not their livestock and their property and all their animals be ours. Only let us consent to them, and they will dwell with us.

<sup>24</sup> And all who went out of the gate of his city listened to Ehmores and to his son Ashkem, and every male was circumcised, all who went out of the gate of his city.\*\*

<sup>25</sup> And it came about on the third day, when they were in pain, and the two of Yaaqob's sons, Shehmoon and Libee, Deenaah's brothers, each took his sword and came upon the city unawares, and killed every male.

<sup>26</sup> And they killed Ehmores and his son Ashkem with the edge of the sword, and

<sup>13</sup> And the sons of Jacob answered Shechem and Hamor his father with guile, and spoke, because **he had defiled** Dinah their sister.

<sup>14</sup> and said unto them: "We cannot do this thing, to give our sister to one that is uncircumcised, for that were a reproach unto us.

<sup>15</sup> Only on this condition will we consent unto you: if ye will be as we are, that every male of you be circumcised,

<sup>16</sup> then will we give our daughters unto you, and we will take your daughters to us, and we will be . . . . . **one people** dwelling.

<sup>17</sup> But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone."

<sup>18</sup> And their words pleased Hamor, and Shechem **Hamor's son**.

<sup>19</sup> And the young man deferred not to do the thing, because he had delight in Jacob's daughter. And he was honoured above all the house of his father.

<sup>20</sup> And Hamor and Shechem his son came unto the gate of their city, and spoke with the men of their city, saying:

<sup>21</sup> "These men are peaceable with us, therefore **they shall dwell** in the land, and trade therein, for, behold, the land is large enough for them, let us take their daughters to us for wives, and let us give them our daughters.

<sup>22</sup> Only on this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised.

<sup>23</sup> Shall not their cattle and their substance and all their beasts be ours? only let us consent unto them, and they will dwell with us."

<sup>24</sup> And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city, and every male was circumcised, all that went out of the gate of his city.

<sup>25</sup> And it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city unawares, and slew all the males.

<sup>26</sup> And they slew Hamor and Shechem his son with the edge of the sword, and took

34:21 "Shalem" could be translated "People of Shalem" (the city of Malkce Sedaq — Gen. 14:18), today an Arabic village called Salem near Ashkem in the northeast. So Yaaqob came first to Shalem near the City of Ashkem. But the Israelite Samaritan interpretation is that he came peacefully to the city of Ashkem (Gen. 33:18): "And Yaaqob came **peacefully** to the city of Ashkem" to complete what he said first: "And I return to my father's house in peace" (Gen. 28:21).

took Deenaah from Ashkem's house, and went forth.

<sup>27</sup> **And the sons of Yaaqob** came upon the slain, and looted the city, because they had defiled their sister.

<sup>28</sup> They took their flocks, and their herds, and their donkeys, and that which was in the city and that which was in the field.

<sup>29</sup> And they captured and looted all their wealth, and . . . . . their little ones, and their wives, . . . . . all that was in the house.

<sup>30</sup> And Yaaqob said to Shehmoon and Libee, You have made me hateful by making me odious among the inhabitants of the land, among the Kaananee and the Ferizzee. And I am few in number. They will gather together against me and smite me. And I will be destroyed, I and my household.

<sup>31</sup> And they said, **should they** make our sister as a harlot.\*\*

## 35

<sup>1</sup> And Eloowwem said to Yaaqob, Arise, go up to **House of El** and dwell there. And make an altar there to Eloowwem, who was **envisioned** unto you when you fled from the face of your brother Ishaab.

<sup>2</sup> And Yaaqob said to his household and to all who were with him, Put away the foreign idols which are among you, and purify yourselves and change your garments.

<sup>3</sup> And let us arise and go up to **House of El**. And I will make an altar there to El, who answered me in the day of my distress, and has been with me in the way which I have gone.

<sup>4</sup> And they gave to Yaaqob all the foreign idols which were in their hands, and the rings which were in their belts. And Yaaqob hid them under the oak which was near Ashkem.

<sup>5</sup> And they journeyed, and there was a fear of Eloowwem upon the cities which were around them, and they did not pursue the sons of Yaaqob.\*\*

<sup>6</sup> And Yaaqob came to Loozah that is, **House of El**, which is in the land of Kaanan, he and all the people who were with him.

<sup>7</sup> And he built an altar there, and called the

Dinah out of Shechem's house, and went forth.

<sup>27</sup> . . . . . **sons of Jacob** came upon the slain, and spoiled the city, because they had defiled their sister.

<sup>28</sup> They took their flocks and their herds and their asses, and that which was in the city and that which was in the field,

<sup>29</sup> and they captured and looted all their wealth and **all** their little ones and their wives, **and** all that was in the house.

<sup>30</sup> And Jacob said to Simeon and Levi: "Ye have troubled me, to make me odious unto the inhabitants of the land, even unto the Canaanites and the Perizzites, and, I being few in number, they will gather themselves together against me and smite me, and I shall be destroyed, I and my house."

<sup>31</sup> And they said: "**should he** deal with our sister as with a harlot?"

## 35

<sup>1</sup> And Elohim said unto Jacob: "Arise, go up to **Beth-el**, and dwell there, and make there an altar unto Elohim, who **appeared** unto thee when thou didst flee from the face of Esau thy brother."

<sup>2</sup> Then Jacob said unto his household, and to all that were with him: "Put away the strange gods that are among you, and purify yourselves, and change your garments,

<sup>3</sup> and let us arise, and go up to **Beth-el**, and I will make there an altar unto Elohim, who answered me in the day of my distress, and was with me in the way which I went."

<sup>4</sup> And they gave unto Jacob all the foreign gods which were in their hand, and the rings which were in their ears, and Jacob hid them under the terebinth which was by Shechem.

<sup>5</sup> And they journeyed, and a terror of Elohim was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

<sup>6</sup> So Jacob came to Luz, which is in the land of Canaan — the same is **Beth-el**, he and all the people that were with him.

<sup>7</sup> And he built there an altar, and named the

35:4 The right meaning is: "in their belts." There was a material belt they tied around their waist with a pocket in the middle, over the stomach, where they kept the money and jewelry.



place of **El, House of El**, because there Eloowwem **had revealed** to him when he fled from the face of his brother.

<sup>8</sup> And **Dibbooraah**, Roobqaa's nurse, died. And she was buried below **House of El**, under the oak, and it was named Aalone beket.\*\*

<sup>9</sup> And Eloowwem **envisioned** to Yaaqob again, when he came from Faaddaan Aaraam, and **Eloowwem** blessed him.

<sup>10</sup> And Eloowwem said to him, Your name is Yaaqob. **again your name** shall no longer be called Yaaqob. But Yishraael shall be your name. Thus He called his name Yishraael.

<sup>11</sup> And Eloowwem said to him, I am Il Sheeddee. Be fruitful and multiply. A nation, and an assembly of nations shall come from you. And kings shall come forth from your loins.

<sup>12</sup> And the land which I gave to Abraahm and Yesaahq, I will give it to you. And I will give the land to your seed after you.

<sup>13</sup> And Eloowwem went up from him in the place where He had spoken with him.

<sup>14</sup> And Yaaqob set up a memorial in the place where He had spoken with him, a memorial of stone. And he poured out a drink offering on it. He also poured oil on it.

<sup>15</sup> And Yaaqob named the place where Eloowwem had spoken with him, **House of El**.

<sup>16</sup> And they journeyed from **House of El**. And when there was still some distance to go to Ifraataah, Ra'ehl began to give birth, and she suffered difficulty in her giving birth.

<sup>17</sup> And it was as she was in severe labor, and the midwife said to her, Do not fear, for he is also a son to you.

<sup>18</sup> And it came about as her soul was departing for she died, that she named him Ban Oonee, but his father called him **Bin-yaamem**.

<sup>19</sup> And Ra'ehl died and was buried on the way to Ifraataah, that is, Beet Lehm.

<sup>20</sup> And Yaaqob set up a tomb over her grave, that is the tomb of Ra'ehl's grave to this day.\*\*

<sup>21</sup> And Yishraael journeyed on and pitched his tent beyond Magdaal 'Aadaar.

place of **El Beth-el**, because there Elohim **was revealed** unto him, when he fled from the face of his brother.

<sup>8</sup> And **Deborah** Rebekah's nurse died, and she was buried below **Beth-el** under the oak, and the name of it was called Allon-bacuth.

<sup>9</sup> And Elohim **appeared** unto Jacob again, when he came from Paddan-Aram, and . . . . . blessed him.

<sup>10</sup> And Elohim said unto him: "Thy name is Jacob: **your name again** shall not be called any more Jacob, but Israel shall be thy name," and He called his name Israel.

<sup>11</sup> And Elohim said unto him: "I am El Almighty. Be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall come out of thy loins,

<sup>12</sup> and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

<sup>13</sup> And Elohim went up from him in the place where He spoke with him.

<sup>14</sup> And Jacob set up a pillar in the place where He spoke with him, a pillar of stone, and he poured out a drink-offering thereon, and poured oil thereon.

<sup>15</sup> And Jacob called the name of the place where Elohim spoke with him, **Beth-el**.

<sup>16</sup> And they journeyed from **Beth-el**, and there was still some way to come to Ephrath, and Rachel travailed, and she had hard labour.

<sup>17</sup> And it came to pass, when she was in hard labour, that the mid-wife said unto her: "Fear not, for this also is a son for thee."

<sup>18</sup> And it came to pass, as her soul was in departing — for she died — that she called his name Ben-oni, but his father called him **Benjamin**.

<sup>19</sup> And Rachel died, and was buried in the way to Ephrath — the same is Beth-lehem.

<sup>20</sup> And Jacob set up a pillar upon her grave, the same is the pillar of Rachel's grave unto this day.

<sup>21</sup> And Israel journeyed, and spread his tent beyond Migdal-eder.

35:8 "Aalone beket"  
Oak of weeping.

35:11 This is the angel of Shehmaa in both cases, and the second time he came to continue the covenant with Abraahm and Yesaahq who heard from the angel a similar blessing. The blessing means that he will be so prosperous and fruitful. The two forms (El/Il) are of the same meaning. The pronunciation depends on the juxtaposition of the word. When it comes in a couple of words the pronunciation is "El" (Gen. 28:19; 35:1). When it comes as a single word, it is "Il" (Num. 23:22; 24:23; Deut. 3:24; 32:4).

35:18 "Ban Oonee"  
Some Israelite Samaritan sages commentated Ban Oonee to mean "Son of my **strength**." Other Israelite Samaritan Sages commentated the meaning as "Son of my **SIN**" in regard to Ra'ehl's sins: (1) Her jealousy of her sister Liyyaah and making her husband Yaaqob upset as a result of her jeal-

ousy (Gen. 30:1-2).  
 (2) Her lie to her father, Laabaan, in the case of his “Scrolls” (Gen. 31:35). “Binyaamem” means “**son of days**” since he was only one day old when his mother died. His father wished him a long life by calling him a son of days.

<sup>22</sup> And it came about while Yishraael was dwelling in that land, and Reh’ooben went and lay with Baalahh his father’s concubine, and Yishraael heard. And the sons of Yaaqob were twelve.

<sup>23</sup> Sons of Liyyaah, Reh’ooben, Yaaqob’s first-born, and Shehmoon, and Libee, and Ye’ooda, and Yaasheshaakaar, and Zehboolaan.

<sup>24</sup> **And sons of Ra’ehl, Yoosef and Binyaamem.**

<sup>25</sup> And the sons of Baalahh, Ra’ehl’s maid, Daan and Niftaalee.

<sup>26</sup> And the sons of Zilfaa, Liyyaah’s maid, Gaad and Aasher. These are the sons of Yaaqob who were born to him in Faaddaan Araam.

<sup>27</sup> And Yaaqob came to his father Yesaahq, at Mamree of Qaryaat Aa’arba, that is, Eebrone, where Abraahm and Yesaahq had sojourned.

<sup>28</sup> And the days of Yesaahq were one hundred and eighty years.

<sup>29</sup> And Yesaahq breathed his last, and died, and was gathered to **his people**, an old man and satisfied with days. And his sons Ishaab and Yaaqob buried him.\*\*

## 36

<sup>1</sup> And these are the generations of Ishaab, that is Ehdom.

<sup>2</sup> Ishaab took his wives from the daughters of Kaanan, ‘Ada the daughter of Ayyaalone the Ihttee, and Ehleebaamaah the daughter of ‘Aneh, **son of Saaboohn** the Ibbee,

<sup>3</sup> And **Maa’elaat**, Yishmael’s daughter, the sister of **Naaba’aote**.

<sup>4</sup> And ‘Ada bore Eleefaaz to Ishaab, and **Maa’elaat** bore Rawwel,

<sup>5</sup> And Ehleebaamaah bore Yehwwaash, and Yehllaam, and Qara. These are the sons of Ishaab who were born to him in the land of Kaanan.

<sup>6</sup> And Ishaab took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his livestock, and all his goods which he had acquired in the land of Kaanan, and went **from the land of Kaanan** away from his brother Yaaqob.

<sup>7</sup> For their property had become too great for them to dwell together, and the land

<sup>22</sup> And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine, and Israel heard of it. Now the sons of Jacob were twelve:

<sup>23</sup> the sons of Leah: Reuben, Jacob’s first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun,

<sup>24</sup> . . . . . **sons of Rachel: Joseph and Benjamin,**

<sup>25</sup> and the sons of Bilhah, Rachel’s handmaid: Dan and Naphtali,

<sup>26</sup> and the sons of Zilpah, Leah’s handmaid: Gad and Asher. These are the sons of Jacob, that were born to him in Paddan-Aram.

<sup>27</sup> And Jacob came unto Isaac his father to Mamre, to Kiriatharba — the same is Hebron — where Abraham and Isaac sojourned.

<sup>28</sup> And the days of Isaac were a hundred and fourscore years.

<sup>29</sup> And Isaac expired, and died, and was gathered unto **his peoples**, old and full of days, and Esau and Jacob his sons buried him.

## 36

<sup>1</sup> Now these are the generations of Esau — the same is Edom.

<sup>2</sup> Esau took his wives from the daughters of Canaan, Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the **daughter of Zibeon** the Hivite,

<sup>3</sup> and **Basemath** Ishmael’s daughter, sister of **Nebaioth**.

<sup>4</sup> And Adah bore to Esau Eliphaz, and **Basemath** bore Reuel,

<sup>5</sup> and Oholibamah bore Jeush, and Jalam, and Korah. These are the sons of Esau, that were born unto him in the land of Canaan.

<sup>6</sup> And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan, and went **towards the land** . . . . . away from his brother Jacob.

<sup>7</sup> For their substance was too great for them to dwell together, and the land of their

36:2 “Kaanan” — Land of.

where they sojourned could not sustain them because of their cattle.

<sup>8</sup> And Ishaab dwelt in the Mount of Sha'Er, Ishaab is Ehdom.\*\*

<sup>9</sup> And these are the generations of Ishaab the father of Ehdom in the Mountain of Sha'Er.

<sup>10</sup> **And these are** the names of Ishaab's sons, Eleefaaz the son of Ishaab's wife 'Ada, Rawwel the son of Ishaab's wife **Maa'elaat**.

<sup>11</sup> And the sons of Eleefaaz were Teemaan, **and Aamaar, and Saafoo**, and Gehттаam, and Qehnaaz.

<sup>12</sup> And Tamneh was a concubine of Ishaab's son Eleefaaz, and she bore 'Aamaaleq to Eleefaaz. These are the sons of Ishaab's wife 'Ada.

<sup>13</sup> And these are the sons of Rawwel, Naaht, and Zaaraah, **Shaamaah**, and Mizzah. These were the sons of Ishaab's wife **Maa'elaat**.

<sup>14</sup> And these were the sons of Ishaab's wife Ehleebaamaah, the daughter of 'Aneh, the **son of Saaboohn**, Ishaab's wife. And she bore to Ishaab, Yehwwaash, and Yehllaam, and Qara.

<sup>15</sup> These are the chiefs of the sons of Ishaab. The sons of Eleefaaz, the firstborn of Ishaab, chief Teemaan, chief **Aamaar**, chief Saafoo, chief Qehnaaz, . . . .

<sup>16</sup> . . . . Chief . . . . Gehттаam, chief 'Aamaaleq. These are the chiefs descended from Eleefaaz in the land of Ehdom. These are the sons of 'Ada.

<sup>17</sup> And these are the sons of Rawwel, Ishaab's son, chief Naaht, chief Zaaraah, chief **Shaamaah**, chief Mizzah. These are the chiefs descended from Rawwel in the land of Ehdom. These are the sons of Ishaab's wife **Maa'elaat**.

<sup>18</sup> And these are the sons of Ishaab's wife Ehleebaamaah, chief Yehwwaash, chief Yehllaam, chief Qara. These are the chiefs descended from Ehleebaamaah, the daughter of 'Aneh, Ishaab's wife.

<sup>19</sup> These are the sons of Ishaab, that is Ehdom, and these are their chiefs, **Ishaab** that is Ehdom.\*\*

<sup>20</sup> **And these are** the sons of Sha'Er the Aahree, the inhabitants of the land, Lootaan, and Shooaal, and Saaboohn, and 'Aneh,

sojournings could not bear them because of their cattle.

<sup>8</sup> And Esau dwelt in the mountain-land of Seir — Esau is Edom.

<sup>9</sup> And these are the generations of Esau the father of the Edomites in the mountain-land of Seir.

<sup>10</sup> . . . . **these are** the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of **Basemath** the wife of Esau.

<sup>11</sup> And the sons of Eliphaz were Teman, . . . . **Omar**, . . . . **Zepho** and Gatam, and Kenaz.

<sup>12</sup> And Timna was concubine to Eliphaz Esau's son, and she bore to Eliphaz Amalek. These are the sons of Adah Esau's wife.

<sup>13</sup> And these are the sons of Reuel: Nahath, and Zerah, **Shammah** and Mizzah. These were the sons of **Basemath** Esau's wife.

<sup>14</sup> And these were the sons of Oholibamah the daughter of Anah, the **daughter of Zibeon**, Esau's wife, and she bore to Esau Jeush, and Jalam, and Korah.

<sup>15</sup> These are the chiefs of the sons of Esau: the sons of Eliphaz the first-born of Esau: the chief of Teman, the chief of **Omar**, the chief of Zepho, the chief of Kenaz,

<sup>16</sup> **the chief of Korah**, the chief of Gatam, the chief of Amalek. These are the chiefs that came of Eliphaz in the land of Edom. These are the sons of Adah.

<sup>17</sup> And these are the sons of Reuel Esau's son: the chief of Nahath, the chief of Zerah, the chief of **Shammah**, the chief of Mizzah. These are the chiefs that came of Reuel in the land of Edom. These are the sons of **Basemath** Esau's wife.

<sup>18</sup> And these are the sons of Oholibamah Esau's wife: the chief of Jeush, the chief of Jalam, the chief of Korah. These are the chiefs that came of Oholibamah the daughter of Anah, Esau's wife.

<sup>19</sup> These are the sons of Esau, and these are their chiefs, . . . . the same is Edom.

<sup>20</sup> . . . . **these are** the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,

36:9 "Of Ehdom" :  
Land of.

36:24 "The Imems" (see also Deut. 2:10) — Giant peoples who lived east of the Jordan River and were called Rehfa'ems, but the Moowwaabems called them Imem.

<sup>21</sup> And **Deeshone**, and Aasaar, and Deeshaan. These are the chiefs descended of the Aahree, the sons of Sha'Er in the land of Ehdom.

<sup>22</sup> And the sons of Lootaan were Arre and **Imaam**, and Lootaan's sister was Tamneh.

<sup>23</sup> And these are the sons of Shoobaal, Eelwaan, and Maanaht, and Eebaal, Shabboo, and Oonaam.

<sup>24</sup> And these are the sons of Saaboohn, . . . . **Ayyeh** and 'Aneh. He, 'Aneh, who found **the Imems** in the desert, when he was pasturing the donkeys of his father Saaboohn.

<sup>25</sup> And these are the children of 'Aneh, **Deeshone**, and Ehleebaamaah, the daughter of 'Aneh.

<sup>26</sup> And these are the sons of **Deeshone**, Imdaan, and **Ishbaan**, . . . . **Yitraan**, and Kirraan.

<sup>27</sup> And these are the sons of Aasaar, **Ablahn**, and **Zoowwaan**, and 'Aqaan.

<sup>28</sup> And these are the sons of Deeshaan, Oos and **Iddaan**.

<sup>29</sup> These are the chiefs descended of the Aahree, chief Lootaan, chief Shoobaal, chief Saaboohn, chief 'Aneh,

<sup>30</sup> Chief **Deeshone**, chief Aasaar, chief Deeshaan. These are the chiefs descended of the Aahree, according to their chiefs in the land of Sha'Er.\*\*

<sup>31</sup> And these are the kings who reigned in the land of Ehdom before any king reigned over the Sons of Yishrael.

<sup>32</sup> And Baalah the son of Boohr reigned in Ehdom, and the name of his city was **Deenaahbeh**.

<sup>33</sup> And Baalah died, and Yoobaab the son of Zaaraah of Baasraah became king in his place.

<sup>34</sup> And Yoobaab died, and Aahshaam of the land of the Teemaanee became king in his place.

<sup>35</sup> And Aahshaam died, and Aadaad the son of Baadaad, who smote **the Madyaanee** in the field of Moowwaab, became king in his place. And the name of his city was 'Awwet.

<sup>36</sup> And Aadaad died, and Shamla of Mashrehqa became king in his place.

<sup>37</sup> And Shamla died, and Shaa'ol of Raahbote An'naahr became king in his place.

<sup>21</sup> and **Dishon** and Ezer and Dishan. These are the chiefs that came of the Horites, the children of Seir in the land of Edom.

<sup>22</sup> And the children of Lotan were Hori and **Hemam**, and Lotan's sister was Timna.

<sup>23</sup> And these are the children of Shobal: Alvan and Manahath and Ebal, Shepho and Onam.

<sup>24</sup> And these are the children of Zibeon: and **Aiah** and Anah — this is Anah who found **the hot springs** in the wilderness, as he fed the asses of Zibeon his father.

<sup>25</sup> And these are the children of Anah: **Dishon** and Oholibamah the daughter of Anah.

<sup>26</sup> And these are the children of **Dishon**, Hemdan and **Eshban** and **Ithran** and Cheran.

<sup>27</sup> . . . . . **These** are the children of Ezer: **Bilhan** and **Zaavan** and Akan.

<sup>28</sup> . . . . . **These** are the children of Dishan: **Uz** and **Aran**.

<sup>29</sup> These are the chiefs that came of the Horites: the chief of Lotan, the chief of Shobal, the chief of Zibeon, the chief of Anah,

<sup>30</sup> the chief of **Dishon**, the chief of Ezer, the chief of Dishan. These are the chiefs that came of the Horites, according to their chiefs in the land of Seir.

<sup>31</sup> And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

<sup>32</sup> And Bela the son of Beor reigned in Edom, and the name of his city was **Dinhabah**.

<sup>33</sup> And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

<sup>34</sup> And Jobab died, and Husham of the land of the Temanites reigned in his stead.

<sup>35</sup> And Husham died, and Hadad the son of Bedad, who smote . . . . . **Midian** in the field of Moab, reigned in his stead, and the name of his city was Avith.

<sup>36</sup> And Hadad died, and Samlah of Masrekah reigned in his stead.

<sup>37</sup> And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

<sup>38</sup> And Shaa'ol died. And Bahl 'Aanaan the son of 'Aakaabore became king in his place.

<sup>39</sup> And Bahl 'Aanaan ..... died, and **Aadaad** became king in his place. And the name of his city was Foo. And his wife's name was Metaabel, the daughter of Matraad, daughter of Me Zaahb.

<sup>40</sup> These are the names of the chiefs descended of Ishaab, according to their families and their localities, by their names, chief Tamneh, chief Alweh, chief Yaataat,

<sup>41</sup> Chief Ehleebaamaah, chief Aaleh, chief Feenaan,

<sup>42</sup> Chief Qehnaaz, chief Teemaan, chief **Maabaaser**,

<sup>43</sup> Chief Magdeal, chief Eeraam. These are the chiefs of Ehdom, **to their families** in the land of their dwelling. He is Ishaab, the forefather of Ehdom.\*\*



#### Portion: And Yaaqob Dwelt

## 37

<sup>1</sup> And Yaaqob dwelt in the land of his father's sojournings, in the land of Kaanan.

<sup>2</sup> These are the generations of Yaaqob. Yoosef, when seventeen years of age, was pasturing the flock with his brothers while he was a youth, along with the sons of Baalahh and the sons of Zilfaa, his father's wives. And Yoosef brought back calumny about them to their father.

<sup>3</sup> And Yishrael loved Yoosef more than all his sons, because he was the son of his old age, and he made him a striped robe.

<sup>4</sup> And his brothers saw that their father loved him more than all **his sons**, and they hated him, and could not speak to him in peace.\*\*

<sup>5</sup> And Yoosef dreamed a dream, and when he told it to his brothers they hated him even more.

<sup>6</sup> And he said to them, Please listen to this dream which I have dreamed.

<sup>38</sup> And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.

<sup>39</sup> And Baal-hanan **the son of Achbor** died, and **Hadar** reigned in his stead, and the name of the city was Pau, and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

<sup>40</sup> And these are the names of the chiefs that came of Esau, according to their families, after their places, by their names: the chief of Timna, the chief of Alvah, the chief of Jetheth,

<sup>41</sup> the chief of Oholibamah, the chief of Elah, the chief of Pinon,

<sup>42</sup> the chief of Kenaz, the chief of Teman, the chief of **Mibzar**,

<sup>43</sup> the chief of Magdiel, the chief of Iram. These are the chiefs of Edom, **to their habitations** in the land of their possession. This is Esau the father of the Edomites.

#### Portion: And He Dwelt

## 37

<sup>1</sup> And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

<sup>2</sup> These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives, and Joseph brought evil report of them unto their father.

<sup>3</sup> Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colours.

<sup>4</sup> And when his brethren saw that their father loved him more than all **his brothers**, they hated him, and could not speak peaceably unto him.

<sup>5</sup> And Joseph dreamed a dream, and he told it to his brethren, and they hated him yet the more.

<sup>6</sup> And he said unto them: "Hear, I pray you, this dream which I have dreamed:

<sup>7</sup> And behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect. And behold, your sheaves gathered around and bowed down to my sheaf.

<sup>8</sup> And his brothers said to him, Are you actually going to reign over us. Or are you really going to rule over us. And they hated him even more for his dreams, and for his words.\*\*

<sup>9</sup> And he had still another dream, and he told it to his brothers and said, Lo, I have dreamed still another dream. And behold, the sun and the moon and eleven stars were bowing down to me.

<sup>10</sup> And he told it to his father and to his brothers. And his father rebuked him and said to him, What is this dream that you have dreamed. Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground.

<sup>11</sup> And his brothers were jealous of him, but his father kept the saying.

<sup>12</sup> And his brothers went to pasture their father's flock in Ashkem.\*\*

<sup>13</sup> And Yishraael said to Yoosef, Are not your brothers pasturing in Ashkem. Come, and I will send you to them. And he said to him, I will.

<sup>14</sup> And he said to him, Go please, **and see** how your brothers are, and how the flock is, and bring word back to me. And he sent him from the valley of Eebrone, and he came to Ashkema.

<sup>15</sup> And **aa'ish** found him, and behold, he was wandering in the field. And **aa'ish** asked him, What are you looking for.

<sup>16</sup> And he said, I am looking for my brothers, please tell me where they are pasturing.

<sup>17</sup> And **aa'ish** said, They have moved from here, for I **heard them** say, Let us go to Dooten. And Yoosef went after his brothers and found them at Dooten.

<sup>18</sup> And they saw him from a distance. And before he came close to them, they plotted against him to put him to death.

<sup>19</sup> And they said to one another, Look, **this great** owner of dreams comes.

<sup>20</sup> And now, come and let us kill him, and throw him into one of the pits, **and we will**

<sup>7</sup> for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright, and, behold, your sheaves came round about, and bowed down to my sheaf."

<sup>8</sup> And his brethren said to him: "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

<sup>9</sup> And he dreamed yet another dream, and told it to his brethren, and said: "Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars bowed down to me."

<sup>10</sup> And he told it to his father, and to his brethren, and his father rebuked him, and said unto him: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down to thee to the earth?"

<sup>11</sup> And his brethren envied him, but his father kept the saying in mind.

<sup>12</sup> And his brethren went to feed their father's flock in Shechem.

<sup>13</sup> And Israel said unto Joseph: "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them." And he said to him: "Here am I."

<sup>14</sup> And he said to him, Go please . . . . **see** how it is well with thy brethren, and well with the flock and bring me back word. So he sent him out of the vale of Hebron and he came to Shechem.

<sup>15</sup> And **a man** found him, and, behold, he was wandering in the field. And **a man** asked him, saying: "What seekest thou?"

<sup>16</sup> And he said: "I seek my brethren. Tell me, I pray thee, where they are feeding the flock."

<sup>17</sup> And **the man** said: "They are departed hence, for I **heard . . . . .** said: Let us go to Dothan." And Joseph went after his brethren, and found them in Dothan.

<sup>18</sup> And they saw him afar off, and before he came near unto them, they conspired against him to slay him.

<sup>19</sup> And they said one to another: "Behold, **this . . . . .** dreamer cometh.

<sup>20</sup> Come now therefore, and let us slay him, and cast him into one of the pits, **and we**

37:15 "Aa'ish" — Name of angel. The Samaritan Sages in their tradition always considered the "man" to be an angel.

**plot to say** a wild beast devoured him. Then let us see what **will be with** his dreams.

<sup>21</sup> And Reh'ooben heard and rescued him out of their hands and said, Let us not take his life.

<sup>22</sup> And Reh'ooben further said to them, Shed no blood. Throw him into this pit that is in the desert, but do not lay hands on him, that he might rescue him out of their hands, to restore him to his father.\*\*

<sup>23</sup> And it came about, when Yoosef came to his brothers, that they stripped Yoosef of his full-length robe, the striped robe that was on him.

<sup>24</sup> And they took him and threw him into the pit. And the pit was empty, without water in it.

<sup>25</sup> And they sat down to eat bread. And as they raised their eyes and looked, behold, a caravan of Yishma'ilems was coming from Gaalahd, with their camels, bearing aromatic laudanum spice and mastic and myrrh, on their way to bring it down to Missreema.

<sup>26</sup> And Ye'ooda said to his brothers, What profit is it for us to kill our brother and cover up his blood.

<sup>27</sup> Come, . . . . . **we shall sell him** to the Yishma'ilems and not lay our hands on him, for he is our brother, **and our flesh**. And his brothers listened.

<sup>28</sup> And there passed Madyaanems trading, and they drew and lifted Yoosef out of the pit, and sold Yoosef to the Yishma'ilems for twenty silvers. Thus they brought Yoosef into Missreema.\*\*

<sup>29</sup> And Reh'ooben returned to the pit, and behold, Yoosef was not in the pit, and he tore his garments.

<sup>30</sup> And he returned to his brothers and said, The boy is not, and as for me, where am I to go.

<sup>31</sup> And they took Yoosef's robe, and slaughtered a male goat, and dipped the robe in the blood,

<sup>32</sup> And they sent the striped robe **and they brought it** to their father and said, We found this, please examine it to see whether it is your son's robe or not.

<sup>33</sup> And he examined it and said, **it is my**

**will say:** An evil beast hath devoured him, and we shall see what **will be of his** dreams."

<sup>21</sup> And Reuben heard it, and delivered him out of their hand, and said: "Let us not take his life."

<sup>22</sup> And Reuben said unto them: "Shed no blood, cast him into this pit that is in the wilderness, but lay no hand upon him" — that he might deliver him out of their hand, to restore him to his father.

<sup>23</sup> And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colours that was on him,

<sup>24</sup> and they took him, and cast him into the pit — and the pit was empty, there was no water in it.

<sup>25</sup> And they sat down to eat bread, and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites came from Gilead, with their camels bearing spicery and balm and ladanum, going to carry it down to Egypt.

<sup>26</sup> And Judah said unto his brethren: "What profit is it if we slay our brother and conceal his blood?

<sup>27</sup> Come **and we shall sell him** to the Ishmaelites, and let not our hand be upon him, for he is our brother, . . . . . **our flesh**." And his brethren hearkened unto him.

<sup>28</sup> And there passed by Midianites, merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty shekels of silver. And they brought Joseph into Egypt.

<sup>29</sup> And Reuben returned unto the pit, and, behold, Joseph was not in the pit, and he rent his clothes.

<sup>30</sup> And he returned unto his brethren, and said: "The child is not, and as for me, whither shall I go?"

<sup>31</sup> And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood,

<sup>32</sup> and they sent the coat of many colours, **and they brought . . . . .** to their father, and said: "This have we found. Know now whether it is thy son's coat or not."

<sup>33</sup> And he knew it, and said: ". . . . . my

son's robe. A wild beast has devoured him, Yoosef has surely been torn to pieces.

<sup>34</sup> And Yaaqob tore his clothes, and put sackcloth on his loins, and mourned for his son many days.

<sup>35</sup> And all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, Surely I will go down to Shiyyol for my son to Shiyyol. And his father wept for him.

<sup>36</sup> And the Madyaanems sold **Yoosef to missreema** to Footeefaar, Phaaroo's Eunuch, the Execution Minister.\*\*

37:35 "And his father" = Yesaahq wept for him.

## 38

<sup>1</sup> And it came about at that time, that Ye'ooda departed from his brothers and he turned aside to an 'Adillaamee person, and he was named 'Ayyaareh.

<sup>2</sup> And Ye'ooda saw there a daughter of a certain Kaanannee whose name was Shoooh, and he took her and went in to her.

<sup>3</sup> And she conceived, and bore a son, **and she called him 'Aar.**

<sup>4</sup> And she conceived again and bore a son, and named him Oonaan.

<sup>5</sup> And she bore still another son, and named him Sheelah. And it was **in Kazzeeba** when she bore him.

<sup>6</sup> And Ye'ooda took a wife for 'Aar his first-born, and her name was Taamaar.

<sup>7</sup> And 'Aar, Ye'ooda's firstborn, was evil in the sight of Shehmaa, and Shehmaa killed him.

<sup>8</sup> And Ye'ooda said to Oonaan, Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up seed for your brother.

<sup>9</sup> And Oonaan knew that the offspring would not be his, and when he went in to his brother's wife, he spilled it on the ground in order not to give seed to his brother.

<sup>10</sup> And what he did was displeasing in the sight of Shehmaa, and He killed him also.\*\*

<sup>11</sup> And Ye'ooda said to his daughter-in-law Taamaar, Remain a widow in your father's house until my son Sheelah grows up, for he said, unless he too may die like his brothers.

son's coat, an evil beast hath devoured him, Joseph is without doubt torn in pieces."

<sup>34</sup> And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days.

<sup>35</sup> And all his sons and all his daughters rose up to comfort him, but he refused to be comforted, and he said: "Nay, but I will go down to the grave to my son mourning." And his father wept for him.

<sup>36</sup> And the Midianites sold **him into Egypt** unto Potiphar, an officer of Pharaoh's, the captain of the guard.

## 38

<sup>1</sup> And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

<sup>2</sup> And Judah saw there a daughter of a certain Canaanite whose name was Shua, and he took her, and went in unto her.

<sup>3</sup> And she conceived, and bore a son, **and he called his name Er.**

<sup>4</sup> And she conceived again, and bore a son, and she called his name Onan.

<sup>5</sup> And she yet again bore a son, and called his name Shelah, and he was **at Cheziv**, when she bore him.

<sup>6</sup> And Judah took a wife for Er his first-born, and her name was Tamar.

<sup>7</sup> And Er, Judah's first-born, was wicked in the sight of Adonai, and Adonai slew him.

<sup>8</sup> And Judah said unto Onan: "Go in unto thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother."

<sup>9</sup> And Onan knew that the seed would not be his, and it came to pass when he went in unto his brother's wife, that he spilled it on the ground, lest he should give seed to his brother.

<sup>10</sup> And the thing which he did was evil in the sight of Adonai, and He slew him also.

<sup>11</sup> Then said Judah to Tamar his daughter-in-law: "Remain a widow in thy father's house, till Shelah my son be grown up," for he said: "Lest he also die, like his brethren."



And Taamaar went and dwelt in her father's house.

<sup>12</sup> And after the days became many and Shoo'h's daughter, the wife of Ye'ooda died, and Ye'ooda was comforted, and went up to his sheep shearers at Timnaataa, he and his friend 'Ayyaareh the 'Adillaamee.

<sup>13</sup> And it was told to Taamaar **his daughter-in-law**, saying, Behold, your father-in-law has gone up to Timnaata to shear his sheep.

<sup>14</sup> And she removed her widow's garments, and she covered with a veil, and wrapped herself, and sat in the gateway of Inem, which is on the road to Timnaataa, for she saw that Sheelah had grown up, and she had not been given to him as a wife.

<sup>15</sup> And as Ye'ooda saw her, he thought she was a harlot, for she had covered her face.

<sup>16</sup> And yaat turned him towards her on the route. And he said, Here now, let me come in to you, for he did not know that she was his daughter-in-law. And she said, What will you give me, that you may come in to me.

<sup>17</sup> And he said, I will send you a young goat from the flock. And she said, If you will give a pledge until you send it.

<sup>18</sup> And he said, What pledge shall I give you. And she said, Your seal, and your cord, and your stick that is in your hand. And he gave them to her and went in to her, and she conceived by him.

<sup>19</sup> And she arose, and departed, and removed her veil, and put on her widow's garments.\*\*

<sup>20</sup> And Ye'ooda sent the young goat by the hand of his friend the 'Adillaamee, to receive the pledge from the woman's hand, he did not find her.

<sup>21</sup> And he asked the men **of the place**, saying, Where is the temple prostitute who was by the road at Inem. And they said, There has been no temple prostitute here.

<sup>22</sup> And he returned to Ye'ooda and said, I did not find her, and also the men of the place said, There has been no temple prostitute here.

<sup>23</sup> And Ye'ooda said, Let her take it, otherwise we will become a laughingstock. Behold, I sent this young goat, and you did not find her.\*\*

And Tamar went and dwelt in her father's house.

<sup>12</sup> And in process of time Shua's daughter, the wife of Judah, died, and Judah was comforted, and went up unto his sheep-shearers to Timnah, he and his friend Hirah the Adullamite.

<sup>13</sup> And it was told Tamar .....  
....., saying: "Behold, thy father-in-law goeth up to Timnah to shear his sheep."

<sup>14</sup> And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the entrance of Enaim, which is by the way to Timnah, for she saw that Shelah was grown up, and she was not given unto him to wife.

<sup>15</sup> When Judah saw her, he thought her to be a harlot, for she had covered her face.

<sup>16</sup> And **he** turned unto her by the way, and said: "Come, I pray thee, let me come in unto thee," for he knew not that she was his daughter-in-law. And she said: "What wilt thou give me, that thou mayest come in unto me?"

<sup>17</sup> And he said: "I will send thee a kid of the goats from the flock." And she said: "Wilt thou give me a pledge, till thou send it?"

<sup>18</sup> And he said: "What pledge shall I give thee?" And she said: "Thy signet and thy cord, and thy staff that is in thy hand." And he gave them to her, and came in unto her, and she conceived by him.

<sup>19</sup> And she arose, and went away, and put off her veil from her, and put on the garments of her widowhood.

<sup>20</sup> And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand, but he found her not.

<sup>21</sup> Then he asked the men **of her place**, saying: "Where is the harlot, that was at Enaim by the wayside?" And they said: "There hath been no harlot here."

<sup>22</sup> And he returned to Judah, and said: "I have not found her, and also the men of the place said: There hath been no harlot here."

<sup>23</sup> And Judah said: "Let her take it, lest we be put to shame, behold, I sent this kid, and thou hast not found her."

38:16 "Ya'at" — Angel according to Israelite Samaritan tradition.

<sup>24</sup> And it was about three months later that Ye'ooda was informed, saying, Your daughter-in-law Taamaar has played the harlot, and behold, she has also conceived **by prostitutes**. Then Ye'ooda said, Bring her out and let her be burned.

<sup>25</sup> It was while she was being brought out that she sent to her father-in-law, saying, I have conceived by the man to whom these things belong. And she said, Please examine and see, whose signet ring, **and the cord**, and stick are these.

<sup>26</sup> And Ye'ooda recognized them and said, She is more righteous than I, inasmuch as I did not give her to my son Sheelah. And he did not have relations with her again.

<sup>27</sup> And it came about at the time she was giving birth, that behold, there were twins in her womb.

<sup>28</sup> And it took place while she was giving birth, one put out a hand, and the midwife took and tied scarlet on his hand, saying, This one came out first.

<sup>29</sup> And it came about as he drew back his hand, that behold, his brother came out. Then she said, What a breach you have made **upon us. And she called** his name Faaraas.

<sup>30</sup> **And after then** his brother came out who had the scarlet on his hand, **and she called** his name Zaaraah.\*\*

<sup>24</sup> And it came to pass about three months after, that it was told Judah, saying: "Tamar thy daughter-in-law hath played the harlot, and moreover, behold, she is with child **by prostitution**." And Judah said: "Bring her forth, and let her be burnt."

<sup>25</sup> When she was brought forth, she sent to her father-in-law, saying: "By the man whose these are, am I with child," and she said: "Discern, I pray thee, whose are these, the signet, **and the cords**, and the staff."

<sup>26</sup> And Judah acknowledged them, and said: "She is more righteous than I, forasmuch as I gave her not to Shelah my son." And he knew her again no more.

<sup>27</sup> And it came to pass in the time of her travail, that, behold, twins were in her womb.

<sup>28</sup> And it came to pass, when she travailed, that one put out a hand, and the midwife took and bound upon his hand a scarlet thread, saying: "This came out first."

<sup>29</sup> And it came to pass, as he drew back his hand, that, behold his brother came out, and she said: "Wherefore hast thou made a breach **upon yourself?**" **and he called** his name Perez.

<sup>30</sup> **And. . . . . then** came out his brother, that had the scarlet thread upon his hand, **and he called** his name Zerah.



### *Portion: And Yoosef Had Been Pulled Down*

## 39

<sup>1</sup> And Yoosef had been pulled down to Missreema, and Footeefaar, a Misree officer of Phaaroo, the Executions Minister, bought him from the hand of the Yishma'ilems, who had pulled him down there.

<sup>2</sup> And Shehmaa was with Yoosef, and he became a successful man. And he was **over the house** of his master, the Misree.

<sup>3</sup> And his master saw that Shehmaa was with

## 39

<sup>1</sup> And Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

<sup>2</sup> And Adonai was with Joseph, and he was a prosperous man, and he was **in the house** of his master the Egyptian.

<sup>3</sup> And his master saw that Adonai was with

him, and that Shehmaa made all that he did to prosper in his hand.

<sup>4</sup> And Yoosef found favor **in the eyes of his master** and he served him, and he made him overseer over his house, and all that he owned he put in his hand.

<sup>5</sup> And it came about that from the time he made him overseer in his house and over all that he owned, and Shehmaa blessed the Misree house on account of Yoosef, thus Shehmaa's blessing was upon all that he owned, in the house and in the field.

<sup>6</sup> And he left everything he owned in Yoosef's hand, and with him he did not concern himself with anything except the bread which he ate. And Yoosef was handsome in form and good-looking.\*\*

<sup>7</sup> And it came about after these events that his master's wife lifted up her eyes at Yoosef and she said, Lie with me.

<sup>8</sup> And he refused and said to his master's wife, Behold, with me here, my master does not concern himself with **anything in his house**, and he has put all that he owns in my hand.

<sup>9</sup> He is not greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against El-ooowwem.\*\*

<sup>10</sup> And it came about when she spoke to Yoosef day after day, he did not listen to her to lie beside her, being with her.

<sup>11</sup> And it happened **the other day, and Yoosef** went into the house to do his work **in the house**, and none of the men of the house were there inside the house.

<sup>12</sup> And she caught him **by his garments** saying, Lie with me. And he left **his garments** in her hand and fled, and went outside.

<sup>13</sup> And it came about when she saw that he had left **his garments** in her hand, and had fled **and gone** outside.

<sup>14</sup> And she called to the men of her house and said to them, See, he has brought in a Ibree man to us to make sport of us. He came in to me to lie with me, and I screamed.

him, and that Adonai made all that he did to prosper in his hand.

<sup>4</sup> And Joseph found favour **in his** . . . . . **eyes**, and he ministered unto him. And he appointed him overseer over his house, and all that he had he put into his hand.

<sup>5</sup> And it came to pass from the time that he appointed him overseer in his house, and over all that he had, that Adonai blessed the Egyptian's house for Joseph's sake, and the blessing of Adonai was upon all that he had, in the house and in the field.

<sup>6</sup> And he left all that he had in Joseph's hand, and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

<sup>7</sup> And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and she said: "Lie with me."

<sup>8</sup> And he refused and said to his master's wife, "Behold, with me here, my master does not concern himself with **what is in the house**, and he hath put all that he hath into my hand,

<sup>9</sup> he is not greater in this house than I, neither hath he kept back any thing from me but thee, because thou art his wife. How then can I do this great wickedness, and sin against Elohim?"

<sup>10</sup> And it came to pass, as she spoke to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

<sup>11</sup> And it came to pass **at a certain day and he** went into the house to do his work, . . . . . and there were none of the men of the house there within,

<sup>12</sup> that she caught him **by his garment**, saying: "Lie with me." And he left **his garment** in her hand, and fled, and got him out.

<sup>13</sup> And it came to pass, when she saw that he had left **his garment** in her hand and had fled . . . . . outside,

<sup>14</sup> that she called unto the men of her house, and spoke unto them, saying: "See, he hath brought in a Hebrew unto us to mock us, he came in unto me to lie with me, and I cried with a loud voice.

<sup>15</sup> And it came about when he heard that I raised my voice and screamed, he left **his garments in my hands** and fled and went outside.

<sup>16</sup> And she left **his garments** beside her until his master came home.

<sup>17</sup> And she spoke to him with these words, saying, The Ibree slave, whom you brought to us, came in to me to make sport of me.

<sup>18</sup> And it came about as I raised my voice and screamed, he left **his garments** beside me and fled outside.\*\*

<sup>19</sup> And it came about when his master heard the words of his wife, which she spoke to him, saying, This is what your slave did to me, his anger burned.

<sup>20</sup> And Yoosef's master took him and put him into the jail, the place where the king's prisoners were confined. And he was there in the jail.

<sup>21</sup> And Shehmaa was with Yoosef, **and yaat was kind to him**, and gave him the favor in the eyes of the jail minister.

<sup>22</sup> And the jail minister committed to Yoosef's hand all **the imprisoned** who were in the jail, and whatever was done there, he was the doer of it.

<sup>23</sup> The jail minister did not supervise anything under his hand, because Shehmaa was with him, **and everything that he did** Shehmaa made to prosper.\*\*

## 40

<sup>1</sup> And it came about after these things, the cupbearer and the baker for the king of Missrem offended their masters to the king of Missrem.

<sup>2</sup> And Phaaroo was furious with his two eunuchs, the Minister of Cupbearers and the Minister of Bakers.

<sup>3</sup> And he put them in confinement in the house of the Executions Minister to the jail, a place where Yoosef was imprisoned there.

<sup>4</sup> And the Executions Minister appointed Yoosef in charge of them, and he served them. And they were in confinement some days.

<sup>5</sup> And they both dreamed each man his

<sup>15</sup> And it came to pass, when he heard that I lifted up my voice and cried, that he left **his garment by me**, and fled, and got him out."

<sup>16</sup> And she laid up **his garment** by her, until his master came home.

<sup>17</sup> And she spoke unto him according to these words, saying: "The Hebrew servant, whom thou hast brought unto us, came in unto me to mock me.

<sup>18</sup> And it came to pass, as I lifted up my voice and cried, that he left **his garment** by me, and fled out."

<sup>19</sup> And it came to pass, when his master heard the words of his wife, which she spoke unto him, saying: "After this manner did thy servant to me," that his wrath was kindled.

<sup>20</sup> And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in the prison.

<sup>21</sup> But Adonai was with Joseph, **and showed kindness unto him** and gave him favour in the sight of the keeper of the prison.

<sup>22</sup> And the keeper of the prison committed to Joseph's hand all **the prisoners** that were in the prison, and whatsoever they did there, he was the doer of it.

<sup>23</sup> The keeper of the prison looked not to any thing that was under his hand, because Adonai was with him, **and** .....  
.... **that** he did, Adonai made it to prosper.

## 40

<sup>1</sup> And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt.

<sup>2</sup> And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers.

<sup>3</sup> And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

<sup>4</sup> And the captain of the guard charged Joseph to be with them, and he ministered unto them, and they continued a season in ward.

<sup>5</sup> And they dreamed a dream both of them,

39:21 "Yaat" — Angel according to Israelite Samaritan tradition.

dream the same night, each man according to the interpretation of his dream, the Cupbearer and the Baker of the King of Missrem, imprisoned in the jail.

<sup>6</sup> And when Yoosef came to them in the morning and observed them, and behold they were frustrated.

<sup>7</sup> And he asked Phaaroo's eunuchs who were with him in confinement in his master's house, saying, Why are your faces sad today?

<sup>8</sup> And they said to him, We have dreamed a dream, and there is no one to interpret it. And Yoosef said to them, Behold, interpretations belong to Eloowwem. Tell it to me, please.\*\*

<sup>9</sup> And the Minister of Cupbearers told his dream to Yoosef, and said to him, In my dream, behold, a vine in front of me.

<sup>10</sup> And on the vine were three branches. And as it was budding, its blossoms came out, and its clusters produced ripe grapes.

<sup>11</sup> And Phaaroo's cup was in my hand, and I took the grapes and squeezed them into Phaaroo's cup, and I put the cup into Phaaroo's palm.

<sup>12</sup> And Yoosef said to him, This is the interpretation of it, the three branches are three days.

<sup>13</sup> Within three more days Phaaroo will forgive you, and restore you to your place, and you will put Phaaroo's cup into his hand, according to your former custom when you were his cupbearer.

<sup>14</sup> Only remember me when it goes well with you, and please do me a kindness by mentioning me to Phaaroo and get me out of this house.

<sup>15</sup> For I was in fact kidnapped from the land of the Ibremes, and even here I have done nothing that they should have put me into the dungeon.\*\*

<sup>16</sup> And the Minister of the Bakers saw that he had interpreted favorably. He said to Yoosef, I also saw in my dream, and behold, three baskets of white bread on my head.

<sup>17</sup> And in the top basket was some of all sorts of food for Phaaroo made by a baker, and the

each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison.

<sup>6</sup> And Joseph came in unto them in the morning, and saw them, and, behold, they were sad.

<sup>7</sup> And he asked Pharaoh's officers that were with him in the ward of his master's house, saying: "Wherefore look ye so sad to-day?"

<sup>8</sup> And they said unto him: "We have dreamed a dream, and there is none that can interpret it." And Joseph said unto them: "Do not interpretations belong to Elohim? tell it me, I pray you."

<sup>9</sup> And the chief butler told his dream to Joseph, and said to him: "In my dream, behold, a vine was before me,

<sup>10</sup> and in the vine were three branches, and as it was budding, its blossoms shot forth, and the clusters thereof brought forth ripe grapes,

<sup>11</sup> and Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

<sup>12</sup> And Joseph said unto him: "This is the interpretation of it: the three branches are three days;

<sup>13</sup> within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office, and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

<sup>14</sup> But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.

<sup>15</sup> For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon."

<sup>16</sup> When the chief baker saw that the interpretation was good, he said unto Joseph: "I also saw in my dream, and, behold, three baskets of white bread were on my head,

<sup>17</sup> and in the uppermost basket there was of all manner of baked food for Pharaoh, and

birds were eating them **from over** the basket from over my head.

<sup>18</sup> And Yoosef answered and said, This is its interpretation, the three baskets are three days.

<sup>19</sup> After three more days Phaaroo will lift up your head from you, and will hang you on **the tree**. And the birds will eat your flesh off you.

<sup>20</sup> And it came about on the third day, which was Phaaroo's birthday, that he made a feast for all his servants, and he lifted up the head of the Minister of Cupbearers and the head of the Minister of the Bakers among his servants.

<sup>21</sup> And he restored the Minister of the Cupbearers to his wine pouring, and he put the cup into Phaaroo's palm.

<sup>22</sup> And he hung the Minister of the Bakers, just as Yoosef had interpreted to them.

<sup>23</sup> And the Minister of the Cupbearers did not remember Yoosef, but forgot him.\*\*

## 41

<sup>1</sup> And it came about at the end of two years that Phaaroo had a dream, and behold, he was standing by the River.

<sup>2</sup> And behold, from the River there came up seven cows, sleek and fat, and they grazed in the marsh grass.

<sup>3</sup> And behold, seven other cows came up after them from the River, ugly and **thin**, and they stood by the other cows on the bank of the River.

<sup>4</sup> And the ugly and **thin** cows ate up the seven sleek and fat cows. Then Phaaroo awoke.

<sup>5</sup> And he fell asleep and dreamed a second time. And behold, seven ears of grain came up on a single stalk, plump and good.

<sup>6</sup> And behold, seven ears, thin and scorched by the east wind, sprouted up after them.

<sup>7</sup> And the thin ears swallowed up the seven plump and full ears. Then Phaaroo awoke, and behold, it was a dream.

<sup>8</sup> And it came about in the morning his spirit was troubled, and he sent and called for all the magicians of Missrem, and all its

the birds did eat them **from out of** the basket upon my head."

<sup>18</sup> And Joseph answered and said: "This is the interpretation thereof: the three baskets are three days;

<sup>19</sup> within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on **a tree**, and the birds shall eat thy flesh from off thee."

<sup>20</sup> And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants, and he lifted up the head of the chief butler and the head of the chief baker among his servants.

<sup>21</sup> And he restored the chief butler back unto his butlership, and he gave the cup into Pharaoh's hand.

<sup>22</sup> But he hanged the chief baker, as Joseph had interpreted to them.

<sup>23</sup> Yet did not the chief butler remember Joseph, but forgot him.

### Portion: At the End

## 41

<sup>1</sup> And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

<sup>2</sup> And, behold, there came up out of the river seven kine, well-favoured and fat-fleshed, and they fed in the reed-grass.

<sup>3</sup> And, behold, seven other kine came up after them out of the river, ill-favoured and **lean**, and stood by the other kine upon the brink of the river.

<sup>4</sup> And the ill-favoured and **lean** kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

<sup>5</sup> And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

<sup>6</sup> And, behold, seven ears, thin and blasted with the east wind, sprung up after them.

<sup>7</sup> And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

<sup>8</sup> And it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the

wise men. And Phaaroo told them **his dreams**, but there was no one who could interpret them to Phaaroo.\*\*

<sup>9</sup> And the Minister of the Cupbearers spoke **to** Phaaroo, saying, I would make mention today of my sin.

<sup>10</sup> Phaaroo was furious with his servants, and he put me in confinement in the house of the Executions Minister, me and the Minister of the Bakers.

<sup>11</sup> And we had a dream one night, I and he. Each of us dreamed according to the interpretation of his dream.

<sup>12</sup> And there was with us an Ibree youth, slave to the Executions Minister. And we told him, and he interpreted our dreams for us. To each one he interpreted according to his dream.

<sup>13</sup> And it came about as he interpreted for us, it happened. He restored me in my place, and he hung him.

<sup>14</sup> And Phaaroo sent and called for Yoosef, and they hurriedly brought him out of the dungeon. And when he had shaved himself and changed his clothes, he came to Phaaroo.

<sup>15</sup> And Phaaroo said to Yoosef, I have dreamed a dream, and no one can interpret it. And I heard it said of you, **you will hear** a dream to interpret it.

<sup>16</sup> And Yoosef answered Phaaroo, saying, **without Eloowwem, the peace of Phaaroo will not be answered.\*\***

<sup>17</sup> And Phaaroo spoke **with** Yoosef, In my dream, **and behold**, I **am** standing on the bank of the River.

<sup>18</sup> And behold, seven cows, fat and sleek, came up out of the River, and they grazed in the marsh grass.

<sup>19</sup> And behold, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen in all the land of Missrem for ugliness.

<sup>20</sup> And the lean and ugly cows ate the first **and the fat** seven cows.

<sup>21</sup> And when they had entered their inward parts, it could not be detected that they had entered their inward parts, for they were just as ugly as at the beginning. And I awoke.

wise men thereof, and Pharaoh told them **his dream**, but there was none that could interpret them unto Pharaoh.

<sup>9</sup> Then spoke the chief butler **with** Pharaoh, saying: "I make mention of my faults this day:

<sup>10</sup> Pharaoh was wroth with his servants, and put me in the ward of the house of the captain of the guard, me and the chief baker.

<sup>11</sup> And we dreamed a dream in one night, I and he, we dreamed each man according to the interpretation of his dream.

<sup>12</sup> And there was with us there a young man, a Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams, to each man according to his dream he did interpret.

<sup>13</sup> And it came to pass, as he interpreted to us, so it was: I was restored unto mine office, and he was hanged."

<sup>14</sup> Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh.

<sup>15</sup> And Pharaoh said unto Joseph: "I have dreamed a dream, and there is none that can interpret it, and I have heard say of thee, that **you hear** a dream thou canst interpret it."

<sup>16</sup> And Joseph answered Pharaoh, saying: **without me Elohim will answer the peace of Phaaroo.**

<sup>17</sup> And Pharaoh spoke **to** Joseph: "In my dream, . . . . **behold**, I **am** standing upon the brink of the river.

<sup>18</sup> And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured, and they fed in the reed-grass.

<sup>19</sup> And, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness.

<sup>20</sup> And the lean and ugly cows ate the first . . . **the fat** seven cows.

<sup>21</sup> And when they had eaten them up, it could not be known that they had eaten them, but they were still ill-favoured as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up on a single stalk, full and good.  
 23 And behold, seven ears, withered, thin, **and scorched** by the east wind, sprouted up after them.

24 And the thin ears swallowed the seven good ears. And I told it to the magicians, and no one explains to me.\*\*

25 And Yoosef said to Phaaroo, Phaaroo's dreams are one. Eloowwem has told Phaaroo what He is about to do.

26 **The** seven good cows are seven years, and the seven good ears are seven years. The dreams are one.

27 And **the** seven **thin** and ugly cows that came up after them are seven years, **and the scorched** seven thin ears by the east wind will be seven years of hunger.

28 That is the thing which I spoke to Phaaroo, Eloowwem has shown to Phaaroo what He is about to do.

29 Behold, seven years of great abundance are coming in all the land of Missrem.

30 And there shall arise after them seven years of hunger. And all the abundance will be forgotten in the land of Missrem. And the hunger will destroy the land.

31 And the abundance will be unknown in the land because of that subsequent hunger, **and after** for it will be very severe.

32 **And the dream happened again to Phaaroo twice** because the thing is determined by Eloowwem. And Eloowwem will quickly bring it about.\*\*

33 And now Phaaroo **will look for himself** for a man discerning and wise, and set him over the land of Missrem.

34 **And Phaaroo will do**, and appoint overseers over the land, and let him exact a fifth of the land of Missrem in the seven years of abundance.

35 **And he will gather** all the food of **the seven** good years that are coming, and store up the grain for food in the cities under Phaaroo's authority, and let them guard it.

36 And let the food become as a reserve for the land, for the seven years of hunger which will occur in the land of Missrem, that the land will not perish during the hunger.

22 And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good.

23 And, behold, seven ears, withered, thin, . . . **scorched** by the east wind, sprung up after them.

24 And the thin ears swallowed up the seven good ears. And I told it unto the magicians, but there was none that could declare it to me."

25 And Joseph said unto Pharaoh: "The dream of Pharaoh is one, what Elohim is about to do He hath declared unto Pharaoh.

26 . . . . . Seven good kine are seven years, and the seven good ears are seven years: the dream is one.

27 And **the** seven **lean** and ill-favoured kine that came up after them are seven years, . . . . **the scorched** seven empty ears with the east wind, they shall be seven years of famine.

28 That is the thing which I spoke unto Pharaoh: what Elohim is about to do He hath shown unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt.

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land,

31 And the abundance will be unknown in the land because of that subsequent hunger, . . . . . **after** for it will be very severe.

32 **And for the doubling of the dream twice to Pharaoh**, it is because the thing is established by Elohim, and Elohim will shortly bring it to pass.

33 And now Pharaoh **will look** . . . . . for a man discreet and wise, and set him over the land of Egypt.

34 . . . **Pharaoh will do**, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven years of plenty.

35 **And they will gather** all the food of . . . . . good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it.

36 And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt, that the land perish not through the famine."



37 And the thing seemed good in the eyes of Phaaroo, and in the eyes of all his servants.  
 38 And Phaaroo said to his slaves, How could it be a man like this is found in whom is the spirit of Eloowwem.\*\*

39 And Phaaroo said to Yoosef, Since Eloowwem has informed you of all this, there is no one discerning and wise as you are.

40 You shall be over my house, and according to your command all my people shall do homage, only in the throne I will be greater than you.

41 And Phaaroo said to Yoosef, See, I have set you over all the land of Missrem.

42 And Phaaroo took off his signet ring from his hand, and put it on Yoosef's hand, and clothed him in garments of fine linen, and put a **gold chain** on his neck.

43 And he had him ride in his deputy's chariot, **and he called** before him, **bow on your knees**. And he set him over all the land of Missrem.

44 And Phaaroo said to Yoosef, I am Phaaroo, yet without your permission no one shall raise his hand or foot in all the land of Missrem.

45a And Phaaroo named Yoosef **sefintee faneh**. And he gave him Esenet, the daughter of **Footeefaara** priest of **Aann**, as his wife.\*\*

45b And Yoosef went forth over the land of Missrem.

46 And Yoosef was thirty years old when he stood before Phaaroo, king of Missrem. And Yoosef went out from the presence of Phaaroo, and went through all the land of Missrem.

47 And during the seven years of plenty the land brought forth abundantly.

48 And he gathered all the food of **the seven years, which was the abundance** in the land of Missrem, and placed the food in the cities. He placed in every city the food from its own surrounding fields.

49 And Yoosef stored up grain in great abundance, like the sand of the sea, until he stopped measuring, for it was beyond number.\*\*

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants: "Can we find such a one as this, a man in whom the spirit of Elohim is?"

39 And Pharaoh said unto Joseph: "Forasmuch as Elohim hath shown thee all this, there is none so discreet and wise as thou.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled, only in the throne will I be greater than thou."

41 And Pharaoh said unto Joseph: "See, I have set thee over all the land of Egypt."

42 And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put **the gold chain** about his neck.

43 And he made him to ride in the second chariot which he had, **and they called** before him: **abrech**, and he set him over all the land of Egypt.

44 And Pharaoh said unto Joseph: "I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt."

45a And Pharaoh called Joseph's name **Zaphenath-Paneah**, and he gave him to wife Asenath the daughter of **Poti-Phera** priest of **On**.

45b And Joseph went out over the land of Egypt. —

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. — And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven years of plenty the earth brought forth in heaps.

48 And he gathered up all the food of ..... **seven years that were** ..... in the land of Egypt, and laid up the food in the cities, the food of the field, which was round about every city, laid he up in the same.

49 And Joseph laid up corn as the sand of the sea, very much, until they left off numbering, for it was without number.

41:43 "Abrek" contains the word "knee," meaning that whenever the chariot went out, Phaaroo called to the people to "bow on your knees."

41:45 "**Sefintee faneh**" = Interpreter of secrets; Aann = Egyptian god.



### *Portion: And to Yoosef Were Born*

<sup>50</sup> And to Yoosef were born two sons, before the year of famine came, whom Esenet, the daughter of **Footeefaara** priest of Aann, bore to him.

<sup>51</sup> And Yoosef named the firstborn Maa-naashe, For Eloowwem has made me forget . . . . . my trouble and all my father's household.

<sup>52</sup> And he named the second Ifrem, For Eloowwem has made me fruitful in the land of my poverty.

<sup>53</sup> And the seven years of abundance which **were** in the land of Missrem came to an end.

<sup>54</sup> And seven years of famine began to come, just as Yoosef had said. And there was **the famine** in all the lands, but in all the land of Missrem there was food.

<sup>55</sup> And when all the land of Missrem was famished, the people cried out to Phaaroo for food. And Phaaroo said to all the Misrees, Go to Yoosef, **and whatever** he says to you, you shall do.

<sup>56</sup> And the famine was over **the face of all** the earth. And Yoosef opened all the storehouses of **grain** within, and sold to the Misrees. And the famine was severe in the land of Missrem.

<sup>57</sup> And all **the lands** came to Missreema to buy grain from Yoosef, because the famine was severe in all the earth.\*\*

<sup>50</sup> And unto Joseph were born two sons before the year of famine came, whom Asenath the daughter of **Poti-Phera** priest of On bore unto him.

<sup>51</sup> And Joseph called the name of the first-born Manasseh: "for Elohim hath made me forget **all** my toil, and all my father's house."

<sup>52</sup> And the name of the second called he Ephraim: "for Elohim hath made me fruitful in the land of my affliction."

<sup>53</sup> And the seven years of plenty, that **was** in the land of Egypt, came to an end.

<sup>54</sup> And the seven years of famine began to come, according as Joseph had said, and there was . . . . . **famine** in all lands, but in all the land of Egypt there was bread.

<sup>55</sup> And when all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said unto all the Egyptians: "Go unto Joseph, . . . . . **whatever** he saith to you, do."

<sup>56</sup> And the famine was over **all the face of** the earth, and Joseph opened all the storehouses. . . . . , and sold unto the Egyptians, and the famine was sore in the land of Egypt.

<sup>57</sup> And all **the land** came into Egypt to Joseph to buy corn, because the famine was sore in all the earth.

## 42

<sup>1</sup> And Yaaqob saw that there was grain in Missrem, and Yaaqob said to his sons, Why are **you** afraid.

<sup>2</sup> And he said, Behold, I have heard that there is grain in Missrem, go down there and buy for us from there, that we will live and not die.

<sup>3</sup> And ten brothers of Yoosef went down to buy grain from Missrem.

<sup>4</sup> And Yaaqob did not send Yoosef's brother

## 42

<sup>1</sup> Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons: "Why do **you** look at one another?"

<sup>2</sup> And he said: "Behold, I have heard that there is corn in Egypt. Get you down thither, and buy for us from thence, that we may live, and not die."

<sup>3</sup> And Joseph's ten brethren went down to buy corn from Egypt.

<sup>4</sup> And Jacob did not send Joseph's brother

**Binyaamem** with his brothers, for he said, I am afraid that harm may befall him.

<sup>5</sup> And the Sons of Yishraael came to buy grain among those who were coming, for the famine was in the land of Kaanan.

<sup>6a</sup> And Yoosef is the ruler over the land, **and he is** the distributor who sold to all the people of the land.\*\*

<sup>6b</sup> And Yoosef's brothers came and bowed down to him with their faces to the ground.

<sup>7</sup> And Yoosef saw his brothers. And he recognized them, but he disguised himself to them, and spoke to them harshly. And he said to them, Where have you come from. And they said, From the land of Kaanan, to buy food.

<sup>8</sup> And Yoosef had recognized his brothers, and they did not recognize him.

<sup>9</sup> And Yoosef remembered the dreams which he had dreamed about them, and said to them, You are spies, you have come to look at the undefended parts of our land.

<sup>10</sup> And they said to him, No, my Master, but your slaves have come to buy food.

<sup>11</sup> We are all sons of one man. We are honest men. Your slaves are not spies.

<sup>12</sup> And he said to them, No, but you have come to look at the undefended parts of our land.

<sup>13</sup> And they said, Your slaves are twelve brothers, the sons of one man in the land of Kaanan. And behold, the youngest is with our father today, and the one is absent.\*\*

<sup>14</sup> And Yoosef said to them, It is as I said to you, saying, you are spies.

<sup>15</sup> By this you will be tested, by the life of Phaaroo, you shall not go from this place unless your youngest brother comes here.

<sup>16</sup> Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is truth in you. But if not, by the life of Phaaroo, surely you are spies. <sup>16a</sup> **And they said, the boy can't leave his father, if he will leave his father he will die.**

<sup>17</sup> And he put them in prison for three days.\*\*

<sup>18</sup> And Yoosef said to them on the third day, Do this and live, for I fear from Eloowwem.

<sup>19</sup> If you are honest men, let your brother,

**Benjamin** with his brothers, for he said, "Lest peradventure harm befall him."

<sup>5</sup> And the sons of Israel came to buy among those that came, for the famine was in the land of Caanan.

<sup>6a</sup> And Joseph was the governor over the land, . . . **he is** the distributor who sold to all the people of the land.

<sup>6b</sup> And Joseph's brethren came, and bowed down to him with their faces to the earth.

<sup>7</sup> And Joseph saw his brethren, and he knew them, but made himself strange unto them. and spoke roughly with them, and he said unto them: "Whence come ye?" And they said: "From the land of Canaan to buy food."

<sup>8</sup> And Joseph knew his brethren, but they knew him not.

<sup>9</sup> And Joseph remembered the dreams which he dreamed of them, and said unto them: "Ye are spies, to see the nakedness of the land ye are come."

<sup>10</sup> And they said unto him: "Nay, my lord, but to buy food are thy servants come."

<sup>11</sup> We are all one man's sons, we are upright men, thy servants are no spies."

<sup>12</sup> And he said unto them: "Nay, but to see the nakedness of the land ye are come."

<sup>13</sup> And they said: "We thy servants are twelve brethren, the sons of one man in the land of Canaan, and, behold, the youngest is this day with our father, and one is not."

<sup>14</sup> And Joseph said unto them: "That is it that I spoke unto you, saying: Ye are spies."

<sup>15</sup> Hereby ye shall be proved, as Pharaoh liveth, ye shall not go forth hence, except your youngest brother come hither.

<sup>16</sup> Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you, or else, as Pharaoh liveth, surely ye are spies." .....

.....

<sup>17</sup> And he put them all together into ward three days.

<sup>18</sup> And Joseph said unto them the third day. "This do, and live, for I fear Elohim:

<sup>19</sup> if ye be upright men, let **one of your**

**the one**, be confined in your prison. But you go, **and carry the grain** for the famine of your households.

<sup>20</sup> And bring your youngest brother to me, your words being verified, and you will not die. And they did so.

<sup>21</sup> And they said to one another, But we are guilty concerning our brother, because we saw **into his distressed** soul when he pleaded with us, yet we would not listen, therefore this distress has come **upon us all**.

<sup>22</sup> And Reh'ooben answered them, saying, Did I not tell you, Do not sin against the boy. And you would not listen. Behold, now comes the reckoning for his blood.

<sup>23</sup> And they did not know that Yoosef understood, for there was an interpreter between them.

<sup>24</sup> And he turned away from them and wept. He returned to them and spoke to them, and he took Shehmoon from them, and bound him before their eyes.\*\*

<sup>25</sup> And Yoosef gave orders to fill their bags with grain and to restore every man's money **into** his sack, and to give them provisions for the journey. And thus it was done for them.

<sup>26</sup> And they loaded their donkeys with their grain and departed from there.

<sup>27</sup> And as . . . . **one** opened his sack to give his donkey fodder at the lodging place, he saw his money. And behold, it was in the mouth of his sack.

<sup>28</sup> And he said to his brethren, My money has been returned, and behold, it is even in my sack. And their hearts sank. And they went out trembling one to another saying, What is this that Eloowwem has done to us.\*\*

<sup>29</sup> And they came to their father Yaaqob in the land of Kaanan. They told him all that had happened to them saying,

<sup>30</sup> The man, the Master of the land, spoke harshly with us, and took us for spies of the country.

<sup>31</sup> And we said to him, We are honest men, we are not spies.

<sup>32</sup> We are twelve brothers, sons of our father, **and the one** is absent, and the youngest is with our father today in the land of Kaanan.

<sup>33</sup> And the man, the master of the land, said

brethren be bound in your prison-house, but go ye, . . . . . **carry** . . . . . corn for the famine of your houses,

<sup>20</sup> and bring your youngest brother unto me, so shall your words be verified, and ye shall not die." And they did so.

<sup>21</sup> And they said one to another: "We are verily guilty concerning our brother, in that we saw . . . . . **the distress** of his soul, when he besought us, and we would not hear, therefore is this distress come **unto us**. . . . ."

<sup>22</sup> And Reuben answered them, saying: "Spoke I not unto you, saying: Do not sin against the child, and ye would not hear? therefore also, behold, his blood is required."

<sup>23</sup> And they knew not that Joseph understood them, for the interpreter was between them.

<sup>24</sup> And he turned himself about from them, and wept, and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

<sup>25</sup> Then Joseph commanded to fill their vessels with corn, and to restore every man's money **unto** his sack, and to give them provision for the way, and thus was it done unto them.

<sup>26</sup> And they laded their asses with their corn, and departed thence.

<sup>27</sup> And **the one** of them opened his sack to give his ass provender in the lodging-place, he espied his money, and, behold, it was in the mouth of his sack.

<sup>28</sup> And he said unto his brethren: "My money is restored, and, lo, . . . even in my sack." And their heart failed them, and they turned trembling one to another, saying: "What is this that Elohim hath done unto us?"

<sup>29</sup> And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying:

<sup>30</sup> "The man, Adonai of the land, spoke roughly with us, and took us for spies of the country.

<sup>31</sup> And we said unto him: We are upright men, we are no spies.

<sup>32</sup> We are twelve brethren, sons of our father, . . . **the one** is absent, and the youngest is this day with our father in the land of Canaan.

<sup>33</sup> And the man, the master of the land, said

42:32 "And the one" —  
The text refers to  
Yoosef. See Genesis  
43:14.

to us, By this I will know that you are honest men, leave one of your brothers with me and take grain for the famine of your households, and go.

<sup>34</sup> And bring your youngest brother to me that I may know that you are not spies, but you are honest men. I will give your brother to you, and you may trade in the land.

<sup>35</sup> .....and when they were emptying their sacks, that behold, every man's bundle of money was in his sack. And when they and their father saw their bundles of money, they were afraid.\*\*

<sup>36</sup> And their father Yaaqob said to them, You have bereaved me of my children. Yoosef is absent, and Shehmoon is absent, and you would take **Binyaamem**. All these things happened to me.

<sup>37</sup> And Reh'ooben spoke to his father, saying, You may put my two sons to death if I do not bring him to you. Put him into my hand, and I will return him to you.

<sup>38</sup> And he said, My son shall not go down with you, for his brother is dead, and he alone is left. If harm should befall him on the journey on which you are going, then you will bring my gray hair down to Shiyyol in sorrow.

## 43

<sup>1</sup> And the famine was severe in the land.

<sup>2</sup> And it came about when they had finished eating the grain which they had brought from Missrem, that their father said to them, Go back, and get us a little food.

<sup>3</sup> And Ye'ooda spoke to him, saying, The man solemnly warned us, saying, You shall not see my face unless your brother is with you.

<sup>4</sup> If you send our brother with us, we will go down and buy you food.

<sup>5</sup> And if you do not send him, we will not go down. For the man said to us, You will not see my face unless your brother is with you.\*\*

<sup>6</sup> And Yishraael said, Why did you treat me so badly by telling the man whether you still had another brother.

unto us: Hereby shall I know that ye are upright men: leave one of your brethren with me, and take corn for the famine of your houses, and go your way.

<sup>34</sup> And bring your youngest brother unto me, then shall I know that ye are no spies, but that ye are upright men, so will I deliver you your brother, and ye shall traffic in the land."

<sup>35</sup> And it came to pass they were emptying their sacks, that, behold, every man's bundle of money was in his sack, and when they and their father saw their bundles of money, they were afraid.

<sup>36</sup> And Jacob their father said unto them: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take **Benjamin** away, upon me are all these things come."

<sup>37</sup> And Reuben spoke unto his father, saying: "Thou shalt slay my two sons, if I bring him not to thee, deliver him into my hand, and I will bring him back to thee."

<sup>38</sup> And he said: "My son shall not go down with you, for his brother is dead, and he only is left, if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave.

## 43

<sup>1</sup> And the famine was sore in the land.

<sup>2</sup> And it came to pass, when they had eaten up the corn which they had brought out of Egypt, that their father said unto them: "Go back, ..... get us a little food."

<sup>3</sup> And Judah spoke unto him, saying: "The man did earnestly forewarn us, saying: Ye shall not see my face, except your brother be with you.

<sup>4</sup> If thou wilt send our brother with us, we will go down and buy thee food,

<sup>5</sup> but if thou wilt not send him, we will not go down, for the man said unto us: Ye shall not see my face, except your brother be with you."

<sup>6</sup> And Israel said: "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

42:36 "All these troubles have happened to me" The key word is "Ali" — Ayin-Lamed-Yud (Inn-Labat-Yut, in ancient Hebrew). There is a closing circle found here: Roobqaa said to Yaaqob her son, "'Ali Kalaltack Benny" (Gen. 27:13). The word "'Ali" contains three first letters of the three names — Inn for Ishaab, Labat for Laabaan, and Yut for Yoosef. Yaaqob is referring to what his mother told him at the first, and that it is how it is like a circle of troubles that closed after all his main troubles happened to him: His fear from Ishaab, his life with Laabaan the liar, and Yoosef lost. This is a kind of Samaritan Midrash based on the beginning letters of the names of the mentioned figures.

<sup>7</sup> And they said, The man questioned particularly about us and our relatives, saying, Is your father still alive. Have you another brother. And we told him according to these words. Could we possibly know that he would say, Bring your brother down.

<sup>8</sup> And Ye'ooda said to his father Yishraael, Send the boy with me and we will arise and go, that we will live and not die, we as well as you and our little ones.

<sup>9</sup> I myself will be surety for him, of my hand you may require him. If I do not bring him to you and set him before you, then let me bear the blame forever.

<sup>10</sup> For if we had not delayed, surely by now we could have returned twice.\*\*

<sup>11</sup> And their father Yishraael said to them, If it must be, do this, take some of the best products of the land in your tools, and carry down to the man as a present, a little balm, and a little honey, aromatic gum, and myrrh, pistachio nuts and almonds.

<sup>12</sup> And take double money in your hand, and the money that was returned in the mouth of your sacks, take back **in your hands**, perhaps it was a mistake.

<sup>13</sup> And take your brother, and arise, **and go back** to the man.

<sup>14</sup> And Il Sheeddee will give you mercy from the man, and he will send to you your brother, **the one**, and **Binyaamem**. And as for me, if I am bereaved, I was bereaved.\*\*

<sup>15</sup> And the men took this present, and they took double money in their hand, and **Binyaamem**. And they arose and went down **towards Missreema** and stood before Yoosef.

<sup>16</sup> And Yoosef saw them **and Binyaamem**, and he said to his man of the house, Bring the men into the house, and **taabaah**, slay and make ready, for the men are to dine with me at noon.

<sup>17</sup> And the man did as Yoosef said, and the man brought the men to Yoosef's house.

<sup>18</sup> And the men were afraid, because they were brought **towards the house** of Yoosef, and they said, Because of the money that was returned in our sacks the first time that we are being brought in, that he may

<sup>7</sup> And they said: "The man asked straitly concerning ourselves, and concerning our kindred, saying: Is your father yet alive? have ye another brother? and we told him according to the tenor of these words, could we in any wise know that he would say: Bring your brother down?"

<sup>8</sup> And Judah said unto Israel his father: "Send the lad with me, and we will arise and go, that we may live, and not die, both we, and thou, and also our little ones.

<sup>9</sup> I will be surety for him, of my hand shalt thou require him, if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

<sup>10</sup> For except we had lingered, surely we had now returned a second time."

<sup>11</sup> And their father Israel said unto them: "If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and ladanum, nuts, and almonds,

<sup>12</sup> and take double money in your hand, and the money that was returned in the mouth of your sacks carry back **in your hand**, peradventure it was an oversight,

<sup>13</sup> take also your brother, and arise, . . . . . **go back** unto the man,

<sup>14</sup> and El Almighty give you mercy before the man, that he may release unto you your **other** brother and **Benjamin**. And as for me, if I be bereaved of my children, I am bereaved."

<sup>15</sup> And the men took that present, and they took double money in their hand, and **Benjamin**, and rose up, and went down **to Egypt**, and stood before Joseph.

<sup>16</sup> And when Joseph saw . . . . . **Benjamin** with them, he said to the steward of his house: "Bring the men into the house, **and kill** the beasts, and prepare the meat, for the men shall dine with me at noon."

<sup>17</sup> And the man did as Joseph bade, and the man brought the men into Joseph's house.

<sup>18</sup> And the men were afraid, because they were brought **into Joseph's house**, and they said: "Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion

43:16 The Israelite Samaritan tradition sees Taabaah as a private name of the same person who is mentioned in 22:24. He was very old at this mention of him in Genesis 43, over 180. Sometimes Shehmaa may give a long life to some people for a special duty. Taabaah was given a long life to serve in the reunion of Yoosef and his brothers.

seek occasion against us and fall upon us, . . .  
.. **to take** us for slaves with our donkeys.\*\*

<sup>19</sup> And they came near to Yoosef's man of the house, and spoke to him at the entrance of the house.

<sup>20</sup> And they said, My Master, we indeed came down the first time to buy food.

<sup>21</sup> And it came about when we came to the lodging place, that we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full weight. And we have brought it back in our hand.

<sup>22</sup> And **we took** other money in our hand to buy food. We didn't know who put our money in our sacks.

<sup>23</sup> And he said, Peace be to you, do not be afraid. Your Eloowwem and Eloowwee of **your forefathers** has given you treasure in your sacks. I had your money. And he brought Shehmoon out to them.

<sup>24</sup> And the man brought the men into Yoosef's house and gave them water, and they washed their feet, and he gave their donkeys fodder.

<sup>25</sup> And they prepared the present for Yoosef's coming at noon, for they had heard that they were to eat bread there.\*\*

against us, and fall upon us, **and to take** us for bondmen, and our asses."

<sup>19</sup> And they came near to the steward of Joseph's house, and they spoke unto him at the door of the house,

<sup>20</sup> and they said, "My Master, we indeed came down the first time to buy food,

<sup>21</sup> And it came to pass, when we came to the lodging-place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight, and we have brought it back in our hand.

<sup>22</sup> And **we brought down** other money in our hand to buy food. We know not who put our money in our sacks."

<sup>23</sup> And he said: "Peace be to you, fear not, your Elohim, and Elohey of **your forefather**, hath given you treasure in your sacks, I had your money." And he brought Simeon out unto them.

<sup>24</sup> And the man brought the men into Joseph's house, and gave them water, and they washed their feet, and he gave their asses provender.

<sup>25</sup> And they made ready the present against Joseph's coming at noon, for they heard that they should eat bread there.



### Portion: And Yoosef Came Home

<sup>26</sup> And Yoosef came home, so they brought into the house to him the present which was in their hand and bowed to the ground before him.

<sup>27</sup> And he asked them about their well-being. And he said, Is your old father well, of whom you said **he is still** alive.

<sup>28</sup> And they said, Your slave, our father is well, he is still alive. <sup>28a</sup> **And he said, blessed be that man by Eloowwem.** And they bowed down and prostrated.

<sup>29</sup> And he lifted his eyes and saw his brother **Binyaamem**, his mother's son. And he said, Is this your brother, the youngest, of whom you spoke to me. And he said, May Eloowwem be merciful to you, my son.

<sup>26</sup> And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down to him to the earth.

<sup>27</sup> And he asked them of their welfare, and said: "Is your father well, the old man of whom ye spoke? **is he still** alive?"

<sup>28</sup> And they said: "Thy servant our father is well, he is yet alive." ..... And they bowed the head, and made obeisance.

<sup>29</sup> And he lifted up his eyes, and saw **Benjamin** his brother, his mother's son, and said: "Is this your youngest brother of whom ye spoke unto me?" And he said: "Elohim be gracious unto thee, my son."

<sup>30</sup> And Yoosef hurried for he was deeply stirred **over** his brother, and he sought to weep. And he entered his chamber and wept there.

<sup>31</sup> And he washed his face and came out, and he controlled himself and said, Serve the bread.

<sup>32</sup> And they served him by himself, and them by themselves, and the Missrems who ate with him by themselves, because the Missrems could not eat bread with the Ibremes, for that is an abomination to Missrem.

<sup>33</sup> And they were seated before him, the firstborn according to his birthright, and the youngest according to his youth, and the men wondered **about** each man as unto his neighbor.

<sup>34</sup> And he took portions to them from his side, and **Binyaamem's** portion was five times as much as any of theirs. And they drank and were merry with him.\*\*

## 44

<sup>1</sup> And he commanded his man of the house, saying, Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.

<sup>2</sup> And put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain. And he did as Yoosef had said.

<sup>3</sup> As the morning was light the men were sent away, they with their donkeys.

<sup>4</sup> They had gone out of the city, and were not far off, and Yoosef said to his man of the house, Up, follow the men, and when you overtake them say to them, Why have you repaid evil for good.

<sup>5</sup> Is not this the one from which my master drinks and which he indeed uses for divination. You have done wrong in doing this.

<sup>6</sup> And he overtook them and spoke these words to them.

<sup>7</sup> And they said, . . . . . Why does my master speak such words as these. Far be it from your slaves to do such a thing.

<sup>8</sup> Behold, **the money** which we found in the

<sup>30</sup> And Joseph made haste, for his heart yearned **toward** his brother, and he sought where to weep, and he entered into his chamber, and wept there.

<sup>31</sup> And he washed his face, and came out, and he refrained himself, and said: "Set on bread."

<sup>32</sup> And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves, because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians.

<sup>33</sup> And they sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marvelled **towards** one with another.

<sup>34</sup> And portions were taken unto them from before him, but **Benjamin's** portion was five times so much as any of theirs. And they drank, and were merry with him.

## 44

<sup>1</sup> And he commanded the steward of his house, saying: "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

<sup>2</sup> And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money." And he did according to the word that Joseph had spoken.

<sup>3</sup> As soon as the morning was light, the men were sent away, they and their asses.

<sup>4</sup> And when they were gone out of the city, and were not yet far off, Joseph said unto his steward: "Up, follow after the men, and when thou dost overtake them, say unto them: Wherefore have ye rewarded evil for good?"

<sup>5</sup> Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing."

<sup>6</sup> And he overtook them, and he spoke unto them these words.

<sup>7</sup> And they said **unto him**: "Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing.

<sup>8</sup> Behold, . . . . **money**, which we found in



mouth of our sacks we have brought back to you from the land of Kaanan. How then could we steal silver or gold from your master's house.

<sup>9</sup> With whomever of your slaves it is found, let him die, and we also will be my master's slaves.

<sup>10</sup> And he said, Now let it also be according to your words, he with whom it is found shall be my slave, and you shall be **innocent**.

<sup>11</sup> And they hurried, each man lowered his sack to the ground, and each man opened his sack.

<sup>12</sup> And he searched, beginning with the eldest and ending with the youngest, and the cup was found in **Binyameem's** sack.

<sup>13</sup> And they tore their clothes, **and they loaded** his donkey, and they returned to the city.\*\*

<sup>14</sup> And Ye'ooda and his brothers came to Yoosef's house, and he was still there. And they fell to the ground before him.

<sup>15</sup> And Yoosef said to them, What is this deed that you have done. Do you not know that such a man as I can indeed practice divination.

<sup>16</sup> And Ye'ooda said, What can we say to my master. **and what** can we speak. And how can we justify ourselves. **and the Eloow-wem** has found out the iniquity of your slaves, behold, we are my master's slaves, both we and the one in whose hand the cup has been found.

<sup>17</sup> And he said, Far be it from me to do this. The man in whose hand the cup has been found, he shall be my slave, but as for you, go up in peace to your father.\*\*

<sup>18</sup> And Ye'ooda approached him and said, My master, may your slave please speak a word in my master's ears, and let not your anger burn against your slave, for you are equal to Phaaroo.

<sup>19</sup> My master asked his slaves, saying, Have you a father or a brother.

<sup>20</sup> And we said to my master, We have an old

our sacks' mouths, we brought back unto thee out of the land of Canaan, how then should we steal out of thy lord's house silver or gold?

<sup>9</sup> With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen."

<sup>10</sup> And he said: "Now also let it be according unto your words: he with whom it is found shall be my bondman, and ye shall be **blameless**."

<sup>11</sup> Then they hastened, and took down every man his sack to the ground, and opened every man his sack.

<sup>12</sup> And he searched, beginning at the eldest, and leaving off at the youngest, and the goblet was found in **Benjamin's** sack.

<sup>13</sup> And they rent their clothes, **and he loaded** every man his ass, and returned to the city.

<sup>14</sup> And Judah and his brethren came to Joseph's house, and he was yet there, and they fell before him on the ground.

<sup>15</sup> And Joseph said unto them: "What deed is this that ye have done? know ye not that such a man as I will indeed divine?"

<sup>16</sup> And Judah said: "What shall we say unto my lord? . . . . . **what** shall we speak? or how shall we clear ourselves? . . . . . **the Elohim** hath found out the iniquity of thy servants, behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found."

<sup>17</sup> And he said: "Far be it from me that I should do so, the man in whose hand the goblet is found, he shall be my bondman, but as for you, get you up in peace unto your father."

### *Portion: And He Came Near*

<sup>18</sup> Then Judah came near unto him, and said: "My lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant, for thou art even as Pharaoh.

<sup>19</sup> My lord asked his servants, saying: Have ye a father, or a brother?

<sup>20</sup> And we said unto my lord: We have a fa-

father, **and he bore** a little child of his old age. . . . . **his brother** is dead, and he alone is left of his mother, and his father loves him.

<sup>21</sup> And you said to your slaves, Bring him down to me that I may set my eyes on him.

<sup>22</sup> And we said to my master, The youth cannot leave his father, for if he should leave his father, his father would die.

<sup>23</sup> And you said to your slaves, Unless your youngest brother comes down with you, you will not see my face again.

<sup>24</sup> And it came about when we went up to your slave **our father**, we told him the words of my master.

<sup>25</sup> And our father said, Go back, **and get us** a little food.

<sup>26</sup> And we said, We cannot go down. If our youngest brother is with us, then we will go down. For **we cannot be seen before** the man's face unless our youngest brother is with us.\*\*

<sup>27</sup> And my father your slave said to us, You know that my wife bore me two sons.

<sup>28</sup> And the one went out from me and I said, Surely he is torn in pieces, and I have not seen him henceforth.

<sup>29</sup> And you also will take this one from me, and harm befalling him, and you will bring my gray hair down towards Shiyyol in sorrow.

<sup>30</sup> And now, when I come to your slave my father, and the youth is not **with me**, since his soul is bound with his soul,

<sup>31</sup> And when it comes about when he sees that the youth is not **with us**, he will die. And your slaves will bring the gray hair of your slave our father down towards Shiyyol in sorrow.

<sup>32</sup> For your slave became surety for the youth to **his father**, saying, If I do not bring him to you, then let me bear the blame before my father forever.

<sup>33</sup> And now, please let your slave remain, instead of the youth, a slave to my master. And let the youth go up with his brothers.

<sup>34</sup> For how shall I go up to my father, and the youth is not with me, for fear that I see the evil that would overtake my father.\*\*

ther, an old man, . . . . . and a child of his old age, a little one, **and his brother** is dead, and he alone is left of his mother, and his father loveth him.

<sup>21</sup> And thou saidst unto thy servants: Bring him down unto me, that I may set mine eyes upon him.

<sup>22</sup> And we said unto my lord: The lad cannot leave his father, for if he should leave his father, his father would die.

<sup>23</sup> And thou saidst unto thy servants: Except your youngest brother come down with you, ye shall see my face no more.

<sup>24</sup> And it came to pass when we came up unto thy servant **my father**, we told him the words of my lord.

<sup>25</sup> And our father said: Go again, . . . . . **get us** a little food.

<sup>26</sup> And we said: We cannot go down; if our youngest brother be with us, then will we go down, for **we cannot see** the man's face, except our youngest brother be with us.

<sup>27</sup> And thy servant my father said unto us: Ye know that my wife bore me two sons,

<sup>28</sup> and the one went out from me, and I said: Surely he is torn in pieces, and I have not seen him since,

<sup>29</sup> and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to the grave.

<sup>30</sup> Now therefore when I come to thy servant my father, and the lad is not **with us**, seeing that his soul is bound up with the lad's soul,

<sup>31</sup> it will come to pass, when he seeth that the lad is not . . . . . , that he will die, and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave.

<sup>32</sup> For thy servant became surety for the lad unto **my father**, saying: If I bring him not unto thee, then shall I bear the blame to my father for ever.

<sup>33</sup> Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord, and let the lad go up with his brethren.

<sup>34</sup> For how shall I go up to my father, if the lad be not with me? lest I look upon the evil that shall come on my father."

## 45

<sup>1</sup> And Yoosef could not control himself before all those who stood by him, and he ordered, **and they brought out everyone from him.** And there stood no man with him when Yoosef made himself known to his brothers.

<sup>2</sup> And he wept loudly and the Misrees heard, **and they let the household of Phaaroo to hear.**

<sup>3</sup> And Yoosef said to his brothers, I am Yoosef. Is my father still alive. But his brothers could not answer him, for they were dismayed at his presence.

<sup>4</sup> And Yoosef said to his brothers, Please come near to me. And they came near. And he said, I am your brother Yoosef, whom you sold in Misreema.

<sup>5</sup> And now do not be grieved or angry with yourselves, because you sold me here, for Eloowwem sent me before you to preserve life.

<sup>6</sup> For these two years . . . . . **famine** has been in the land, and there are still five years in which there will be neither plowing nor harvesting.

<sup>7</sup> And Eloowwem sent me before you to place for you a trace in the land, and to keep for you a living great remnant.

<sup>8</sup> And now, it was not you who sent me here, but Eloowwem, and He has made me a father to Phaaroo and master of all his household and ruler over all the land of Missrem.\*\*

<sup>9</sup> Hurry, and go up to my father and say to him, Thus says your son Yoosef, Eloowwem has made me master of all Missrem, come down to me, do not stop.

<sup>10</sup> And you shall dwell in the land of Gaashen, and you shall be near me, you, and your children, and your children's children, . . . . . **your flocks**, and your herds, and all that you have.

<sup>11</sup> And I will also provide for you, for there are still five years of famine, and you and your household and all that you have would be impoverished.

<sup>12</sup> And behold, your eyes see, and the eyes of my brother **Binyaamem**, that it's my mouth that is speaking to you.

<sup>13</sup> And you must tell my father of all my splendor in Missrem, and all that you have

## 45

<sup>1</sup> Then Joseph could not refrain himself before all them that stood by him, and he cried: . . . . . **"bring out everyone from over me."** And there stood no man with him, while Joseph made himself known unto his brethren.

<sup>2</sup> And he wept aloud, and the Egyptians heard, **and the household of Pharaoh heard.**

<sup>3</sup> And Joseph said unto his brethren: "I am Joseph, doth my father yet live?" And his brethren could not answer him, for they were affrighted at his presence.

<sup>4</sup> And Joseph said unto his brethren: "Come near to me, I pray you." And they came near. And he said: "I am Joseph your brother, whom ye sold into Egypt."

<sup>5</sup> And now be not grieved, nor angry with yourselves, that ye sold me hither, for Elohim did send me before you to preserve life.

<sup>6</sup> For these two years hath **the famine** been in the land, and there are yet five years, in which there shall be neither plowing nor harvest.

<sup>7</sup> And Elohim sent me before you to give you a remnant on the earth, and to save you alive for a great deliverance.

<sup>8</sup> So now it was not you that sent me hither, but Elohim, and He hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.

<sup>9</sup> Hasten ye, and go up to my father, and say unto him: Thus saith thy son Joseph: Elohim hath made me lord of all Egypt, come down unto me, tarry not.

<sup>10</sup> And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, **and your flocks**, and thy herds, and all that thou hast,

<sup>11</sup> and there will I sustain thee, for there are yet five years of famine, lest thou come to poverty, thou, and thy household, and all that thou hast.

<sup>12</sup> And, behold, your eyes see, and the eyes of my brother **Benjamin**, that it is my mouth that speaketh unto you.

<sup>13</sup> And ye shall tell my father of all my glory in Egypt, and of all that ye have seen, and ye

45:2 In the Samaritan Hebrew version it is clear that they did well to let the house of Phaaroo hear about it ("uyeshmma'uoo").

seen, and you must hurry and bring my father down here.

<sup>14</sup> And he fell on his brother **Binyaamem's neck** and wept, **and Binyaamem** wept on **his neck**.

<sup>15</sup> And he kissed all his brothers and wept on them, and afterward his brothers talked with him.

<sup>16</sup> And the voice was heard in Phaaroo's house, saying, Yoosef's brothers have come. And it pleased Phaaroo and his slaves.\*\*

<sup>17</sup> And Phaaroo said to Yoosef, Say to your brothers, Do this, load your beasts, and go, **and come** to the land of Kaanan.

<sup>18</sup> And take your father and your households, and come to me. And I will give you the good of the land of Missrem. And you will eat the fat of the land.

<sup>19</sup> **And this I have ordered**, you do this, take for yourselves wagons from the land of Missrem for your little ones and for your wives, and bring your father and come.

<sup>20</sup> **And your eyes** will not concern yourselves with your goods, for the best of all the land of Missrem is yours.

<sup>21</sup> And the Sons of Yishraael did so. And Yoosef gave them wagons according to the command of Phaaroo, and gave them provisions for the journey.

<sup>22</sup> To all of them he gave each man changes of garments, **and to Binyaamem** he gave three hundred silvers, and five changes of garments.

<sup>23</sup> And to his father he sent as follows, ten donkeys loaded with the good things of **Missrem land**, and ten female donkeys loaded with grain and bread and sustenance for his father for the journey.

<sup>24</sup> And he sent his brothers away, and they departed. And he said to them, **do not be afraid on the journey.**\*\*

<sup>25</sup> And they went up from Missrem, and came **toward the land of Kaanan** to their father Yaaqob.

<sup>26</sup> And they told him, saying, Yoosef is still alive, and indeed he is ruler over all the land of Missrem. And his heart grew numb, for he did not believe them.

<sup>27</sup> And they told him all the words of Yoosef

shall hasten and bring down my father hither."

<sup>14</sup> And he fell upon his brother **Benjamin's necks**, and wept, **and Benjamin** wept upon **his necks**.

<sup>15</sup> And he kissed all his brethren, and wept upon them, and after that his brethren talked with him.

<sup>16</sup> And the report thereof was heard in Pharaoh's house, saying: "Joseph's brethren are come," and it pleased Pharaoh well, and his servants.

<sup>17</sup> And Pharaoh said unto Joseph: "Say unto thy brethren: This do ye: lade your beasts, and go, . . . . . **come** to the land of Canaan,

<sup>18</sup> and take your father and your households, and come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

<sup>19</sup> **And you were ordered**, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

<sup>20</sup> **And your eye** also regard not your stuff, for the good things of all the land of Egypt are yours."

<sup>21</sup> And the sons of Israel did so, and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

<sup>22</sup> To all of them he gave each man changes of raiment, **and to Benjamin** he gave three hundred shekels of silver, and five changes of raiment.

<sup>23</sup> And to his father he sent in like manner ten asses laden with the good things of **Egypt** . . . . ., and ten she-asses laden with corn and bread and victual for his father by the way.

<sup>24</sup> So he sent his brethren away, and they departed, and he said unto them: "**see that you fall not out by the way.**"

<sup>25</sup> And they went up out of Egypt, and came **into the land of Canaan** unto Jacob their father.

<sup>26</sup> And they told him, saying: "Joseph is yet alive, and he is ruler over all the land of Egypt." And his heart fainted, for he believed them not.

<sup>27</sup> And they told him all the words of Joseph,

that he had spoken to them. And when he saw the wagons that Yoosef had sent to carry him, the spirit of their father Yaaqob revived.

<sup>28</sup> And Yishraael said, It is enough, my son Yoosef is still alive. I will go and see him before I die.

## 46

<sup>1</sup> And Yishraael set out with all that he had, and came to **Beer shaabah**, and offered sacrifices to Eloowwee of his father Yesaahq.\*\*

<sup>2</sup> And Eloowwem spoke to Yishraael in the visions of the night and said, Yaaqob, Yaaqob. And he said, Here I am.

<sup>3</sup> And He said, I am The El, Eloowwee of your father, do not be afraid to go down into Missreema, for I will make you a great nation there.

<sup>4</sup> I will go down with you to Missreema, and I will also surely bring you up again. And Yoosef will lay his hand on your eyes.

<sup>5</sup> And Yaaqob arose from Beer Shaaba, and the Sons of Yishraael carried their father Yaaqob and their little ones and their wives in the wagons which Phaaroo had sent to carry him.

<sup>6</sup> And they took their cattle and their property, which they had acquired in the land of Kaanan, and came to Missreema, Yaaqob and all his seed with him.

<sup>7</sup> His sons, and his grandsons with him, **his daughter**, and his granddaughters, and all his seed he brought with him to Missreema.\*\*



### Portion: And These Are the Names

<sup>8</sup> And these are the names of the Sons of Yishraael who went into Missreema, Yaaqob and his sons. Reh'ooben, Yaaqob's firstborn.

<sup>9</sup> And the sons of Reh'ooben, Ihnoke, and Feelloo, . . . . **Ihsrone**, and Karmee.

<sup>10</sup> And the sons of Shehmoon, Yaamoowwel,

which he had said unto them, and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

<sup>28</sup> And Israel said: "It is enough, Joseph my son is yet alive, I will go and see him before I die."

## 46

<sup>1</sup> And Israel took his journey with all that he had, and came **towards Beer-Sheba**, and offered sacrifices unto Elohey of his father Isaac.

<sup>2</sup> And Elohim spoke unto Israel in the visions of the night, and said: "Jacob, Jacob." And he said: "Here am I."

<sup>3</sup> And He said: "I am the El, Elohey of thy father, fear not to go down into Egypt, for I will there make of thee a great nation.

<sup>4</sup> I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes."

<sup>5</sup> And Jacob rose up from Beer-Sheba, and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

<sup>6</sup> And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him,

<sup>7</sup> his sons, and his sons' sons with him, **his daughters**, and his sons' daughters, and all his seed brought he with him into Egypt.

<sup>8</sup> And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

<sup>9</sup> And the sons of Reuben: Hanoch, and Pallu, **and Hezron**, and Carmi.

<sup>10</sup> And the sons of Simeon: Jemuel, and

and Yaamen, and **'Ahadd**, and Yaaken, and **Saahr**, and Shaa'ol, the son of a Kanaanet woman.

<sup>11</sup> And the sons of Libee, Girshone, Qat, and Mehraaree.

<sup>12</sup> And the sons of Ye'ooda, 'Aar, and Oonaan, . . . . **Sheelah**, . . . . **Faaraas**, and **Zaaraah**. And 'Aar and Oonaan died in the land of Kanaan. And the sons of Faaraas were **Ihsrone** and **Aahmoowwel**.

<sup>13</sup> And the sons of Yaasheshaakaar, Toola, and **Foowwa**, . . . . **Yehshobe**, and **Sheemrone**.

<sup>14</sup> And the sons of **Zehboolaan**, Saaraad, and Aalone, and Yella'el.

<sup>15</sup> These are the sons of Liyyaah, whom she bore to Yaaqob in Faaddaan Araam. And his daughter Deenaah. All the souls of his sons and his daughters were thirty-three.

<sup>16</sup> And the sons of Gaad, **Saafoon**, and **Iggee**, and **Shoonee**, and **Isboon**, **Iddee**, and **Aarbaddee**, and **Aarbaallee**.

<sup>17</sup> And the sons of Aasher, Yamneh, and Yashbeh, and Yashbee, and Baryeh, and their sister Shaaraah. And the sons of Baryeh, Aahbaar, and Malkill.

<sup>18</sup> These are the sons of Zilfaa, whom Laabaan gave to his daughter Liyyaah, and she bore to Yaaqob these sixteen persons.\*\*

<sup>19</sup> **And the sons of Ra'ehl**, Yaaqob's wife, **Yoosef** and **Binyaamem**.

<sup>20</sup> And to Yoosef in the land of Missrem were born Maanaashe and Ifrem, whom Esenet, the daughter of **Footeefaara** priest of **Aann** bore to him.

<sup>21</sup> And the sons of **Binyaamem**, Baalah, and Baakaar, and **Aashbill**, **Giraah**, and Nehmmaan, **'Ah'em**, and Re'osh, **Mabbem**, and Abbem, and Eraad.

<sup>22</sup> These are the sons of Ra'ehl, whom she bore to Yaaqob, fourteen souls in all.

<sup>23</sup> And the sons of Daan, **Ihshem**.

<sup>24</sup> And the sons of Niftaalee, Yessaa'el, and Goonee, . . . . **Yaasaar**, and **Sheellome**.

<sup>25</sup> These are the sons of Baalahh, whom Laabaan gave to his daughter Ra'ehl, and she bore these to Yaaqob, seven souls in all.

<sup>26</sup> All the soul belonging to Yaaqob, who came to Missreema, his direct descendants, not including the wives of Yaaqob's sons, sixty-six persons in all.

Jamin, and **Ohad**, and Jachin, and **Zohar**, and Shaul the son of a Canaanitish woman.

<sup>11</sup> And the sons of Levi: Gershon, Kohath, and Merari.

<sup>12</sup> And the sons of Judah: Er, and Onan, and **Shelah**, and **Perez**, and Zerah, but Er and Onan died in the land of Canaan. And the sons of Perez were **Hezron** and **Hamul**.

<sup>13</sup> And the sons of Issachar: Tola, and **Puvah**, and **Iob**, and **Shimron**.

<sup>14</sup> And the sons of **Zebulun**: Sered, and Elon, and Jahleel.

<sup>15</sup> These are the sons of Leah, whom she bore unto Jacob in Paddan-Aram, with his daughter Dinah, all the souls of his sons and his daughters were thirty-three.

<sup>16</sup> And the sons of Gad: **Ziphion**, and Haggi, . . . . **Shuni**, and **Ezbon**, **Eri**, and **Arodi**, and **Areli**.

<sup>17</sup> And the sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister, and the sons of Beriah: Heber, and Malchiel.

<sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bore unto Jacob, even sixteen souls.

<sup>19</sup> . . . . **The sons of Rachel** Jacob's wife: **Joseph** and **Benjamin**.

<sup>20</sup> And unto Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath the daughter of **Poti-Phera** priest of **On** bore unto him.

<sup>21</sup> And the sons of **Benjamin** Bela, and Becher, and **Ashbel**, **Gera**, and Naaman, **Ehi**, and Rosh, **Muppm** and Huppm, and Ard.

<sup>22</sup> These are the sons of Rachel, who were born to Jacob, all the souls were fourteen.

<sup>23</sup> And the sons of Dan: **Hushim**.

<sup>24</sup> And the sons of Naphtali: Jahzeel, and Guni, and **Jezer** and **Shilleem**.

<sup>25</sup> These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bore unto Jacob, all the souls were seven.

<sup>26</sup> All the souls belonging to Jacob that came into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six.

27 And the sons of Yoosef that **were born** to him in Missrem were two souls. All the soul of the house of Yaaqob, who came to Missreema, were seventy.\*\*

28 And he sent Ye'ooda before him to Yoosef, **to be seen** before him to Gaashnaa, **and he came to the land** of Gaashen.

29 And Yoosef prepared his chariot and went up to Gaashnaa towards his father Yishraael. And he was shown to him. And he fell on **his neck**, and wept on **his neck** more.

30 And Yishraael said to Yoosef, Now I will die, since I have seen your face, that you are still alive.

31 And Yoosef said to his brothers and to his father's household, I will go up and tell Phaaroo, and will say to him, My brothers and my father's household, who were in the land of Kaanan, have come to me.

32 And the men are shepherds, for they have been keepers of cattle, and they have brought their flocks, and their herds, and all that they have.

33 And when it comes about that Phaaroo calls you and says, What is your occupation,

34 And you shall say, Your slaves have been keepers of cattle from our youth even until now, both we and our fathers. That you may dwell in the land of Gaashen, for every shepherd **stinks** to the Misrees.\*\*

## 47

1 And Yoosef went in and told Phaaroo and said to **him**, My father, and my brothers, and their flocks, and their herds, and all that they have, have come out of the land of Kaanan. And behold, they are in the land of Gaashen.

2 And he took **with him** five men from the best of his brothers and presented them to Phaaroo.

3 And Phaaroo said to **Yoosef's brothers**, What is your occupation. And they said to Phaaroo, Your slaves are **shepherds**, both we and our fathers.

4 And they said to Phaaroo, We have come to

27 And the sons of Joseph, **who were born** to him in Egypt, were two souls, all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

28 And he sent Judah before him unto Joseph, **to show the way** before him unto Goshen, **and they came towards the land** of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and he presented himself unto him, and fell on **his necks**, and wept on **his necks** a good while.

30 And Israel said unto Joseph: "Now let me die, since I have seen thy face, that thou art yet alive."

31 And Joseph said unto his brethren, and unto his father's house: "I will go up, and tell Pharaoh, and will say unto him: My brethren, and my father's house, who were in the land of Canaan, are come unto me,

32 and the men are shepherds, for they have been keepers of cattle, and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say: What is your occupation?

34 that ye shall say: Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers, that ye may dwell in the land of Goshen, for every shepherd is a **stink** unto the Egyptians."

## 47

1 Then Joseph went in and told Pharaoh, and said: . . . . . "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan, and, behold, they are in the land of Goshen."

2 And he took . . . . . five men from the best of his brothers and presented them to Pharaoh.

3 And Pharaoh said unto **his brothers**: "What is your occupation?" And they said unto Pharaoh: "Thy servants are **shepherd**, both we and our fathers."

4 And they said unto Pharaoh: "To sojourn

46:27 "All the soul of the house of Yaaqob, who came to Missreema, were seventy" (and see Deut. 10:22). The number seventy includes all the persons of the house of Yaaqob who dwelt in Missrem. However, counting the names results in 69 persons according to this division: Yaaqob --- 1, descendants of Liyyaah --- 31, descendants of Zilfaa --- 16, descendants of Ra'ehl --- 14, descendants of Baalahh --- 7. And so the question is --- who is the seventieth person who went down with them to Missrem? Note that this number does not include the wives of the sons of Yaaqob, nor the daughters of his sons (except Shaaraah the daughter of Aasher). The Israelite Samaritan Sages discussed this question seriously, and most of them agreed that the seventieth soul was Yookaabed, the daughter of Libee. However, it is written that Yookaabed was born to Libee after he arrived in Missrem (Num. 26:59). The author of this translation suggests, based upon the principle that the book of Genesis shows that the two dreams of Yoosef were fulfilled, that the seventieth soul is Baalahh, the slave wife of Yaaqob. Baalahh was the slave of Ra'ehl. After Ra'ehl died, naturally her children were raised by her female slave Baalahh. It was said that when Yoosef was young (Gen. 37:2) he was raised with the sons of the female slaves. With Yoosef's second dream Yaaqob understood immediately

(Gen. 37:10) and rebuked him by asking, "Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?" However, it is known that at the time of the dream his real mother Ra'ehl was dead, so when Yaaqob stated the solution of the dream he did not mean Ra'ehl, but Yoosef's stepmother who raised him, Baalahh.

sojourn in the land, for there is no pasture for your slaves' flocks, for the famine is severe in the land of Kaanan. Now, therefore, please let your slaves dwell in the land of Gaashen.

<sup>5</sup> And now Phaaroo said to Yoosef, saying, Your father and your brothers have come to you.

<sup>6</sup> Missrem Land is before you, settle your father and your brothers in the best of the land, let them dwell in the land of Gaashen. And if you know **there** are any capable men among them, then put them as ministers of my cattle.\*\*

<sup>7</sup> And Yoosef brought his father Yaaqob, and set him before Phaaroo. And Yaaqob blessed Phaaroo.

<sup>8</sup> And Phaaroo said to Yaaqob, How many years have you lived.

<sup>9</sup> And Yaaqob said to Phaaroo, The years of my sojourning are one hundred and thirty years, few and unpleasant have been the years of my life. And they have not attained the years that my fathers lived during the days of their sojourning.

<sup>10</sup> And Yaaqob blessed Phaaroo, and went out from Phaaroo's presence.

<sup>11</sup> And Yoosef settled his father and his brothers, and gave them a possession in the land of Missrem, in the best of the land, in the land of Raahmses, as Phaaroo had ordered.

<sup>12</sup> And Yoosef provided his father and his brothers and all his father's household with food, according to their little ones.

<sup>13a</sup> And there was no food in all the land, because the famine was very severe.\*\*

<sup>13b</sup> And the land of Missrem and the land of Kaanan languished because of the famine.

<sup>14</sup> And Yoosef gathered all the money that was found in the land of Missrem, and in the land of Kaanan, for the grain which they bought, and Yoosef brought the money into Phaaroo's house.

<sup>15</sup> And when the money was all spent in the land of Missrem, and in the land of Kaanan, all the Misrees came to Yoosef and said, Give us food, for why should we die in your presence. For **the money** is gone.

in the land are we come, for there is no pasture for thy servants' flocks, for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen."

<sup>5</sup> And Pharaoh spoke unto Joseph, saying: "Thy father and thy brethren are come unto thee,

<sup>6</sup> the land of Egypt is before thee, in the best of the land make thy father and thy brethren to dwell, in the land of Goshen let them dwell. And if you know **if there** are any capable men among them, then put them as ministers of my livestock."

<sup>7</sup> And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

<sup>8</sup> And Pharaoh said unto Jacob: "How many are the days of the years of thy life?"

<sup>9</sup> And Jacob said unto Pharaoh: "The days of the years of my sojournings are a hundred and thirty years, few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their sojournings."

<sup>10</sup> And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

<sup>11</sup> And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

<sup>12</sup> And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones.

<sup>13a</sup> And there was no bread in all the land, for the famine was very sore.

<sup>13b</sup> And the land of Egypt and the land of Canaan languished by reason of the famine.

<sup>14</sup> And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and Joseph brought the money into Pharaoh's house.

<sup>15</sup> And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said: "Give us bread, for why should we die in thy presence? for . . . . . **money** faileth."



16 And Yoosef said, Give up your cattle, and I will give you **bread** for your cattle, if **the money** is gone.

17 And they brought their cattle to Yoosef, and Yoosef gave them bread for horses, and for flocks, and for the herds, and for donkeys. **And he fed them** with bread for all their livestock in that year.

18 And as that year was ended, they came to him the second year and said to him, We will not hide from my Master that our money is all spent, and the cattle are my Master's. There is nothing left for my Master except **our bodies and our lands**.

19 Why should we die before your eyes, both we and **our lands**. Buy us and **our lands** for bread, and we **and our lands** will be slaves to Phaaroo. And give us seed, that we may live and not die, and that the land may not be desolate.\*\*

20 And Yoosef bought all the land of Missrem for Phaaroo, for every Misree sold his field, because the famine was severe upon them. Thus the land became Phaaroo's.

21 **And the people who worked for him he made to be slaves**, from one end of Missrem's border . . . . . **until** to the other edge.

22 Only the land of the priests he did not buy, for the priests had an allotment from Phaaroo, and they lived off the allotment which Phaaroo gave them. Therefore, they did not sell their land.\*\*

23 And Yoosef said to the people, Behold, I have today bought you and **your lands** for Phaaroo. Now, here is seed for you, and you may sow the land.

24 And at **its harvest** you shall give a fifth to Phaaroo, and four fifths shall be your own, for seed of the field, and for your food, and for those of your households, and as food for your little ones.

25 And they said, You have saved our lives. Let us find favor in the sight of my Master, and we will be Phaaroo's slaves.

26 And Yoosef made it a statute concerning the land of Missrem unto this day, that Phaaroo should have the fifth, only the land

16 And Joseph said: "Give your cattle, and I will give you . . . . . for your cattle, if . . . . . **money** fail."

17 And they brought their cattle unto Joseph. And Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses, **and he set them** with bread in exchange for all their cattle for that year.

18 And when that year was ended they came unto him the second year, and said unto him: We will not hide from my lord, how that our money is all spent, and the herds of cattle are my lord's, there is nought left in the sight of my lord, but **our body and our land**.

19 Wherefore should we die before thine eyes, both we and **our land**? Buy us and **our land** for bread, and we **and our land** will be bondmen unto Pharaoh, and give us seed, that we may live, and not die, and that the land be not desolate."

20 So Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine was sore upon them, and the land became Pharaoh's.

21 **And the people he brought with him to the towns**, from one end of the border of Egypt **and until** to the other edge.

22 Only the land of the priests bought he not, for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them, wherefore they sold not their land.

23 Then Joseph said unto the people: "Behold, I have bought you this day and **your land** for Pharaoh. Lo, here is seed for you, and ye shall sow the land.

24 And at **its harvests** you shall give a fifth to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

25 And they said: "Thou hast saved our lives. Let us find favour in the sight of my lord, and we will be Pharaoh's bondmen."

26 And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth, only the land of

of the priests **to its own** did not become Phaaroo's.\*\*

<sup>27</sup> And Yishraael dwelt in the land of Missrem, in the land of Gaashen. And they acquired property in it, and were fruitful, and became very numerous.

<sup>28</sup> And Yaaqob lived in the land of Missrem seventeen years. And the length of Yaaqob's life was one hundred and forty-seven years.  
<sup>29</sup> And when the time for Yishraael to die drew near, he called his son Yoosef and said to him, Please, if I have found favor in your sight, place now your hand under my thigh and **please** deal with me in kindness and faithfulness. Please do not bury me in Missrem.

<sup>30</sup> And when I lie down with my fathers, you shall carry me out of Missrem and bury me in their burial place. And he said, I will fulfill **your words**.

<sup>31</sup> And he said, Swear to me. And he swore to him. And Yishraael bowed at the head of the bed.\*\*

## 48

<sup>1</sup> And it came about after these things that Yoosef was told, Behold, your father is sick. And he took his two sons, Maanaashe and Ifrem with him.

<sup>2</sup> And it was told to Yaaqob, Behold, your son Yoosef has come to you. And Yishraael collected his strength and sat up in the bed.\*\*



### Portion: Il Sheeddee

<sup>3</sup> And Yaaqob said to Yoosef, Il Sheeddee **envisioned** unto me **in Loozaah**, in the land of Kaanan, and blessed me.

<sup>4</sup> And He said to me, Behold, I will make you fruitful and numerous, and I will make you

the priests **to their own** became not Phaarah's.

<sup>27</sup> And Israel dwelt in the land of Egypt, in the land of Goshen, and they got them possessions therein, and were fruitful, and multiplied exceedingly.

### Portion: And He Lived

<sup>28</sup> And Jacob lived in the land of Egypt seventeen years, so the days of Jacob, the years of his life, were a hundred forty and seven years.

<sup>29</sup> And the time drew near that Israel must die, and he called his son Joseph, and said unto him: "If now I have found favour in thy sight, put, I pray thee, thy hand under my thigh, and . . . . . deal kindly and truly with me, bury me not, I pray thee, in Egypt.

<sup>30</sup> But when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place." And he said: "I will fulfill **your word**."

<sup>31</sup> And he said: "Swear unto me." And he swore unto him. And Israel bowed down upon the bed's head.

## 48

<sup>1</sup> And it came to pass after these things, that one said to Joseph: "Behold, thy father is sick." And he took with him his two sons, Manasseh and Ephraim.

<sup>2</sup> And one told Jacob, and said: "Behold, thy son Joseph cometh unto thee." And Israel strengthened himself, and sat upon the bed.

<sup>3</sup> And Jacob said unto Joseph: "El Almighty **appeared** unto me **at Luz** in the land of Canaan, and blessed me,

<sup>4</sup> and said unto me: Behold, I will make thee fruitful, and multiply thee, and I will make

a community of peoples, and will give this land to your seed after you for an everlasting possession.

<sup>5</sup> And now your two sons, who were born to you in the land of Missrem before I came to you to Missreema, are mine; Ifrem and Maanaashe, as Reh'ooben **and as Shehmoon**, shall be mine.

<sup>6</sup> And your offspring that have been born after them shall be yours, they shall be called by the name of their brothers in their inheritance.

<sup>7</sup> And as for me, when I came from Faadaan **Aaraam**, Ra'ehl your mother died before me, in the land of Kanaan on the journey, when there was still some distance to go to Ifraataah. And I buried her there **on the way to Ifraataah**, that is, Beet Lehm.\*\*

<sup>8</sup> And Yishraael saw Yoosef's sons, and he said, Who are these **to you**.

<sup>9</sup> And Yoosef said to his father, They are my sons, whom Eloowwem has given me here. And he said, Bring them to me, please, that I will bless them.

<sup>10</sup> And the eyes of Yishraael were dim from age, that he could not see. Then he brought them close to him, and he kissed them and embraced them.

<sup>11</sup> And Yishraael said to Yoosef, I never expected to see your face, and behold, Eloowwem has let me see your seed as well.

<sup>12</sup> And Yoosef took them out from his knees, and they bowed before him to the ground.

<sup>13</sup> And Yoosef took them both, Ifrem with his right hand toward Yishraael's left, and Maanaashe with his left hand toward Yishraael's right, **and he came** close to him.\*\*

<sup>14</sup> And Yishraael stretched out his right **hand and he put it** on the head of Ifrem, who was the younger, and his left hand on Maanaashe's head, crossing his hands, although Maanaashe was the firstborn.

<sup>15</sup> And he blessed Yoosef and said,  
Eloowwem before whom my fathers  
Abraahm and Yesaahq walked.

The Eloowwem who has been my shepherd since I was to this day,

<sup>16</sup> **The king** who has redeemed me from all evil, **Bless these** lads.

of thee a company of peoples, and will give this land to thy seed after thee for an everlasting possession.

<sup>5</sup> And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben **and Simeon**, shall be mine.

<sup>6</sup> And thy issue, that thou begetttest after them, shall be thine. they shall be called after the name of their brethren in their inheritance.

<sup>7</sup> And as for me, when I came from Paddan, . . . . . Rachel . . . . . died unto me in the land of Canaan in the way, when there was still some way to come unto Ephrath, and I buried her there **in the way to Ephrath** — the same is Beth-lehem."

<sup>8</sup> And Israel beheld Joseph's sons, and said: "Who are these. . . . .?"

<sup>9</sup> And Joseph said unto his father: "They are my sons, whom Elohim hath given me here." And he said: "Bring them, I pray thee, unto me, and I will bless them."

<sup>10</sup> Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him, and he kissed them, and embraced them.

<sup>11</sup> And Israel said unto Joseph: "I had not thought to see thy face, and, lo, Elohim hath let me see thy seed also."

<sup>12</sup> And Joseph brought them out from between his knees, and he fell down on his face to the earth.

<sup>13</sup> And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, **and he brought** near unto him.

<sup>14</sup> And Israel stretched out his right, . . . . . **and he put** on Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first-born.

<sup>15</sup> And he blessed Joseph, and said:

"The Elohim before whom my fathers  
Abraham and Isaac did walk,  
the Elohim who hath been my shepherd all  
my life long unto this day,

<sup>16</sup> **the angel** who hath redeemed me from all evil, bless . . . . . lads,

And may my name be called on among them. And the name of my fathers Abraahm and Yesaahq as well. And may they grow into a multitude in the midst of the earth.\*\*

<sup>17</sup> And as Yoosef saw that his father laid his right hand on Ifrem's head, it displeased him. And he grasped his father's hand to remove it from Ifrem's head to Maanaashe's head.

<sup>18</sup> And Yoosef said to his father, Not so, my father, for this one is the firstborn. Place your right hand on his head.

<sup>19</sup> And his father refused and said, I know, my son, I know, he also will become a people, and he also will be great. But his younger brother shall be greater than he, and his seed shall become a multitude of nations.

<sup>20</sup> And he blessed them that day, saying, By you **Yishraael will be blessed**, saying, May Eloowwem make you like Ifrem and Maanaashe. And he put Ifrem before Maanaashe.\*\*

<sup>21</sup> And Yishraael said to Yoosef, Behold, I am about to die, but Eloowwem will be with you, and bring you back to the land of your fathers.

<sup>22</sup> And I give you one Shechem more than your brothers, which I took from the hand of the Ehmarree with my sword and my bow.\*\*

## 49

<sup>1</sup> And Yaaqob summoned his sons and said, Assemble yourselves that I may tell you what will happen to you at the end of the days.

<sup>2</sup> Gather together and hear, Sons of Yaaqob,  
And listen to Yishraael your father.

<sup>3</sup> Reh'ooben, you are my firstborn,  
my might and the beginning of my strength,  
more mercy and more strength.

<sup>4</sup> **You were rushing** as water, without leaving more,  
because you went up to your father's bed.  
Then you defiled it. He went up to my couch.\*\*

and let my name be named in them, and the name of my fathers Abraham and Isaac,  
and let them grow into a multitude in the midst of the earth."

<sup>17</sup> And when Joseph saw that his father was laying his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

<sup>18</sup> And Joseph said unto his father: "Not so, my father, for this is the first-born, put thy right hand upon his head."

<sup>19</sup> And his father refused, and said: "I know it, my son, I know it, he also shall become a people, and he also shall be great. But his younger brother shall be greater than he, and his seed shall become a multitude of nations."

<sup>20</sup> And he blessed them that day, saying: "By thee **shall Israel bless**, saying: Elohim make thee as Ephraim and as Manasseh." And he set Ephraim before Manasseh.

<sup>21</sup> And Israel said unto Joseph: "Behold, I die, but Elohim will be with you, and bring you back unto the land of your fathers.

<sup>22</sup> Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

## 49

<sup>1</sup> And Jacob called unto his sons, and said: "Gather yourselves together, that I may tell you that which shall befall you in the end of days.

<sup>2</sup> Assemble yourselves, and hear, ye sons of Jacob,  
and hearken unto Israel your father.

<sup>3</sup> Reuben, thou art my first-born, my might, and the first-fruits of my strength,  
the excellency of dignity, and the excellency of power,

<sup>4</sup> **unstable** as water, have not thou the excellency,  
because thou wentest up to thy father's bed,  
then defiledst thou it — he went up to my couch.

48:20 "Ifrem and Maanaashe" — Regarding Ifrem, the meaning is that he will flourish in his wide settlement. Although eventually his settlement was smaller than his elder brother Maanaashe's, the reward is that his seed will flourish among the lands of the other nations. There are scholars who identified Afghanistan as Aframistan (Land of Ifrem) and the great city in Afghanistan, Yacovabad, as the House of Yaaqob.

48:22 "Shechem" — In general Shechem means "shoulder." This is typically a topographical name that describes the location of Shechem between the shoulders of the two mountains. It signifies both the city and the shoulder, i.e., an advantage over his brother's portions.

<sup>5</sup> Shehmoon and Libee are brothers,  
**they finished** the evil of their tools.

<sup>6</sup> In their secret my soul will not be involved,  
**and in their assembly** my honor will not be **angry**.

Because in their anger they slew men.  
And in their will they lamed an ox.

<sup>7</sup> **Great** is their anger, for it is strong,  
**and their wounding**, for it is so hard.

I will disperse them in Yaaqob,  
and scatter them in Yishraael.\*\*

<sup>8</sup> Ye'ooda, your brothers shall praise you.  
**Your hands** shall be on the neck's nape  
of your enemies.  
**And** your father's sons shall bow to you.

<sup>9</sup> Ye'ooda is a lion's whelp.  
From the prey, my son, you have gone up.  
He couches, he lies down as a lion,  
**and as a tiger**, who will rouse him up.

<sup>10</sup> A tribe shall not depart from Ye'ooda,  
**and a legislator** from between his  
**flags**,  
until Sheelah comes.

And to him the **nations will be surrendered**.

<sup>11</sup> Tied to **his town's** vine,  
And to the choice vine the sons of his  
**strength**.

He washes his garments in wine,  
And **his robe** in the blood of grapes.

<sup>12</sup> His eyes shall be red with wine,  
And teeth white from **suet**.\*\*

<sup>13</sup> Zehboolaan will dwell at the seashore,

And he shall be a haven for ships.  
And his flank shall be **till Seedon**.

<sup>14</sup> Yaasheshaakaar is a **wide bone donkey**,  
Lying down between the fences.

<sup>15</sup> And he saw that a resting place was  
good,  
and that the land was pleasant,  
and he bowed his shoulder to bear,  
and became a slave to be taxed.\*\*

<sup>16</sup> Daan shall judge his people,  
As one of the tribes of Yishraael.

<sup>17</sup> Daan shall be a serpent in the way,  
a horned snake in the path,

<sup>5</sup> Simeon and Levi are brethren,  
**weapons** of violence their kinship.

<sup>6</sup> Let my soul not come into their  
council;  
... **unto their assembly** let my glory  
not be **united**;

for in their anger they slew men,  
and in their self-will they houghed oxen.

<sup>7</sup> **Cursed be** their anger, for it was fierce,  
**and their wrath** for it was cruel,

I will divide them in Jacob,  
and scatter them in Israel.

<sup>8</sup> Judah, thee shall thy brethren praise;  
**thy hand** shall be on the neck of thine  
enemies,  
... thy father's sons shall bow down before  
thee.

<sup>9</sup> Judah is a lion's whelp;  
from the prey, my son, thou art gone up.  
He stooped down, he couched as a lion,  
**and as a lioness**; who shall rouse him  
up?

<sup>10</sup> The scepter shall not depart from Judah,  
**nor the ruler's staff** from between his  
**feet**,

as long as men come to Shiloh,  
and unto him **shall the obedience** of  
the **peoples** be.

<sup>11</sup> Binding **his foal** unto the vine,  
and his **ass's colt** unto the choice  
vine;

he washeth his garments in wine;  
and **his vesture** in the blood of grapes;

<sup>12</sup> His eyes shall be red with wine,  
and his teeth white with **milk**.

<sup>13</sup> Zebulun shall dwell at the shore of the  
sea,

and he shall be a shore for ships,  
and his flank shall be **upon Zidon**.

<sup>14</sup> Issachar is a **large-boned ass**,  
couching down between the sheep-folds.

<sup>15</sup> For he saw a resting-place that it was  
good,  
and the land that it was pleasant,  
and he bowed his shoulder to bear,  
and became a servant under task-work.

<sup>16</sup> Dan shall judge his people,  
as one of the tribes of Israel.

<sup>17</sup> Dan shall be a serpent in the way,  
a horned snake in the path,

49:9 "Tiger" — In the Samaritan version the word is "Libia." sounding like the modern Hebrew: "Levi'aa" = Lioness. But the Samaritan commentators translated it as Tiger. This animal was very common in those days in the Holy Land and still exists in very few numbers in the Judean Desert.

49:10 "A tribe" — The tribe that shall not depart from Ye'ooda is Shehmoon, which was swallowed in Ye'ooda's property. The Judges are Othniel (from Ye'ooda) and Shamgar (from Shehmoon). The Jewish version is "raglove" = his legs, but the Samaritan version is "degalo" = his flags (Dalet and Resh) The Samaritan sages understood Sheelah as King Solomon.

49:11 Samaritan text differs in that the Jewish version translates "Atono" as his she-donkey, and the Samaritan version translates as "Eatano," meaning his strength.

49:14 "Wide bone donkey" means he is so patient.

49:20 It is possible that the "M" belongs to the previous word in the final word of Gaad's blessing. "Ekeb" = heel. It seems that the original word was "Akabimma" = their heel, and that it changed many generations ago as a result of wrong transcription.

that bites the horse's heels,  
that his rider falls backward.

<sup>18</sup> For Your salvation I hoped, Shehmaa.\*\*

<sup>19</sup> Gaad, raiders shall **raid him**,  
and he **will raid** at their heel.

<sup>20</sup> Maasher, his food shall be rich,  
and he will yield royal dainties.

<sup>21</sup> Niftaalee is a doe let loose.  
He gives beautiful words.\*\*



### Portion: Yoosef Is Fruitful

<sup>22</sup> Yoosef is a fruitful bough,  
A fruitful bough by a spring,  
**my younger son** over a wall.

<sup>23</sup> And the archers bitterly attacked him,  
and shot and harassed him.

<sup>24</sup> And his bow remained firm.  
And his arms were agile.

From the hands of the warrior Yaaqob,  
and from there is the Shepherd of the  
Stone of Yishraael.

<sup>25</sup> From Il of your father who helps you,

..... **Il Sheeddee** who blesses  
you.

With blessings of heavens above.  
Blessings of the deep that lies beneath.  
Blessings of the breasts and of the  
womb.

<sup>26</sup> The blessings of your father **and your  
mother**  
have surpassed the blessings of **my  
mountain**,  
up to the utmost bound of the everlasting **hill**.

May they be on the head of Yoosef,  
and on the crown of the head of his  
brothers.

<sup>27</sup> **Binyaamem**, a wolf who preys.  
In the morning he devours a **jewel**.  
And in the evening he will divide the  
plunder.

<sup>28</sup> All these are the twelve tribes of Yish-  
raael.\*\*

that biteth the horse's heels,  
so that his rider falleth backward.

<sup>18</sup> I wait for Thy salvation, Adonai.

<sup>19</sup> Gad, a troop shall **troop upon him**,  
but he **shall troop** upon their heel.

<sup>20</sup> As for Asher, his bread shall be fat,  
and he shall yield royal dainties.

<sup>21</sup> Naphtali is a hind let loose:  
he giveth goodly words.

<sup>22</sup> Joseph is a fruitful vine,  
a fruitful vine by a fountain,  
**its branches run** over the wall.

<sup>23</sup> The archers have dealt bitterly with him,  
and shot at him, and hated him,

<sup>24</sup> But his bow abode firm,  
and the arms of his hands were made  
supple,

by the hands of the Mighty One of Jacob,  
from thence, from the Shepherd, the  
Stone of Israel,

<sup>25</sup> Even by the El of thy father, who shall  
help thee,  
**and by the Almighty**, who shall bless  
thee,

with blessings of heaven above,  
blessings of the deep that coucheth beneath,  
blessings of the breasts, and of the  
womb.

<sup>26</sup> The blessings of thy father .....  
.....  
are mighty beyond the blessings of **my  
progenitors**  
unto the utmost bound of the everlasting  
**hills**;

they shall be on the head of Joseph,  
and on the crown of the head of the  
prince among his brethren.

<sup>27</sup> **Benjamin** is a wolf that raveneth;  
in the morning he devoureth the **prey**,  
and at even he divideth the spoil."

<sup>28</sup> All these are the twelve tribes of Israel,

49:26 "My mountain"  
— There are some Samaritan manuscripts that give the translation "**my parents**" instead of "**my mountain**." However, the word is written "Ari" meaning only "my mountain" = Gerizim the house of Shehmaa. My parents would be "Oori." But in both translations Yaaqob, with his great love to the best woman in the world, considered both of their blessings greater than Mount Gerizim. For Yoosef it does not matter because he inherited with his property, where Mount Gerizim is located, both blessings. That is why his father gave him one more shoulder than his brothers.

28b And this is what their father spoke to them and blessed them. He blessed them, each man with his blessing appropriate to him.

29 And he commanded them and said to them, I am about to be gathered to my people, bury me with my fathers in the cave that is in the field of **Ifrone** the Ihttee.

30 In the cave that is in the field of Maakfela, which is before Mamree, in the land of Kaanan, which Abraahm bought along with the field from **Ifrone** the Ihttee for a possession of a burial site.

31 There they buried Abraahm and his wife Shaaarraah, **and there** they buried Yesaahq and his wife Roobqaa, and there I buried Liyyaah.

32 The field and the cave that is in it, purchased from the sons of Aht.\*\*

33 And when Yaaqob finished charging his sons, he drew his feet into the bed and breathed his last, and was gathered to **his people**.

## 50

1 And Yoosef fell on his father's face, and wept over him and kissed him.

2 And Yoosef commanded his slaves, the physicians, to embalm his father. And the physicians embalmed Yishraael.

3 And forty days were required for it, for such is the period required for embalming. And **in Missreema** they wept for him seventy days.

4a And the days of mourning for him were past.\*\*

4b And Yoosef spoke to the household of Phaaroo, saying, If now I have found favor in your sight, please speak to Phaaroo, saying,

5 My father made me swear **before his death**, saying, Behold, I am about to die. In my grave which I dug for myself in the land of Kaanan, there you shall bury me. And now, please let me go up and bury my father **as he made me swear**, then I will return.

28b and this is it that their father spoke unto them and blessed them, every one according to his blessing he blessed them.

29 And he charged them, and said unto them: "I am to be gathered unto my people, bury me with my fathers in the cave that is in the field of **Ephron** the Hittite,

30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from **Ephron** the Hittite for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife, . . . . . **there** they buried Isaac and Rebekah his wife, and there I buried Leah.

32 The field and the cave that is therein, which was purchased from the children of Heth."

33 And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and expired, and was gathered unto **his peoples**.

## 50

1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel.

3 And forty days were fulfilled for him, for so are fulfilled the days of embalming. And **Egypt** wept for him threescore and ten days.

4a And when the days of weeping for him were past,

4b Joseph spoke unto the house of Pharaoh, saying: "If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, saying:

5 My father made me swear . . . . . , saying: Lo, I die, in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, . . . . . and I will come back."

<sup>6</sup> And Phaaroo said, Go up and bury your father, as he made you swear.\*\*

<sup>7</sup> And Yoosef went up to bury his father, and with him went up all the slaves of Phaaroo, the elders of his household, and all the elders of the land of Missrem,

<sup>8</sup> And all the household of Yoosef, . . . . **his brothers** and his father's household. Only their little ones, and their flocks, and their herds they left in the land of Gaashen.

<sup>9</sup> And there also went up with him both chariots and horsemen, and it was a very great company.

<sup>10</sup> And they came to the Gaaraan 'Aataad, which is beyond the Yaardaan, and they lamented there with a very great and sorrowful lamentation. And he made seven days' mourning for his father.\*\*

<sup>11</sup> And the inhabitants of the Kaananee land saw the mourning at the Gaaraan 'Aataad. And they said, This is a grievous mourning for the Missrems. Therefore he called **his name** Ehbel Missrem, which is beyond the Yaardan.

<sup>12</sup> And his sons did for him as he had told them.

<sup>13</sup> And his sons carried him to the land of Kaanan, and buried him in the cave of the field of Maakfela before Mamree, which Abraahm had bought along with the field for a possession of a burial site from **Ifrone** the Ihttee.

<sup>14</sup> And after he had buried his father, Yoosef returned to Missrema, he and his brothers, and all who had gone up with him to bury his father.\*\*

<sup>15</sup> And Yoosef's brothers saw that their father was dead and they said, Yoosef **will not** hate us. . . . . **he will pay us** back for sure for all the wrong which we did to him.

<sup>16</sup> And they ordered **unto** Yoosef, saying, Your father charged before he died, saying,

<sup>17</sup> You shall say to Yoosef, Please forgive, I beg you, the transgression of your brothers and their sin, for they did unto you wrong. And now, please forgive the transgression of the slaves of the Eloowwee of your fa-

<sup>6</sup> And Pharaoh said: "Go up, and bury thy father, according as he made thee swear."

<sup>7</sup> And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

<sup>8</sup> and all the house of Joseph **and his brothers** and his father's house, only their little ones, and their flocks, and their herds, they left in the land of Goshen.

<sup>9</sup> And there went up with him both chariots and horsemen, and it was a very great company.

<sup>10</sup> And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they wailed with a very great and sore wailing, and he made a mourning for his father seven days.

<sup>11</sup> And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said: "This is a grievous mourning to the Egyptians." Wherefore **its name** was called Abel-mizraim, which is beyond the Jordan.

<sup>12</sup> And his sons did unto him according as he commanded them.

<sup>13</sup> For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of **Ephron** the Hittite, in front of Mamre.

<sup>14</sup> And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

<sup>15</sup> And when Joseph's brethren saw that their father was dead, they said: "Joseph **it may be** will hate us, **and he will pay us** back for sure for all the wrong which we did to him!"

<sup>16</sup> And they ordered **to** Joseph, saying, "Your father charged before he died, saying,

<sup>17</sup> So shall ye say unto Joseph: Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the Elohey



ther. And Yoosef wept when they spoke to him.

<sup>18</sup> And his brothers also went to him and fell down before him and said, Behold, we will be your slaves.\*\*

<sup>19</sup> And Yoosef said to them, Do not be afraid, . . . . . am I in Eloowwem's place.

<sup>20</sup> . . . **you** meant evil against me, **and the Eloowwem** meant it for good in order to bring about, as it is this day, to preserve many people alive.

<sup>21</sup> And now, do not be afraid, I will provide for you and your little ones. And he comforted them and spoke kindly to them.\*\*

<sup>22</sup> And Yoosef dwelt in Missrem, he and his father's household. And Yoosef lived one hundred and ten years.

<sup>23</sup> And Yoosef saw the third generation of **Ifrem's sons**, also the sons of Maaker, the son of Maanaashe, were born **in the days of Yoosef**.\*\*

<sup>24</sup> And Yoosef said to his brothers, I am about to die, **and the Eloowwem** will surely take care of you and bring you up from this land to the land which He promised on oath to Abraahm, to Yesaahq, and to Yaaqob.\*\*

<sup>25</sup> **And Yoosef made** the Sons of Yishraael **swear** saying, Eloowwem will surely take care of you, and you shall carry my bones up from here **with you**.\*\*

<sup>26</sup> And Yoosef died at the age of one hundred and ten years. And they embalmed him, and **he was placed** in a coffin in Missrem.\*\*

of thy father." And Joseph wept when they spoke unto him.

<sup>18</sup> And his brethren also went and fell down before his face, and they said: "Behold, we are thy bondmen."

<sup>19</sup> And Joseph said unto them: "Fear not, **for** am I in the place of Elohim?

<sup>20</sup> **and you** meant evil against me. . . . . **Elohim** meant it for good, to bring to pass, as it is this day, to save much people alive.

<sup>21</sup> Now therefore fear ye not, I will sustain you, and your little ones." And he comforted them, and spoke kindly unto them.

<sup>22</sup> And Joseph dwelt in Egypt, he, and his father's house, and Joseph lived a hundred and ten years.

<sup>23</sup> And Joseph saw **Ephraim's children** of the third generation, the children also of Machir the son of Manassch were born **on the knees of Joseph**.

<sup>24</sup> And Joseph said unto his brethren: "I die, **and Elohim** will surely remember you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob."

<sup>25</sup> **And Joseph took** an oath of the children of Israel, saying: "Elohim will surely remember you, and ye shall carry up my bones from hence . . . . ."

<sup>26</sup> So Joseph died, being a hundred and ten years old. And they embalmed him, and **he was put** in a coffin in Egypt.

### *Book of Genesis*

*Two hundred fifty "kisseem" (passages)*

*Twenty "aalaakem" (portions)*



# *And These Are the Names*

## EXODUS

### *Portion: And These Are the Names*

#### **1**

<sup>1</sup> And these are the names of the Sons of Yishraael who came in Missreema with Yaaqob. They came each one and his household.

<sup>2</sup> Reh'ooben, Shehmoon, **and** Libee and Ye'ooda,

<sup>3</sup> **and** Yaasheshaakaar, **and** Zehboolaan, **and** Binyaamem,

<sup>4</sup> Daan and Niftaalee, Gaad and Aasher.

<sup>5</sup> And all the souls who came from the loins of Yaaqob were seventy souls. And Yoosef was already in Missrem.

<sup>6</sup> And Yoosef died, and all his brothers, and all that generation.

<sup>7</sup> And the Sons of Yishraael were fruitful, and increased greatly, and multiplied, and became exceedingly mighty. And the land was filled with them.\*\*

<sup>8</sup> And a new king arose over Missrem, who did not know Yoosef.

<sup>9</sup> And he said to his people, Behold, the people of the Sons of Yishraael are more and mightier than we.

<sup>10</sup> Come, let us make sophistry on them, or else they will multiply, and if war will happen to us they will also join our enemies and fight against us and take off from the land.

<sup>11</sup> And they appointed tax ministers over them **to afflict them** with their burdens. **And they built** for Phaaroo storage cities, **Feetone** and Raahmses.

<sup>12</sup> And the more they afflicted them, the more they **prospered** and the more they spread out. And they were in dread of the Sons of Yishraael.

### *Portion: Names*

#### **1**

<sup>1</sup> Now these are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

<sup>2</sup> Reuben, Simeon, . . . . . **Levi**, and Judah;

<sup>3</sup> . . . . . **Issachar**, . . . . . **Zebulun**, **and Benjamin**;

<sup>4</sup> Dan and Naphtali, Gad and Asher.

<sup>5</sup> And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

<sup>6</sup> And Joseph died, and all his brethren, and all that generation.

<sup>7</sup> And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

<sup>8</sup> Now there arose a new king over Egypt, who knew not Joseph.

<sup>9</sup> And he said unto his people: "Behold the people of the children of Israel are too many and too mighty for us;

<sup>10</sup> come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land."

<sup>11</sup> Therefore they did set over them taskmasters **to afflict him** with their burdens. **And he built** for Pharaoh store-cities, **Pithom** and Raamses.

<sup>12</sup> And the more they afflicted them, the more they **multiplied** and the more they spread abroad. And they were adread because of the children of Israel.

<sup>13</sup> And the Missrems compelled the Sons of Yishraael to labor rigorously.

<sup>14</sup> And they made their lives bitter with hard labor in **clay**, and bricks, and at all labors in the field, and all their labors which they made them labor with severity.\*\*

<sup>15</sup> And the king of Missrem spoke to the Ibriyyote midwives, one that was named Shifra and the other was named Foowwa.

<sup>16</sup> And he said, When you are helping the Ibriyyote to give birth and see them upon the birth stool, if it is a son then you shall put him to death, and if she is a daughter then you shall preserve her.

<sup>17</sup> And the midwives feared Eloowwem and did not do as the king of Missrem had commanded them, but let the boys live.

<sup>18</sup> And **Phaaroo** called for the midwives and said to them, Why have you done this thing and let the boys live.

<sup>19</sup> And the midwives said to Phaaroo, Because the Ibriyyote are not as the **Missreey-yote women**, for they are quick and give birth before **the midwives** come to them.

<sup>20</sup> And Eloowwem was good to the midwives. And the people multiplied and became very mighty.

<sup>21</sup> And when the midwives feared Eloowwem, He made houses for them.

<sup>22</sup> And Phaaroo commanded all his people, saying, Every son who is born **to the Ibrem**s you are to cast . . . into the river, and every daughter you are to keep alive.\*\*

## 2

<sup>1</sup> And a man from the house of Libee went and married the daughter of Libee.

<sup>2</sup> And the woman conceived and bore a son. And she saw that he is good, she hid him for three months.

<sup>3</sup> And when she could hide him no longer, **his mother** got him a papyrus reed basket and covered it over with **clay** and pitch. And she put the child into it and set it among the reeds by the bank of the river.

<sup>13</sup> And the Egyptians made the children of Israel to serve with rigour.

<sup>14</sup> And they made their lives bitter with hard service, in **mortar** and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

<sup>15</sup> And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

<sup>16</sup> and he said: "When ye do the office of a midwife to the Hebrew women, ye shall look upon the birthstool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live."

<sup>17</sup> But the midwives feared Elohim, and did not as the king of Egypt commanded them, but saved the men-children alive.

<sup>18</sup> And the **king of Egypt** called for the midwives, and said unto them: "Why have ye done this thing, and have saved the men-children alive?"

<sup>19</sup> And the midwives said unto Pharaoh: "Because the Hebrew women are not as the **Egyptian woman**; for they are lively, and are delivered ere **the midwife** come unto them."

<sup>20</sup> And Elohim dealt well with the midwives; and the people multiplied, and waxed very mighty.

<sup>21</sup> And it came to pass, because the midwives feared Elohim, that He made them houses.

<sup>22</sup> And Pharaoh charged all his people, saying: "Every son that is born . . . . . ye shall cast **him** into the river, and every daughter ye shall save alive."

## 2

<sup>1</sup> And there went a man of the house of Levi, and took to wife a daughter of Levi.

<sup>2</sup> And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

<sup>3</sup> And when she could not longer hide him **she** . . . . . took for him an ark of bulrushes, and daubed it with **slime** and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

<sup>4</sup> And his sister stood at a distance to know what would be done to him.

<sup>5</sup> And the daughter of Phaaroo came down to bathe at the river, with her maidens walking alongside the river. And she saw the basket among the reeds and sent her maid, and she brought it.

<sup>6</sup> And she opened it, **and she saw . . . .** the child, and behold a boy was crying. And **the daughter of Phaaroo** had pity on him and said, This is one of the Ibrem's children.

<sup>7</sup> And his sister said to Phaaroo's daughter, Shall I go and call a wet nurse for you from the Ibriyyote, that she shall nurse the child for you.

<sup>8</sup> And Phaaroo's daughter said to her, You go. And the girl went and called the child's mother.

<sup>9</sup> And Phaaroo's daughter said to her, Take this child and nurse him for me, and I will give you your wages. And the woman took the child and nursed him.

<sup>10</sup> And the **boy** grew, and she brought him to Phaaroo's daughter and he became her son. And she named him Mooshe and said, Because I drew him out of the water.\*\*

<sup>11</sup> And it came about in those days, when Mooshe had grown up, that he went out to his brethren and looked on their burdens. And he saw a Misree beating a Ibree, one of his brethren.

<sup>12</sup> And he looked this way and that, and when he saw there was no man he struck down the Misree and hid him in the sand.

<sup>13</sup> And he went out the next day, and behold two Ibrem's were fighting with each other. And he said to the evil one, Why are you striking your friend.

<sup>14</sup> And he said, Who made you a ruler **and to be as a judge** over us. Are you premeditating to kill me as you killed the Misree. And Mooshe was afraid and said, Surely the matter has become known.

<sup>15</sup> And when Phaaroo heard of this matter he tried to kill Mooshe. But Mooshe fled from the presence of Phaaroo and dwelt in the land of Madyaan. And he sat down by a well.\*\*

<sup>16</sup> And the Priest of Madyaan had seven daughters. And they came to draw water,

<sup>4</sup> And his sister stood afar off, to know what would be done to him.

<sup>5</sup> And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it.

<sup>6</sup> And she opened it, **and she saw it** even the child; and behold a boy that wept. And . . . . . she had compassion on him, and said: "This is one of the Hebrews' children."

<sup>7</sup> Then said his sister to Pharaoh's daughter: "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?"

<sup>8</sup> And Pharaoh's daughter said to her: "Go." And the maiden went and called the child's mother.

<sup>9</sup> And Pharaoh's daughter said unto her: "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it.

<sup>10</sup> And the **child** grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: "Because I drew him out of the water."

<sup>11</sup> And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.

<sup>12</sup> And he looked this way and that way, and when he saw there was no man, he smote the Egyptian, and hid him in the sand.

<sup>13</sup> And he went out the second day, and, behold, two men of the Hebrews were striving together; and he said to him that did the wrong: "Wherefore smitest thou thy fellow?"

<sup>14</sup> And he said: "Who made thee a ruler **and a judge** over us? thinkest thou to kill me, as thou didst kill the Egyptian?" And Moses feared, and said: "Surely the thing is known."

<sup>15</sup> Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.

<sup>16</sup> Now the priest of Midian had seven daughters; and they came and drew water,

2:20 "Aa'ish" — This verse hints that Mooshe was considered almost like an angel by Yitroo when Mooshe saved the women from being harmed.

and filled the troughs to water their father's flock.

<sup>17</sup> And the shepherds came and drove them away. But Mooshe stood up and helped them and watered their flock.

<sup>18</sup> And when they came to Rawwel their father he said, Why have you come so fast to-day.

<sup>19</sup> And they said, A Missrem delivered us from the hand of the shepherds, and even drew the water for us too and watered the flock.

<sup>20</sup> And he said to his daughters, **and where** . . . . . Why is it that you have left the Aa'ish behind. Invite him to have bread to eat.

<sup>21</sup> And Mooshe was willing to dwell with the man. And he gave his daughter Seebbooraa to Mooshe **as wife**.

<sup>22</sup> And she bore a son, and he named him Girshaam. For he said, I have been a sojourner in a foreign land.\*\*

<sup>23</sup> And it came about in the course of those many days that the king of Missrem died. And the Sons of Yishraael sighed because of the bondage, and they cried out. And they cried and their bondage rose up to Eloowwem.

<sup>24</sup> And Eloowwem heard their groaning, and Eloowwem remembered His covenant with Abraahm, Yesaahq, and Yaaqob.

<sup>25</sup> And Eloowwem saw the Sons of Yishraael, and Eloowwem took notice.

### 3

3:1 "Mountain of Eloowwem" — Another name for the Mountain of Ooreb.

<sup>1</sup> And Mooshe was pasturing the flock of Yitroo his father-in-law, the priest of Madyaan. And he led the flock to the west side of the desert and came to Ooreeba, the Mountain of Eloowwem.

<sup>2</sup> And **appeared to him the angel of Shehmaa in the flame of** fire from the midst of the bush. And he looked, and behold the bush was burning with fire, and the bush was not consumed.

<sup>3</sup> And Mooshe said, I must turn aside now and see this great sight, why the bush is not burned up.

<sup>4</sup> And as **Eloowwem** saw that he turned aside to look, Eloowwem called to him from

and filled the troughs to water their father's flock.

<sup>17</sup> And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

<sup>18</sup> And when they came to Reuel their father, he said: "How is it that ye are come so soon to-day?"

<sup>19</sup> And they said: "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock."

<sup>20</sup> And he said unto his daughters: "**and where is he?** Why is it that ye have left the man? call him, that he may eat bread."

<sup>21</sup> And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter. . . . .

<sup>22</sup> And she bore a son, and he called his name Gershom; for he said: "I have been a stranger in a strange land."

<sup>23</sup> And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto Elohim by reason of the bondage.

<sup>24</sup> And Elohim heard their groaning, and Elohim remembered His covenant with Abraham, with Isaac, and with Jacob.

<sup>25</sup> And Elohim saw the children of Israel, and Elohim took cognizance of them.

### 3

<sup>1</sup> Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the desert and came to the mountain of Elohim, to Horeb.

<sup>2</sup> And **the angel of Adonai appeared unto him in a flame of** fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

<sup>3</sup> And Moses said: "I will turn aside now, and see this great sight, why the bush is not burnt."

<sup>4</sup> And when **Adonai** saw that he turned aside to see, Elohim called unto him out of

the midst of the bush and said, Mooshe, Mooshe. And he said, Here I am.

<sup>5</sup> And He said, Do not come near here, remove your shoe from your feet, for the place on which you are standing is holy ground.

<sup>6</sup> And He said, I am Eloowwee of your **forefathers**, Eloowwee of Abraahm, and **Eloowwee** of Yesaahq, and Eloowwee of Yaaqob. And Mooshe hid his face, for he was afraid to look at the Eloowwem.\*\*

<sup>7</sup> And Shehmaa said, I have surely seen the affliction of My people who are in Missrem, and have given heed to their cry because of their taskmasters, for I am aware of **his suffering**.

<sup>8</sup> And I have come down to deliver them from the hand of the Missrems, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kaananee, . . . . . **the Ihttee**, and the Ehmarree, . . . . . **the Ferizzee**, and the Girgeshee, and the Ibbee, and the Yeboosee.

<sup>9</sup> And now, behold, the cry of the Sons of Yishraael has come to Me. Furthermore, I have seen the oppression with which the Missrems are oppressing them.

<sup>10</sup> And now come, and I will send you to Phaaroo, that you shall bring My people, the Sons of Yishraael, out of Missrem.

<sup>11</sup> And Mooshe said to Eloowwem, Who am I, that I should go to Phaaroo, and that I should bring the Sons of Yishraael out of Missrem.

<sup>12</sup> And He said, Certainly I will be with you. And this shall be the sign to you that it is I who have sent you, when you will bring the people out of Missrem you shall worship Eloowwem at this mountain.

<sup>13</sup> And Mooshe said to Eloowwem, Behold, I am going to the Sons of Yishraael and I will say to them, Eloowwee of your fathers has sent me to you. And they will say to me, What is His name. What shall I say to them.\*\*

<sup>14</sup> And Eloowwem said to Mooshe, Ehyyee Eshaar Ehyyee. And He said, This you shall say to the Sons of Yishraael, **I will be** has sent me to you.

<sup>15</sup> And Eloowwem furthermore said to

the midst of the bush, and said: "Moses, Moses." And he said: "Here am I."

<sup>5</sup> And He said: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

<sup>6</sup> Moreover He said: "I am Elohey of thy **father**, Elohey of Abraham. . . . . **Elohey** of Isaac, and Elohey of Jacob." And Moses hid his face; for he was afraid to look upon the Elohim.

<sup>7</sup> And Adonai said: "I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know **his sufferings**;

<sup>8</sup> and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, **and the Hittite**, and the Amorite, **and the Perizzite**, . . . . . and the Hivite, and the Jebusite.

<sup>9</sup> And now, behold, the cry of the children of Israel is come unto Me; moreover I have seen the oppression wherewith the Egyptians oppress them.

<sup>10</sup> Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

<sup>11</sup> And Moses said unto the Elohim: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

<sup>12</sup> And He said: "Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve Elohim upon this mountain."

<sup>13</sup> And Moses said unto Elohim: "Behold, when I come unto the children of Israel, and shall say unto them: Elohey of your fathers hath sent me unto you; and they shall say to me: What is His name? what shall I say unto them?"

<sup>14</sup> And Elohim said unto Moses: "I am that I am"; and He said: "Thus shalt thou say unto the children of Israel: **I am** hath sent me unto you."

<sup>15</sup> And Elohim said moreover unto Moses:

3:5 "Holy" - The Israelite Samaritans pronounce "qaadesh" in regard to anything consecrated by the Almighty, or worship to Him. However, they pronounce "qaadesh" (Deut. 23:18 and other places) as related to the worship of idols.

3:14 "Ehyyee Eshaar Ehyyee" = I will be as I will be.

3:15 Shehmaa = "The Name."

Mooshe, This you shall say to the Sons of Yishraael, Shehmaa, Eloowwee of your fathers, Eloowwee of Abraahm, **and Eloowwee** of Yesaahq, and Eloowwee of Yaaqob, has sent me to you. This is My name forever, and this is My remembrance to **generation and generation**.

<sup>16</sup> Go and gather the elders of the sons of Yishraael and say to them, Shehmaa, Eloowwee of your fathers, Eloowwee of Abraahm, **and Yesaahq, and Yaaqob, has envisioned** unto me, saying, I am indeed concerned about you and what has been done to you in Missrem.

<sup>17</sup> And I said, I will bring you up out of the affliction of Missrem to the land of the Kaananee, . . . **the Ihttee**, and the Ehmarree, **the Ferizzee, and the Girgeshee**, and the Ibbee, and the Yeboosee, to a land flowing with milk and honey. <sup>18a</sup> And they will listen to your voice.\*\*

<sup>18b</sup> And you will come with the elders of Yishraael to the king of Missrem, and you will say to him, Shehmaa, Eloowwee of the Ibreams, has met with us. . . . . Please, let us go a three days' journey into the desert, and we will sacrifice to Shehmaa our Eloowwem.

<sup>19</sup> And I knew that the king of Missrem would not permit you to go, **but surely** by Strong Hand.

<sup>20</sup> And I will stretch out My Hand and strike Missrem with all My miracles which I shall do in the midst of it, and after that he will let you go.

<sup>21</sup> I will grant this people favor in the sight of the Missrems. And it shall be that when you go, you will not go empty-handed.

<sup>22</sup> **And a person will ask from his neighbor, and a woman from her friend, and from her neighbor**, and who lives in her house, articles of silver and articles of gold, and dress. And you will put them on your sons and daughters. And you will plunder the Missrems.

## 4

<sup>1</sup> And Mooshe said, What if they will not believe me, and not listen to my voice. For they

“Thus shalt thou say unto the children of Israel: Adonai, Elohey of your fathers, Elohey of Abraham, . . . . . **Elohey** of Isaac, and Elohey of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all **generation after generation**.

<sup>16</sup> Go, and gather the elders of . . . . . Israel together, and say unto them: Adonai, Elohey of your fathers, Elohey of Abraham, . . . . . of **Isaac**, and of Jacob, **has appeared** unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

<sup>17</sup> And I have said: I will bring you up out of the affliction of Egypt unto the land of the Canaanite, **and the Hittite**, and the Amorite, **and the Perizzite** . . . . . and the Hivite, and the Jebusite, unto a land flowing with milk and honey. <sup>18a</sup> And they shall hearken to thy voice.

<sup>18b</sup> And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him: Adonai, Elohey of the Hebrews, hath met with us. **And now** let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Adonai our Elohim.

<sup>19</sup> And I know that the king of Egypt will not give you leave to go, **except** by a mighty hand.

<sup>20</sup> And I will put forth My hand, and smite Egypt with all My wonders which I will do in the midst thereof. And after that he will let you go.

<sup>21</sup> And I will give this people favour in the sight of the Egyptians. And it shall come to pass, that, when ye go, ye shall not go empty;

<sup>22</sup> **and a woman will ask from her neighbor and** . . . . . of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.”

## 4

<sup>1</sup> And Moses answered and said: “But, behold, they will not believe me, nor hearken



may say, Shehmaa has not **envisioned** unto you.\*\*

<sup>2</sup> And Shehmaa said to him, What is that in your hand. And he said, A stick.

<sup>3</sup> And He said, Throw it on the ground. And he threw it on the ground, and it became a snake. And Mooshe fled from it.

<sup>4</sup> And Shehmaa said to Mooshe, Stretch out your hand and grasp it by its tail. And he stretched out his hand and caught it. And it became a stick in his palm.

<sup>5</sup> That they may believe that Shehmaa, Eloowwee of their fathers, Eloowwee of Abraahm, **and Eloowwee** of Yesaahq, and Eloowwee of Yaaqob, has **envisioned** unto you.\*\*

<sup>6</sup> And Shehmaa furthermore said to him, Put your hand into your lap. And he put his hand into his lap. And when he took it **from his lap**, behold, his hand was leprous like snow.

<sup>7</sup> And He said, Put your hand into your lap again. And he put his hand into his lap again, and when he took it out of his lap, behold, it was restored like his flesh.

<sup>8</sup> And it shall come to pass if they will not believe you, and they will not hear the voice of the first sign, and they will believe unto the voice of the last sign.

<sup>9</sup> And it shall come to pass, if they will not believe even these two signs and not listen to your voice, and you shall take some water from the river and pour it on the dry ground. And the water which you take from the river will become blood on the dry ground.

<sup>10</sup> And Mooshe said to Shehmaa, Please, Aadaanee, I have never been a man of words, neither recently, nor in time past, nor since You have spoken to Your slave, for I am slow of speech and slow of tongue.\*\*

<sup>11</sup> And Shehmaa said to him, Who has made man's mouth. Or who makes mute or deaf, or seeing or blind. **Surely I am** Shehmaa.

<sup>12</sup> And now go, and I Am will be with your mouth, and teach you what you are to say.

unto my voice; for they will say: Adonai hath not **appeared** unto thee."

<sup>2</sup> And Adonai said unto him: "What is that in thy hand?" And he said: "A rod."

<sup>3</sup> And He said: "Cast it on the ground." And he cast it on the ground, and it became a serpent; and Moses fled from before it.

<sup>4</sup> And Adonai said unto Moses: "Put forth thy hand, and take it by the tail — and he put forth his hand, and laid hold of it, and it became a rod in his hand —

<sup>5</sup> that they may believe that Adonai, Elohey of their fathers, Elohey of Abraham, . . . . . **Elohey** of Isaac, and Elohey of Jacob, hath **appeared** unto thee."

<sup>6</sup> And Adonai said furthermore unto him: "Put now thy hand into thy bosom." And he put his hand into his bosom; and when he took it out . . . , behold, his hand was leprous, as white as snow.

<sup>7</sup> And He said: "Put thy hand back into thy bosom." And he put his hand back into his bosom; and when he took it out of his bosom, behold, it was turned again as his other flesh."

<sup>8</sup> "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

<sup>9</sup> And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

<sup>10</sup> And Moses said unto Adonai: "Oh Adonai, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue."

<sup>11</sup> And Adonai said unto him: "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? **is it not I** Adonai?"

<sup>12</sup> Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak."

<sup>13</sup> And he said, Please Aadaanee, send by the hand of whomever You will send.

<sup>14</sup> And the anger of Shehmaa burned against Mooshe. And He said, **surely** it is your brother Aahrroon the Libee. I know that he speaks fluently. And moreover, behold, he is coming out to meet you. And when he sees you, he will be glad in his heart.

<sup>15</sup> And you will speak to him and put the words in his mouth, and I Am will be with your mouth and his mouth, and I will teach you what you are to do.

<sup>16</sup> And he shall speak for you to the people. And he will be as a mouth for you, and you will be as Eloowwem to him.

<sup>17</sup> And you shall take in your hand this stick, with which you shall perform the signs.

<sup>18</sup> And Mooshe departed and returned to **Yitroo** his father-in-law and said to him, Please let me go, that I may return to my brethren who are in Missrem, and see if they are still alive. And Yitroo said to Mooshe, Go in peace.\*\*

<sup>19</sup> And Shehmaa said to Mooshe in Madyaan, Go, return to **Missreema**, for all the men who were seeking your life are dead.

<sup>20</sup> And Mooshe took his wife and his sons, and mounted them on a donkey, and returned to the land of Missrem. Mooshe also took the stick of Eloowwem in his hand.\*\*

<sup>21</sup> And Shehmaa said to Mooshe, When you go to return in Missreema see that you perform before Phaaroo all the wonders which I have put in your hand, but I will **hold** his heart that he will not let the people go.

<sup>22</sup> And you shall say to Phaaroo, That Shehmaa says Yishraael is My son, My firstborn.

<sup>23</sup> And I said to you, Let My son go that he may serve Me. And you have refused to let him go. Behold, I will kill your son, your firstborn.

<sup>24</sup> And it came about at the inn on the way that Shehmaa met him and sought to **stun him**.

<sup>25</sup> And Seebbooraa took a flint and she **circumcised her blocked heart**, and she brought herself to his feet. And she said, You are indeed a bridegroom of blood to me.

<sup>13</sup> And he said: "Oh Adonai, send, I pray Thee, by the hand of him whom Thou wilt send."

<sup>14</sup> And the anger of Adonai was kindled against Moses, and He said: "**is there not** Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.

<sup>15</sup> And thou shalt speak unto him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

<sup>16</sup> And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him in Elohim's stead.

<sup>17</sup> And thou shalt take in thy hand this rod, wherewith thou shalt do the signs."

<sup>18</sup> And Moses went and returned to **Jethro** his father-in-law, and said unto him: "Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive." And Jethro said to Moses: "Go in peace."

<sup>19</sup> And Adonai said unto Moses in Midian: "Go, return . . . . **Egypt**; for all the men are dead that sought thy life."

<sup>20</sup> And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the rod of Elohim in his hand.

<sup>21</sup> And Adonai said unto Moses: "When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand; but I will **harden** his heart, and he will not let the people go.

<sup>22</sup> And thou shalt say unto Pharaoh: Thus saith Adonai: Israel is My son, My first-born.

<sup>23</sup> And I have said unto thee: Let My son go, that he may serve Me; and thou hast refused to let him go. Behold, I will slay thy son, thy first-born."

<sup>24</sup> And it came to pass on the way at the lodging-place, that Adonai met him, and sought to **kill him**.

<sup>25</sup> Then Zipporah took a flint, and **cut off the foreskin of her son** and cast it at his feet; and she said: "Surely a bridegroom of blood to me."

4:24 "Unnamed Angel" who met Mooshe and sought to stun him. See Israelite Samaritan Tradition on Angels (at Genesis 1) as it relates to this verse.

4:24-26 "Circumcised her blocked heart" — The Israelite Samaritan

26 And he **let her** go. Then she said, A bridegroom of blood, **to be circumcised.**\*\*

27 And Shehmaa said to Aahreron, Go meet Mooshe in the desert. And he went and met him at the Mountain of Eloowwem and kissed him.

28 And Mooshe told Aahreron all the words of Shehmaa with which He had sent him, and all the signs that He had commanded him.

29 **And they went**, Mooshe and Aahreron, and assembled all the elders of the Sons of Yishraael.

30 And Aahreron spoke all the words which Shehmaa had spoken to Mooshe. And he performed the signs in the sight of the people.

31 And the people believed. **And they let hear** that Shehmaa was concerned about the Sons of Yishraael, and that He had seen their affliction, and they bowed down and kneeled.\*\*

## 5

1 And afterward Mooshe and Aahreron came and said to Phaaroo, This is what Shehmaa says, Eloowwee of Yishraael, Let My people go that they may celebrate a feast to Me in the desert.

2 And Phaaroo said, Who is Shehmaa that I should obey His voice to let Yishraael go. I do not know Shehmaa, and besides I will not let Yishraael go.

3 And they said, Eloowwee of the Ibremes has met with us. Please, let us go **into the desert** a journey of three days,..... and we will sacrifice to Shehmaa our Eloowwem. Otherwise He will fall upon us with pestilence or with the sword.

4 And the king of Missrem said to them, Mooshe and Aahreron, why do you **separate** the people away from their work. Get unto your labors.

5 And Phaaroo said, Behold, they are many **more than the people** of the land, and you would have them cease from their labors.\*\*

6 And the same day Phaaroo commanded the taskmasters over the people and his policemen, saying,

26 So he **let him** alone. Then she said: A bridegroom of blood **in regard of the circumcision.**

27 And Adonai said to Aaron: "Go into the wilderness to meet Moses." And he went, and met him in the mountain of Elohim, and kissed him.

28 And Moses told Aaron all the words of Adonai wherewith He had sent him, and all the signs wherewith He had charged him.

29 **And . . . . . went**, Moses and Aaron and gathered together all the elders of the children of Israel.

30 And Aaron spoke all the words which Adonai had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed; **and they heard** that Adonai had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

## 5

1 And afterward Moses and Aaron came, and said unto Pharaoh: "Thus saith Adonai, Elohey of Israel: Let My people go, that they may hold a feast unto Me in the wilderness."

2 And Pharaoh said: "Who is Adonai, that I should hearken unto His voice to let Israel go? I know not Adonai, and moreover I will not let Israel go."

3 And they said: "Elohey of the Hebrews hath met with us. Let us go ..... we pray thee, three days' journey **into the desert**, and sacrifice unto Adonai our Elohim; lest He fall upon us with pestilence, or with the sword."

4 And the king of Egypt said unto them: "Wherefore do ye, Moses and Aaron, **bother** the people to break loose from their work? get you unto your burdens."

5 And Pharaoh said: "Behold, they are many, ..... **the people** of the land, and will ye make them rest from their burdens?"

6 And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying:

version is a special and different version from the MT and in the case of the incident at the lodging-place pronunciation results in variation. In the Jewish version, verse 25 has the pronunciation of "benah," meaning her son. In the Samaritan version it is pronounced "binnah," meaning her heart. This is unique to the Israelite Samaritan version in relation to the different Jewish Masoretic version. Only a few scholars are aware of the difficulty of the Masoretic text. The different pronunciation of this word is leading to a different meaning. (Examples of words that are written with the same characters as the MT, but have a different meaning and pronunciation: "Enashem" = Men, "Enooshem" = Angels; "Ooyishma'oo" = וישמעו, They heard; "Ooyeshamma'oo" = וישמעו, They let others hear.) The scenario here is totally different from the Jewish MT description, as commented upon by scholars. It is a special Israelite Samaritan description. It is impossible that Mooshe was not circumcised by the age of 80 years. Mooshe's reaction to the evil Egyptian who hit the Hebrew is natural to a very young man, resulting in fleeing Missrem when he was 20 years old. Before then it is known that he was 3 months old when Yookaabad put him in the river. In later periods, under cruel laws that forbade circumcision, the Samaritans circumcised their sons on the eighth day in a cave, or holes under the

ground. It is logical that the Hebrews did the same back then, hiding their sons from the Egyptian police. The commandment of circumcision on the eighth day was fundamental since the circumcision of Abrahah was a sign of joining the Hebrew People. Is it possible that 'Aamraam, one of the elders of the Libems, who taught his people the stories of the forefathers to establish a Yishraaelite framework in 215 years of exile in Missrem, would not circumcise his sons? Is it possible that Shehmaa would choose a man who never committed circumcision on his own sons? Or choose him uncircumcised? So the context of circumcision of the foreskin is irrelevant here. The story is not about Seebbooraa's sons (notice that there were two sons at the lodging place and not one as in the Jewish pronunciation: "benah" [her son] and not "baaneeyyah" [her sons]). What is relevant here is the relation between Mooshe and Seebbooraa. The Torah always links love stories to the main figures: Abrahah and Shaarraah, Yesaahq and Roobqaa, Yaaqob and Ra'ehl, the erotic stories of Ye'ooda and Taamaar, Yoosef and Footeefaar's wife; but about Mooshe there is none, only the dry verse telling that Yitro = Rahwwel gave him his daughter Seebbooraa as a wife. Yes, there is the beautiful story of Mooshe showing his mighty strength at the well, which reminds of the story of Yaaqob and

<sup>7</sup> You are no **longer** to give the people straw to make . . . brick as previously. Let them go and they will gather straw for themselves.

<sup>8</sup> And the quota of bricks which they were making previously, you shall impose on them. You are not to reduce any of it. Because they are lazy. Therefore they cry out saying, Let us go and sacrifice to our Eloowwem.

<sup>9</sup> Let the labor be heavier on the men and **they will be busy** with it. And let them pay no attention to false words.\*\*

<sup>10</sup> And the taskmasters of the people went out, and **his policemen, and spoke** to the people, saying, This is what Phaaroo says, I am not going to give you straw.

<sup>11</sup> You go, get straw for yourselves wherever you can find, but none of your labor will be reduced.

<sup>12</sup> And the people scattered through all the land of Missrem to gather stubble for straw.

<sup>13</sup> And the taskmasters pressed **the people** to work faster, saying, Complete your work quota, your daily amount, just as when the straw **was given to you**.

<sup>14</sup> And the policemen of the Sons of Yishraael, whom Phaaroo's taskmasters had set over them, **were beating them** and were saying, Why have you not completed your required amount either yesterday or today in making brick as previously.\*\*

<sup>15</sup> And the policemen of the Sons of Yishraael came and cried out to Phaaroo, saying, Why do you deal this way with your slaves.

<sup>16</sup> There is no straw given to your slaves, yet they keep saying to us, Make bricks. And behold, your slaves are being beaten. And **it is your fault**.

<sup>17</sup> And he said, You are lazy, lazy. Therefore you say, Let us go and sacrifice to Shehmaa.

<sup>18</sup> And go now, work, for you will be given no straw, yet you must deliver the quota of **the bricks**.

<sup>19</sup> And the policemen of the Sons of Yishraael saw that they were in trouble after it was said, Your daily amount of bricks must . . . **not be reduced**.

<sup>20</sup> And they met Mooshe and Aahrron as

<sup>7</sup> "Ye shall not **collect** to give the people straw to make **the** brick, as heretofore. Let them go and gather straw for themselves.

<sup>8</sup> And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof; for they are idle; therefore they cry, saying: Let us go and sacrifice to our Elohim.

<sup>9</sup> Let heavier work be laid upon the men, and **they will make** with it; and let them not regard lying words."

<sup>10</sup> And the taskmasters of the people went out, and **their officers, and they said** to the people, saying: "Thus saith Pharaoh: I will not give you straw.

<sup>11</sup> Go yourselves, get you straw where ye can find it; for nought of your work shall be diminished."

<sup>12</sup> So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw.

<sup>13</sup> And the taskmasters were urgent, . . . . . saying: "Fulfill your work, your daily task, as when there was straw." . . . . .

<sup>14</sup> And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, **were beaten**, saying: "Wherefore have ye not fulfilled your appointed task in making brick both yesterday and today as heretofore?"

<sup>15</sup> Then the officers of the children of Israel came and cried unto Pharaoh, saying: "Wherefore dealest thou thus with thy servants?

<sup>16</sup> There is no straw given unto thy servants, and they say to us: Make brick; and, behold, thy servants are beaten, and the fault **is in your own people**."

<sup>17</sup> But he said: "Ye are idle, ye are idle; therefore ye say: Let us go and sacrifice to Adonai.

<sup>18</sup> Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of **bricks**."

<sup>19</sup> And the officers of the children of Israel did see that they were set on mischief, when they said: "Ye shall not diminish aught from your bricks, **you will not be reduced**."

<sup>20</sup> And they met Moses and Aaron, who

they were standing ahead of them when they left from Phaaroo's **presence**.

<sup>21</sup> And they said to them, May Shehmaa look upon you and judge you, for you have made us a savor to stink in Phaaroo's sight and in the sight of his slaves, to put a sword in **his hand** to kill us.

<sup>22</sup> And Mooshe returned to Shehmaa and said, Aadaanee, why have You brought harm to this people, and **why** did You ever send me.

<sup>23</sup> And ever since I came to Phaaroo to speak in Your name, he has done harm to this people. And You have not delivered Your people at all.

## 6

<sup>1</sup> And Shehmaa said to Mooshe, **you** shall see what I will do to Phaaroo, for under Strong Hand he will let them go, and under Strong Hand he will drive them out of his land.\*

<sup>2</sup> And **Shehmaa** spoke further to Mooshe and said to him, I am Shehmaa.

<sup>3</sup> And I **was envisioned** unto Abraahm, and to Yesaahq, and to Yaaqob, as Il Sheeddee, but by My name, Shehmaa, I did not make Myself known to them.

<sup>4</sup> And I also established My covenant with them, to give them the land of Kaanan, the land of their sojournings, in which they sojourned.

<sup>5</sup> And furthermore I have heard the groaning of the Sons of Yishrael, because the Missrems are holding them in bondage. ....

<sup>6</sup> And I will remember my covenant, therefore say to the sons of Yishrael, I am Shehmaa, and I will bring you out from under the burdens of the Missrems, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.

<sup>7</sup> And I will take you to Me for a people, and I will be to you an Eloowwem. And you shall know that I am Shehmaa your Eloowwem.

stood in the way, as they came forth from Pharaoh . . . . . ;

<sup>21</sup> and they said unto them: "Adonai look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in **their hand** to slay us."

<sup>22</sup> And Moses returned unto Adonai, and said: "Adonai, wherefore hast Thou dealt ill with this people? . . . . . why is it that Thou hast sent me?"

<sup>23</sup> For since I came to Pharaoh to speak in Thy name, he hath dealt ill with this people; neither hast Thou delivered Thy people at all."

## 6

<sup>1</sup> And Adonai said unto Moses: "**Now** shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land."

### *Portion: And I Appeared*

<sup>2</sup> And **Elohim** spoke unto Moses, and said unto him: "I am Adonai;

<sup>3</sup> and I **appeared** unto Abraham, . . . .to Isaac, and unto Jacob, as El Almighty, but by My name Adonai I made Me not known to them.

<sup>4</sup> And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

<sup>5</sup> And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and **I will remember my covenant**.

<sup>6</sup> . . . . .  
Therefore say to the sons of Israel: I am Adonai, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

<sup>7</sup> and I will take you to Me for a people, and I will be to you an Elohim; and ye shall know that I am Adonai your Elohim, who brought

Ra'ehl, but this skimpy story is dealing with all seven daughters of Yitroo. (Rawwel is only a title, which means Friend of L.L. like the title of Footetlaara Priest of Aann.) And all seven daughters came to tell their father about what Mooshe did at the well, not only Seebbooraa. Not to mention that Mooshe was not a relative of Yitroo. So there is no love story, but a favor that Yitroo did for Mooshe, to thank him for what he did, and his success in keeping his flocks very well. It should be understood from the written words in a very simple way that since her marriage Seebbooraa never totally joined the faith of her husband, and she was left all her life as a subject for gossip among the people. We read afterwards that even Mooshe's brother and sister chatted about her (Num. 12:1) beauty. (The Israelite Samaritans translate the word in Numbers 12:1 "Kaasher" as "Beautiful" relating to Seebbooraa, and not as the Jewish version "Koosheet," which means "black woman," whom they say he married after Seebbooraa.) Seebbooraa was of Madyaan, not like the wives of the other Libem tribal elders who were Hebrews, leading to potential rumors. She came with her sons and her father to meet Mooshe after the Exodus as a kind of conciliation after Mooshe sent her back as a result of the incident at the lodging-place. It is likely that Mooshe took her back with his children,

because it does not say that they joined Yitroo on his way back to his land (Ex. 18:27). In the customs of the people of the land of those times (of Madyaan, Moowwaab, Ehdom, Kaanannee, et al.) part of their cult activity was to scratch their bodies till dripping blood from the scratches in a climax of religious enthusiasm. This custom was unlike the Israelite religion that understood the symbolic and emotional action of taking the heart as blocked from the fear of Shehmaa, and symbolically cutting it by deep thoughts in order to find the way to love Shehmaa, because love comes first from the heart ("Circumcise your hearts" — Deut. 10:16). Before going straight to the scenario, explanation of the special meaning of Seebbooraa's act is required: "And she cut her blocked heart." "Blocked" — pronounced "arel" or "arilla" (circumcision context = "Foreskin" as it is in Lev. 26:41, Deut. 10:16) — is also connected with blocked lips, blocked from expressing the thoughts of the heart (Ex. 6:12, 30). The scenario at the lodging-place: Shehmaa told Mooshe to go down to Missrem. Mooshe took his wife and his children with him. The way is long. They stopped to spend the night. The Angel of Shehmaa came there to express his anger that Mooshe didn't go down alone, but rather took his family with him, including his foreign wife. However, Shehmaa had no inten-

And I will bring you out from under the burdens of the Missrems.

<sup>8</sup> And I will bring you to the land which I swore to give to Abraahm, to Yesaahq, and to Yaaqob. And I will give it to you for a possession, I am Shehmaa.

<sup>9</sup> And Mooshe spoke thus to the Sons of Yishraael, but they did not listen to Mooshe on account of depression of spirit and cruel bondage. **9a And they said to Mooshe, please get rid of us and we will work for the Missrems. Because it is better for us to work for the Missrems than if we might die in the desert.\*\***

<sup>10</sup> And Shehmaa spoke to Mooshe, saying,

<sup>11</sup> Go, speak to Phaaroo king of Missrem that he let the Sons of Yishraael go out of his land.

<sup>12</sup> And Mooshe spoke before Shehmaa, saying, Behold, the Sons of Yishraael have not listened to me. And how will Phaaroo listen to me, for I have blocked lips.\*\*

<sup>13</sup> And Shehmaa spoke to Mooshe and to Aahrron, and gave them a charge to the Sons of Yishraael and to Phaaroo king of Missrem, to bring the Sons of Yishraael out of the land of Missrem.

<sup>14</sup> **And these are the elders of their fathers' households.** The sons of Reh'ooben, Yishraael's firstborn. Ihnoke, and Feelloo, Ihrrone, and Karmee. These are the families of Reh'ooben.

<sup>15</sup> And the sons of Shehmoon. Yaamoowwel, and Yaamen, and 'Ahadd, and Yaaken, and **Saahr**, and Shaa'ol, the son of a Kaananet woman. These are the families of Shehmoon.

<sup>16</sup> And these are the names of the sons of Libee according to their generations. Girshone, . . . . **Qat**, and Mehraaree. And the length of Libee's life was one hundred and thirty-seven years.

<sup>17</sup> **And the sons** of Girshone, Libnee, and Shama'ee, according to their families.

<sup>18</sup> And the sons of Qat, 'Aamraam, and Yassaahr, . . . . **Eebrone**, and 'Azzeel. And the length of Qat's life was one hundred and thirty-three years.

<sup>19</sup> And the sons of Meraari, Mellee, and Mooshee. These are the families of the Libee according to their generations.\*\*

you out from under the burdens of the Egyptians.

<sup>8</sup> And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Adonai."

<sup>9</sup> And Moses spoke so unto the children of Israel; but they hearkened not unto Moses for impatience of spirit, and for cruel bondage. ....

<sup>10</sup> And Adonai spoke unto Moses, saying:

<sup>11</sup> "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land."

<sup>12</sup> And Moses spoke before Adonai, saying: "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?"

<sup>13</sup> And Adonai spoke unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

<sup>14</sup> . . . **These are** the heads of their fathers' houses: the sons of Reuben the first-born of Israel: Hanoch, and Pallu, Hezron, and Carmi. These are the families of Reuben.

<sup>15</sup> And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, **and Zohar**, and Shaul the son of a Canaanitish woman. These are the families of Simeon.

<sup>16</sup> And these are the names of the sons of Levi according to their generations: Gershon **and Kohath**, and Merari. And the years of the life of Levi were a hundred thirty and seven years.

<sup>17</sup> . . . . **The sons** of Gershon: Libni and Shimei, according to their families.

<sup>18</sup> And the sons of Kohath: Amram, and Izhar, **and Hebron**, and Uzziel. And the years of the life of Kohath were a hundred thirty and three years.

<sup>19</sup> And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations.

<sup>20</sup> And 'Aamraam married his aunt Yoo-kaabed. And she bore him Aahrroon, and Mooshe, and **Maryaam their sister**. And the length of 'Aamraam's life was one hundred and thirty-six years.

<sup>21</sup> And the sons of Yassaahr, Qara, and Naafaag, and Zakree.

<sup>22</sup> And the sons of 'Azzeel, Misha'el, and **Eleesaafaan**, and Satree.

<sup>23</sup> And Aahrroon married Eleeshaba, the daughter of 'Amminaadaab, the sister of Nehsh'shon. And she bore him Naadaab, and Aabeeyyoo, Elaazaar, and Itaamaar.

<sup>24</sup> And the sons of Qara, **Aasor**, and Ilqaneh, and **Aabeesaaf**. These are the families of the Qara'ee.

<sup>25</sup> And Aahrroon's son Elaazaar married one of the daughters of Footeel. And she bore him Feenahs. These are the elders of the fathers' households of the **Libems** according to their families.

<sup>26</sup> It was that Aahrroon and Mooshe to whom Shehmaa said, Bring out the Sons of Yishraael from the land of Missrem according to their armies.

<sup>27</sup> They were the ones who spoke to Phaaroo king of Missrem to bring out the Sons of Yishraael **from the land of Missrem**, it was that Mooshe and Aahrroon.

<sup>28</sup> And it came about on the day when Shehmaa spoke to Mooshe in the land of Missrem.\*\*

<sup>29</sup> And Shehmaa spoke to Mooshe, saying, I am Shehmaa. Speak to Phaaroo king of Missrem all that I speak to you.

<sup>30</sup> And Mooshe said before Shehmaa, See, I am with blocked lips, and how will Phaaroo listen to me.\*\*

## 7

<sup>1</sup> And Shehmaa said to Mooshe, See, I make you as Eloowwem to Phaaroo. And your brother Aahrroon shall be your prophet.

<sup>2</sup> You shall speak all that I command you. And your brother Aahrroon shall speak to Phaaroo that he let the Sons of Yishraael go out of his land.

<sup>3</sup> And I will harden Phaaroo's heart that I

<sup>20</sup> And Amram took him Jochebed his father's sister to wife; and she bore him Aaron and Moses. . . . . And the years of the life of Amram were a hundred and thirty and **seven** years.

<sup>21</sup> And the sons of Izhar: Korah, and Nepheg, and Zichri.

<sup>22</sup> And the sons of Uzziel: Misha'el, and **Elzaphan**, and Sithri.

<sup>23</sup> And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bore him Nadab and Abihu, Eleazar and Ithamar.

<sup>24</sup> And the sons of Korah: **Assir**, and Elkanah, and **Aviasaph**; these are the families of the Korahites.

<sup>25</sup> And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bore him Phinehas. These are the heads of the fathers' houses of the **Levites** according to their families.

<sup>26</sup> These are that Aaron and Moses, to whom Adonai said: "Bring out the children of Israel from the land of Egypt according to their hosts."

<sup>27</sup> These are they that spoke to Pharaoh king of Egypt, to bring out the children of Israel **from** . . . . . **Egypt**. These are that Moses and Aaron.

<sup>28</sup> And it came to pass on the day when Adonai spoke unto Moses in the land of Egypt,

<sup>29</sup> that Adonai spoke unto Moses, saying: "I am Adonai; speak thou unto Pharaoh king of Egypt all that I speak unto thee."

<sup>30</sup> And Moses said before Adonai: "Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?"

## 7

<sup>1</sup> And Adonai said unto Moses: "See, I have set thee in Elohim's stead to Pharaoh; and Aaron thy brother shall be thy prophet.

<sup>2</sup> Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land.

<sup>3</sup> And I will harden Pharaoh's heart, and

tion of killing his emissary, but only warning him by **stunning** him (SP version: "Aamitoo" with the meaning of "stunning him" [Ex. 14:24, Deut. 2:15]; MT version: "Hamito" - to kill him). Seebbooraa knew she was not Hebrew and that she was the reason for the incident between the Angel and her husband. So she decided to do something to show her effort to love Shehmaa. She took a sharp rock and scratched the skin over her heart, to cut her blocked heart which kept her from loving Shehmaa. Blood dripped from the scratches to the feet of Mooshe, who was in the situation of awakening from his sleep and becoming aware of what Seebbooraa did; and he dealt with her deed which resulted from the gentle ways of her previous customs (and this after ten years of living with him). So he decided to leave her (SP: "Uyarref miminna" = פריי הנמם, And he let her go. MT: "Vayaref mimennu" = פריי ונמם). And he left him [the angel], sending her back to her father's home with his two sons, fulfilling the intention of Shehmaa for him to go down to Missrem alone. Surely Girshaam and Eliyyaazaar, Mooshe's sons, were very far from imitating their father's personality. It is no wonder the Torah never mentioned them after they returned to their father with their mother and their grandfather (Ex. 18:5). Marqeh mentioned them again only before the death of Moses.

may multiply My signs and My wonders in the land of Missrem.

<sup>4</sup> And when Phaaroo does not listen to you, I shall lay My Hand on Missrem and bring out My armies, My people the Sons of Yishraael, from the land of Missrem by great tortures.

<sup>5</sup> And **all** Missrems shall know that I am Shehmaa, when I stretch out My Hand on Missrem and bring out **my people**, the Sons of Yishraael from their midst.

<sup>6</sup> And Mooshe and Aahrn did it, as Shehmaa commanded them, thus they did.

<sup>7</sup> And Mooshe was eighty years old, and Aahrn eighty-three years old, when they spoke to Phaaroo.\*\*



### *Portion: When He Will Speak*

<sup>8</sup> And **spoke** Shehmaa unto Mooshe and Aahrn, saying,

<sup>9</sup> When Phaaroo speaks to you, saying, Work a **sign** or a miracle, and you shall say to Aahrn, Take your stick and throw it down before Phaaroo, **and it may** become a crocodile.

<sup>10</sup> And Mooshe and Aahrn came **before** Phaaroo, and thus they did just as Shehmaa had commanded. And Aahrn threw his stick down before Phaaroo and his slaves, and it became a crocodile.

<sup>11</sup> And Phaaroo also called for the wise men and the sorcerers. And they also, the magicians of Missrem, did the same with their magic.

<sup>12</sup> And each one threw down his stick, and they turned into a crocodile. But Aahrn's stick swallowed up their sticks.

<sup>13</sup> And Phaaroo's heart was hardened, and he did not listen to them, as Shehmaa had said.\*\*

<sup>14</sup> And **spoke** Shehmaa unto Mooshe, Phaaroo's heart is heavy, he refuses to let the people go.

<sup>15</sup> Go to Phaaroo in the morning and behold he is going out to the water. And station

multiply My signs and My wonders in the land of Egypt.

<sup>4</sup> But Pharaoh will not hearken unto you, and I will lay My hand upon Egypt, and bring forth My hosts, My people the children of Israel, out of the land of Egypt, by great judgments.

<sup>5</sup> And . . . Egyptians shall know that I am Adonai, when I stretch forth My hand upon Egypt, and bring out . . . the children of Israel from among them."

<sup>6</sup> And Moses and Aaron did so; as Adonai commanded them, so did they.

<sup>7</sup> And Moses was fourscore years old, and Aaron fourscore and three years old, when they spoke unto Pharaoh.

<sup>8</sup> And **said** Adonai unto Moses and unto Aaron, saying:

<sup>9</sup> "When Pharaoh shall speak unto you, saying: Show . . . a miracle for you; then thou shalt say unto Aaron: Take thy rod, and cast it down before Pharaoh, that . . . **it will** become a serpent."

<sup>10</sup> And Moses and Aaron went in **unto** Pharaoh, and they did so, as Adonai had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

<sup>11</sup> Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their secret arts.

<sup>12</sup> For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods.

<sup>13</sup> And Pharaoh's heart was hardened, and he hearkened not unto them; as Adonai had spoken.

<sup>14</sup> And **said** Adonai unto Moses: "Pharaoh's heart is stubborn, he refuseth to let the people go.

<sup>15</sup> Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt



yourself to meet him on the bank of the River. And you shall take in your hand the stick that was turned into a snake.

<sup>16</sup> And you shall say to him, Shehmaa, Eloowwee of the Ibremes sent us to you, saying, Let My people go that they may serve Me in the desert. And behold, you have not listened until now.

<sup>17</sup> Thus says Shehmaa, By this you shall know that I am Shehmaa. Behold, I will strike the water that is in the River with the stick that is in my hand, and it will be turned to blood.

<sup>18</sup> And the fish that are in the River will die, and the River will become foul. And the Missrems will be tired in drinking water from the River.\*\*

<sup>18a</sup> And Mooshe and Aahreron went to Phaaroo and said to him. <sup>18b</sup> Shehmaa, Eloowwee of the Ibremes sent us to you, saying, let my people go that they may serve me in the desert. <sup>18c</sup> And behold, you have not listened until now. <sup>18d</sup> Thus says Shehmaa, by this you shall know that I am Shehmaa. <sup>18e</sup> Behold, I will strike the water that is in the River with the stick that is in my hand, and it will be turned to blood. <sup>18f</sup> And the fish that are in the River will die, and the River will become foul. <sup>18g</sup> And the Missrems will be tired in drinking water from the River.\*\*

<sup>19</sup> And Shehmaa said to Mooshe, Say to Aahreron, Take your stick and stretch out your hand over the waters of Missrem, and over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood. And there will be the blood throughout all the land of Missrem, both in woods and in stones.

<sup>20</sup> And Mooshe and Aahreron did even as Shehmaa had commanded. And he lifted up his stick and struck the water that was in the River, in the sight of Phaaroo and in the sight of his servants. And all the water that was in the River was turned to blood.

<sup>21</sup> And the fish that were in the River died. And the River became foul, and the Missrems could not drink water from the

stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand.

<sup>16</sup> And thou shalt say unto him: Adonai. Elohey of the Hebrews sent me unto thee, saying: Let My people go that they may serve Me in the desert; and behold thou hast not hearkened till now;

<sup>17</sup> thus saith Adonai: In this thou shalt know that I am Adonai — behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood.

<sup>18</sup> And the fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river."

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<sup>19</sup> And Adonai said unto Moses: "Say unto Aaron: Take thy rod, and stretch out thy hand over the waters of Egypt, ..... over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be . . . . blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone."

<sup>20</sup> And Moses and Aaron did so, as Adonai commanded; and he lifted up the stick, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

<sup>21</sup> And the fish that were in the river died; and the river became foul, and the Egyptians could not drink water from the river;

River. And the blood was through all the land of Missrem.  
22 And the magicians of Missrem did the same with their magic. And Phaaroo’s heart was hardened, and he did not listen to them, as Shehmaa had said.  
23 And Phaaroo turned and went into his house with not taking even this to heart.  
24 And all the Missrems dug around the River for water to drink. For they could not drink of the water of the River.  
25 And seven days **were passed** after Shehmaa had struck the River.\*\*

26 And Shehmaa said to Mooshe, Go to Phaaroo **and speak** to him, Thus said Shehmaa, Let My people go. **And he will serve me.**  
27 And if you refuse to let go, behold, I will smite your whole territory with frogs.  
28 And the River will swarm with frogs, which will come up and go into your **houses**, and into your **bedrooms**, and on your **beds**, and in the **houses** of your slaves, and on your people, and into your ovens, and into your kneading bowls.  
29 And the frogs will come up on you, and your people, and all your slaves.\*\*

29a **And Mooshe and Aahrron came to Phaaroo, and they spoke to him.** 29b **Thus said Shehmaa, let my people go and he will serve me.** 29c **And if you refuse to let go, behold I will smite your whole territory with frogs.** 29d **And the river will swarm with frogs, which will come up and go into your houses, and into your bedrooms, and on your beds, and in the houses of your slaves, and on your people, and into your ovens, and into your kneading bowls.** 29e **And the frogs will come up on you, and your people, and all your slaves.\*\***

8

1 And Shehmaa said to Mooshe, Say to Aahrron, Stretch out your hand with your stick over the Rivers, **and over** the streams, and over the pools, and make frogs come up on the land of Missrem. 1a **And Mooshe**

and the blood was throughout all the land of Egypt.  
22 And the magicians of Egypt did in like manner with their secret arts; and Pharaoh’s heart was hardened, and he hearkened not unto them; as Adonai had spoken.  
23 And Pharaoh turned and went into his house, neither did he lay even this to heart.  
24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.  
25 And seven days **had passed**, after that Adonai had smitten the river.

26 And Adonai spoke unto Moses: “Go in unto Pharaoh, **and say** unto him: Thus saith Adonai: Let My people go **and they will serve me.**  
27 And if thou refuse to let them go, behold, I will smite all thy borders with frogs.  
28 And the river shall swarm with frogs, which shall go up and come into thy **house**, and into thy **bedroom** and upon thy **bed**, **and in the house** of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.  
29 And the frogs will come up on you and your people and all your servants.

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1 And Adonai said unto Moses: “Say unto Aaron: Stretch forth thy hand with thy rod . . . **over** the rivers, over the canals, and over the pools, and cause frogs to come up upon the land of Egypt.” .....

said to Aahrron, stretch out your hand with your stick, and the frogs will come up on the land of Missrem.

<sup>2</sup> And Aahrron stretched out his hand over the waters of Missrem. And the frogs came up and covered the land of Missrem.

<sup>3</sup> And **magicians of Missrem** did the same with their magic, and made the frogs come up on the land of Missrem.

<sup>4</sup> And Phaaroo called for Mooshe and Aahrron and said, Entreat Shehmaa that He remove the frogs from me and from my people. And I will let the people go, that they may sacrifice to Shehmaa.

<sup>5</sup> And Mooshe said to Phaaroo, Choose to tell me when shall I entreat for you, and your slaves, and your people, that the frogs be destroyed from you, and your houses, **and from your slaves, and from your people**, remaining only in the River.

<sup>6</sup> He said, Tomorrow. And he said, **as the words** you have said. For you will know that there is none like Shehmaa our Eloow-wem.

<sup>7</sup> And the frogs will depart from you, and your houses, and your slaves, and your people. They will be left only in the River.

<sup>8</sup> And Mooshe and Aahrron went out from Phaaroo. And Mooshe cried to Shehmaa concerning the frogs which He had placed upon Phaaroo.

<sup>9</sup> And Shehmaa did according to the word of Mooshe. And the frogs died out of the houses, **and from** the courts, and the fields.

<sup>10</sup> And they piled them in heaps, and the land became foul.

<sup>11</sup> And when Phaaroo saw that there was relief, and he hardened his heart, and did not listen to them, as Shehmaa had said.\*\*

<sup>12</sup> And Shehmaa said to Mooshe, Say to Aahrron, Stretch out **your hand with your stick** and strike the dust of the earth, that it may become gnats through all the land of Missrem.

<sup>13</sup> And they did so. And Aahrron stretched out his hand with his stick, and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats through all the land of Missrem.

<sup>14</sup> And the magicians tried with their magic

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<sup>2</sup> And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

<sup>3</sup> And **the magicians** ..... did in like manner with their secret arts, and brought up frogs upon the land of Egypt.

<sup>4</sup> Then Pharaoh called for Moses and Aaron, and said: "Entreat Adonai, that He take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Adonai."

<sup>5</sup> And Moses said unto Pharaoh: "Have thou this glory over me; against what time shall I entreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, .....  
... and remain in the river only?"

<sup>6</sup> And he said: "Against to-morrow." And he said: "**As the word** you have said; that thou mayest know that there is none like unto Adonai our Elohim.

<sup>7</sup> And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

<sup>8</sup> And Moses and Aaron went out from Pharaoh; and Moses cried unto Adonai concerning the frogs, which He had brought upon Pharaoh.

<sup>9</sup> And Adonai did according to the word of Moses; and the frogs died out of the houses, ..... **from** the courts, and out of the fields.

<sup>10</sup> And they gathered them together in heaps; and the land stank.

<sup>11</sup> But when Pharaoh saw that there was respite, and he hardened his heart, and hearkened not unto them; as Adonai had spoken.

<sup>12</sup> And Adonai said unto Moses: "Say unto Aaron: Stretch out ..... **your stick**, and smite the dust of the earth, that it may become gnats throughout all the land of Egypt."

<sup>13</sup> And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were gnats upon man, and upon beast; all the dust of the earth became gnats throughout all the land of Egypt.

<sup>14</sup> And the magicians did so with their secret

to bring forth gnats, but they could not. And there were gnats on man and beast.

**15 And the magicians said to Phaaroo, This is the finger of Eloowwem. And Phaaroo's heart was hardened, and he did not listen to them, as Shehmaa had said.\*\***

**16** And Shehmaa said to Mooshe, Rise early in the morning and present yourself before Phaaroo as **he** comes out to the water and say to him, Thus says Shehmaa, Let My people go, that he will serve Me.

17 If you do not let My people go, behold I will send on you and onto your slaves and onto your people and into your houses different kinds of animals. And the houses of the Missrems shall be full of different kinds of animals, and also on the ground on which they are.

**18** And on that day I will set apart the land of Gaashen, where My people are standing on it, that no different kinds of animals will be there. In order that you may know that I, Shehmaa, am in the midst of the land.

**19 And I will set a distinction between My people and your people. Tomorrow this sign will occur.\*\***

19a And Mooshe and Aahrron came to Phaaroo, saying to him. 19b Let My people go, that he will serve Me. 19c If you do not let My people go, behold I will send on you, and onto your slaves, and onto your people, and into your houses, different kinds of animals. 19d And the houses of the Missrems shall be full of different kinds of animals, and also on the ground on which they are. 19e And on that day I will set apart the land of Gaashen, where My people are standing on it, that no different kinds of animals will be there. In order that you may know that I, Shehmaa, am in the midst of the land. 19f And I will set a distinction between My people and your people. 19g Tomorrow this sign will occur. 20a And Shehmaa did so.\*\*

20b And there came very great different  
kinds of animals into the house of Phaaroo  
and the houses of his slaves . . . . . in all

arts to bring forth gnats, but they could not; and there were gnats upon man, and upon beast.

**15 Then the magicians said unto Pharaoh: "This is the finger of Elohim"; and Pharaoh's heart was hardened, and he hearkened not unto them; as Adonai had spoken.**

**16** And Adonai said unto Moses: "Rise up early in the morning, and stand before Pharaoh; lo, . . . . coming forth to the water; and say unto him: Thus saith Adonai: Let My people go, that they may serve Me.

**17** Else, if thou wilt not let My people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

**18** And I will set apart in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; to the end that thou mayest know that I am Adonai in the midst of the earth.

**19 And I will put a division between My people and thy people — by to-morrow shall this sign be."**

[illegible]

20b And there came . . . . . grievous  
swarms of flies into the house of Pharaoh,  
and into his servants' houses; **and in all the**

8:17 Marqeh, Samaritan sage of the 4th century, suggested in his commentary “Tibbat Marqeh” (= Marqeh’s Case) that this verse was referring to bugs because of the closeness of the words in Hebrew. In ancient Hebrew it is the same word for both the plague and the bug = ‘Areb. The common Israelite Samaritan commentary understood it as different kinds of animals. The Hebrew word Ayin-Reish-Bet represents an abbreviation of three words: ‘Aof-Remesh-Behema = (Birds and Creeping things and Beasts).

Missrem land. **And** the land **was ruined** because of the different kinds of animals.

<sup>21</sup> And Phaaroo called for Mooshe and Aahrron and said, Go, sacrifice to your Eloowwem within the land.

<sup>22</sup> And Mooshe said, It is not right to do. For we will sacrifice to Shehmaa our Eloowwem what is the abomination of the Missrems. If we sacrifice what is an abomination to the Missrems before their very eyes, and would they not stone us.

<sup>23</sup> We must go a three days' journey into the desert, and sacrifice to Shehmaa our Eloowwem as He commands us.

<sup>24</sup> And Phaaroo said, I will let you go, that you may sacrifice to Shehmaa your Eloowwem in the desert. Only you shall not go very far away. Make supplication for me.

<sup>25</sup> And Mooshe said, Behold I am going out from you, and I shall make supplication to Shehmaa that the different kinds of animals may depart from Phaaroo, **and from his slaves**, and from his people tomorrow. Only do not let Phaaroo deal deceitfully again in not letting the people go to sacrifice to Shehmaa.

<sup>26</sup> And Mooshe went out from Phaaroo and made supplication to Shehmaa.

<sup>27</sup> And Shehmaa did as unto the word of Mooshe, and removed the different kinds of animals from Phaaroo, **and from his slaves**, and from his people. Not one remained.

<sup>28</sup> And Phaaroo hardened his heart this time also. And he did not let the people go.\*\*

## 9

<sup>1</sup> And Shehmaa said to Mooshe, Go to Phaaroo, **and you will say** to him, Thus says Shehmaa, Eloowwee of the Ibremes, Let My people go, and he will serve Me.

<sup>2</sup> If you refuse to let go and still will hold them,

<sup>3</sup> Behold, Hand of Shehmaa is **upon your herds** which are in the field, upon the horses, **and upon the donkeys, and upon the camels**, upon the livestock and upon the flocks as a very severe pestilence.

<sup>4</sup> And Shehmaa will make a wonder between the livestock of Yishraael and the live-

land of Egypt. . . . The land **was corrupted** because of the different kinds of animals.

<sup>21</sup> And Pharaoh called for Moses and for Aaron, and said: "Go ye, sacrifice to your Elohim in the land."

<sup>22</sup> And Moses said: "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to Adonai our Elohim; lo, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us?"

<sup>23</sup> We will go three days' journey into the wilderness, and sacrifice to Adonai our Elohim, as He shall command us."

<sup>24</sup> And Pharaoh said: "I will let you go, that ye may sacrifice to Adonai your Elohim in the wilderness; only ye shall not go very far away; entreat for me."

<sup>25</sup> And Moses said: "Behold, I go out from thee, and I will entreat Adonai that the swarms of flies may depart from Pharaoh, . . . **from his slaves**, and from his people, tomorrow; only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Adonai."

<sup>26</sup> And Moses went out from Pharaoh, and entreated Adonai.

<sup>27</sup> And Adonai did according to the word of Moses; and He removed the swarms of flies from Pharaoh, . . . **from his slaves**, and from his people; there remained not one.

<sup>28</sup> And Pharaoh hardened his heart this time also, and he did not let the people go.

## 9

<sup>1</sup> Then Adonai said unto Moses: "Go in unto Pharaoh, **and you will speak**: Thus saith Adonai, Elohey of the Hebrews: Let My people go, that they may serve Me.

<sup>2</sup> For if thou refuse to let them go, and wilt hold them still,

<sup>3</sup> behold, the hand of Adonai is **upon your herd** which are in the field, upon the horses, . . . **upon the donkey, . . . upon the camel**, upon the herds, and upon the flocks; there shall be a very grievous murrain.

<sup>4</sup> And Adonai shall make a division between the cattle of Israel and the cattle of

**stock of Missrem. And nothing will die of all that belongs to the Sons of Yishraael.**

<sup>5</sup> And Shehmaa set a definite time, saying, Tomorrow Shehmaa will do this thing in the land.\*\*

**5a And Mooshe and Aahrron came to Phaaroo, saying to him, Thus says Shehmaa, Eloowwee of the Ibrem. 5b Let My people go, and he will serve Me. 5c For if you refuse to let go and still will hold them, 5d Behold, Hand of Shehmaa is upon your herds which are in the field, upon the horses, and upon the donkeys, and upon the camels, upon the livestock and upon the flocks, as a very severe pestilence. 5e And Shehmaa will make a wonder between the livestock of Yishraael, and the livestock of Missrem. And nothing will die of all that belongs to the sons of Yishraael. 5f Tomorrow Shehmaa will do this thing in the land.**

6 And Shehmaa did this thing on the next day, and all the livestock of Missrem died. But of the livestock of the Sons of Yishraael not one died.

7 And Phaaroo sent, and behold there was not even one of the livestock of the **sons of** Yishraael dead. And the heart of Phaaroo was hardened, and he did not let the people go.\*\*

**8** And Shehmaa said to Mooshe and Aahrroon, Take for yourselves handfuls of soot from a kiln, and let Mooshe throw it toward the heavens in the sight of Phaaroo.

**9 And it will become fine dust over all the land of Missrem, and will become boils breaking out with sores on man and beast through all the land of Missrem.**

10 And they took soot from a kiln, and stood before Phaaroo. And Mooshe threw it toward the heavens. And it became boils breaking out with sores on man and beast.

**11 And the magicians could not stand before Mooshe because of the boils, for the boils were on the magicians and upon all the Missrems.**

**12 And Shehmaa hardened Phaaroo's heart, and he did not listen to them, just as Shehmaa had spoken to Mooshe.\*\***

**Egypt; and there shall nothing die of all that belongeth to the children of Israel.”**

<sup>5</sup> And Adonai appointed a set time, saying: "Tomorrow Adonai shall do this thing in the land."

[illegible]

**6 And Adonai did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one.**

7 And Pharaoh sent, and, behold, there was not so much as one of the cattle of the . . . . .  
 . . . Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

**8** And Adonai said unto Moses and unto Aaron: "Take to you handfuls of soot of the furnace, and let Moses throw it heavenward in the sight of Pharaoh.

9 And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt."

10 And they took soot of the furnace, and stood before Pharaoh; and Moses threw it up heavenward; and it became a boil breaking forth with blains upon man and upon beast.

**11** And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians.

**12 And Adonai hardened the heart of Pharaoh, and he hearkened not unto them; as Adonai had spoken unto Moses.**

**13 And Shehmaa said to Mooshe, Rise up early in the morning and stand before Phaaroo and say to him, Thus says Shehmaa, Eloowwee of the Ibrem's, Let My people go, and he will serve Me.**

**14** For this time I will send all My plagues **over your heart**, and on your slaves, and your people. That you will know that there is no one like Me in all the earth.

**15 For had I now put forth My Hand and struck you and your people with pestilence, you would then have been cut off from the earth.**

**16 And indeed, for this reason I have allowed you to stand, in order to show you My power, and in order to proclaim My name through all the earth.**

**17 Still you exalt yourself against My people,  
that you will not let them go.**

**18** Behold, about this time tomorrow, I will cause to rain a very heavy hail, such as has not been in Missrem **from the day of the foundation** until now.

**19 And now send, bring your herds and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die.\*\***

**19a And Mooshe and Aahrroon came to Phaaroo, saying to him, Thus says Shehmaa, Eloowwee of the Ibrem. 19b**

**Let My people go, and he will serve Me.**

**19C For this time I will send all My  
plagues over your heart, and on your  
slaves, and your people, that you will  
know that there is no one like Me in all**

**the earth. <sup>19d</sup> For had I now put forth My Hand and struck you and your people with pestilence, you would then have been cut off from the earth. <sup>19e</sup> And in-**

**deed, for this reason I have allowed you to stand, in order to show you My power, and in order to proclaim My name through all the earth. <sup>19f</sup> Still you exalt**

**yourself against My people, that you will not let them go. <sup>198</sup> Behold, about this time tomorrow, I will cause to rain a very heavy hail, such as has not been in**

**Missrem from the day of the foundation  
until now. 19h And now send, bring your  
herds and whatever you have in the field**

**13** And Adonai said unto Moses: "Rise up early in the morning, and stand before Pharaoh, and say unto him: Thus saith Adonai, Elohey of the Hebrews: Let My people go, that they may serve Me.

**14** For I will this time send all My plagues **onto your heart**, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth.

**15** Surely now I had put forth My hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth.

**16** But in very deed for this cause have I made thee to stand, to show thee My power, and that My name may be declared throughout all the earth.

**17** As yet exaltest thou thyself against My people, that thou wilt not let them go?

**18** Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt **from the day it was founded** even until now.

**19** Now therefore send, hasten in thy herd  
and all that thou hast in the field; for every  
man and beast that shall be found in the field,  
and shall not be brought home, the hail shall  
come down upon them, and they shall die.”

[illegible]

to safety. <sup>19i</sup> Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die.

<sup>20</sup> The one among the slaves of Phaaroo who feared the word of Shehmaa made his slaves and his livestock flee into the houses.

<sup>21</sup> And he who regarded not the word of Shehmaa left his slaves and his livestock in the field.\*\*

<sup>22</sup> And Shehmaa said to Mooshe, Stretch out your hand toward the heavens, that there may be hail on all the land of Missrem, on man, and on beast, and on every plant of the field, throughout the land of Missrem.

<sup>23</sup> And Mooshe stretched out his stick toward the heavens, and Shehmaa sent voices and hail, and fire ran down to the earth. And Shehmaa rained hail on the land of Missrem.

<sup>24</sup> **And the hail** was. And fire mingled continually in the midst of the hail, very severe, such as had not been in . . . . . **Missrem** since it became a nation.

<sup>25</sup> And the hail struck all that was in the field in . . . . . **the land of Missrem**, both man and beast. And the hail also struck every plant of the field, and shattered every tree of the field.

<sup>26</sup> Only in the land of Gaashen, where the Sons of Yishraael were, there was no hail.\*\*

<sup>27</sup> And Phaaroo sent and called for Mooshe and Aahrron and said to them, I have sinned this time. Shehmaa is the righteous one, and I and my people are the evil ones.

<sup>28</sup> Make supplication to Shehmaa, for there has been enough of Eloowwem's **voices** and hail. And I will let you go, and you shall stay no longer.

<sup>29</sup> And Mooshe said to him, As soon as I go out of the city, I will spread out my palms to Shehmaa. The **voices** will cease and there will be hail no longer. For you will know that the earth is Shehmaa's.

<sup>30</sup> And as for you and your slaves, I knew that you did not yet fear from **Aadaanee Shehmaa**.

<sup>31</sup> And the flax and the barley were **both struck**. For the barley is still in its beginning, and the flax has stalk.

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<sup>20</sup> He that feared the word of Adonai among the servants of Pharaoh made his servants and his cattle flee into the houses;

<sup>21</sup> and he that regarded not the word of Adonai left his servants and his cattle in the field.

<sup>22</sup> And Adonai said unto Moses: "Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."

<sup>23</sup> And Moses stretched forth his rod toward heaven; and Adonai sent thunder and hail, and fire ran down unto the earth; and Adonai caused to hail upon the land of Egypt.

<sup>24</sup> . . . . . **the hail** was, and fire mingled amidst the hail, very grievous, such as had not been in **all the land of Egypt** since it became a nation.

<sup>25</sup> And the hail smote all that was in the field in **all the land of Egypt**, both man and beast; and the hail smote every herb of the field, and broke every tree of the field.

<sup>26</sup> Only in the land of Goshen, where the children of Israel were, was there no hail.

<sup>27</sup> And Pharaoh sent, and called for Moses and Aaron, and said unto them: "I have sinned this time; Adonai is righteous, and I and my people are wicked.

<sup>28</sup> Entreat Adonai, and let there be enough of these mighty **thunderings** and hail; and I will let you go, and ye shall stay no longer."

<sup>29</sup> And Moses said unto him: "As soon as I am gone out of the city, I will spread forth my hands unto Adonai; the **thunders** shall cease, neither shall there be any more hail; that thou mayest know that the earth is Adonai's.

<sup>30</sup> But as for thee and thy servants, I know that ye will not yet fear **Adonai Elohim**."

<sup>31</sup> And the flax and the barley were **struck**; for the barley was in the ear, and the flax was in bloom.



<sup>32</sup> And the wheat and the spelt both were not struck, for they ripen late.

<sup>33</sup> And Mooshe went out of the city from Phaaroo, and spread out his palms to Shehmaa. And **the voices** and the hail ceased, and **the shower** no longer poured on the earth.

**34** And when Phaaroo saw that **the hail, and the shower, and the voices** had ceased, he sinned again and hardened his heart, he and his slaves.

**35 And Phaaroo's heart was hardened, and he did not let the Sons of Yishraael go, just as Shehmaa had spoken to Mooshe.\*\***

<sup>32</sup> But the wheat and the spelt were not both struck; for they ripen late.

<sup>33</sup> And Moses went out of the city from Pharaoh, and spread forth his hands unto Adonai; and **the thunders** and hail ceased, **and shower** was not poured upon the earth.

**34** And when Pharaoh saw that the **shower, and the hail, and the thunders** were ceased, he sinned yet more, and hardened his heart, he and his servants.

**35** And the heart of Pharaoh was hardened, and he did not let the children of Israel go; as Adonai had spoken by Moses.

**Portion: Come**

## 10

**1 And Shenmaa said to Mooshe, Go to Phaaroo. For I have made heavy his heart, and the heart of his slaves, that I will perform these signs of Mine inside him.**

**2** And that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Missrems, and how I performed My signs among them. That you may know that I am Shehmaa **your Eloowwem.** **2a** And you will say to Phaaroo, thus says Shehmaa, Eloowwee of the Ibrem, how long will you refuse to obey My face. **2b** Let My people go, and he will serve Me. **2c** For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. **2d** And they shall cover the surface of the land, and no one will be able to see the land. **2e**

**And it will also eat the rest of what was left to you from the hail. And they will eat all the grass of the land and all the fruit of the tree, which sprouts for you out of the field.<sup>2f</sup> And your houses shall be filled, and the houses of all your slaves, and the houses of all the Miss-remes, which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day.\*\***

**<sup>3</sup> And Mooshe and Aahrron went to Phaaroo and said to him, Thus says Shehmaa, Eloow-**

**10**

**1 And Adonai said unto Moses: "Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;**

2 and that thou mayest tell in the ears of thy son, and of thy son's son, what I have wrought upon Egypt, and My signs which I have done among them; that ye may know that I am Adonai".....

[illegible]

**<sup>3</sup> And Moses and Aaron went in unto Pharaoh, and said unto him: "Thus saith Ado-**

wee of the Ibremes, How long will you refuse to obey My Face. Let My people go, and he will serve Me.

<sup>4</sup> For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory.

<sup>5</sup> And they shall cover the surface of the land, and no one will be able to see the land. And it will also eat the rest of what was left to you from the hail, and they will eat **all the grass of the land, and all the fruit of the tree**, which sprouts for you out of the field.

<sup>6</sup> And your houses shall be filled, and the houses of all your slaves, and the houses of all the Missrems, which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day.\*\*

<sup>6b</sup> And he turned and went out from Phaaroo.

<sup>7</sup> And Phaaroo's slaves said to him, How long will this man be a snare to us. Let the men go, that they may serve Shehmaa their Eloowwem. Do you not realize that Missrem is destroyed.

<sup>8</sup> And Mooshe and Aahrron were brought back to Phaaroo. And he said to them, Go, serve Shehmaa your Eloowwem. Who are the ones that are going.

<sup>9</sup> And Mooshe said, We shall go with our young and our old, with our sons and our daughters, with our flocks and our herds we shall go. For we must hold a feast to Shehmaa.

<sup>10</sup> And he said to them, Thus may Shehmaa be with you, if ever I let you and your little ones go. Take heed, for evil is before your faces.

<sup>11</sup> **Therefore**, Go now, you that are men, and serve Shehmaa, for that is what you request. And **they drove them out** from Phaaroo's face.\*\*

<sup>12</sup> And Shehmaa said to Mooshe, Stretch out your hand over the land of Missrem for the locusts, that they may come up on the land of Missrem, and eat every grass of the land, **and all the trees' fruit**, all that the hail has left.

<sup>13</sup> And Mooshe stretched out **his hand** over

nai, Elohey of the Hebrews: How long wilt thou refuse to humble thyself before Me? let My people go, that they may serve Me.

<sup>4</sup> Else, if thou refuse to let My people go, behold, to-morrow will I bring locusts into thy border;

<sup>5</sup> and they shall cover the face of the earth, that one shall not be able to see the earth; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat ..... every tree which groweth for you out of the field;

<sup>6</sup> and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day."

<sup>6b</sup> And he turned, and went out from Pharaoh.

<sup>7</sup> And Pharaoh's servants said unto him: "How long shall this man be a snare unto us? let the men go, that they may serve Adonai their Elohim, knowest thou not yet that Egypt is destroyed?"

<sup>8</sup> And Moses and Aaron were brought again unto Pharaoh; and he said unto them: "Go, serve Adonai your Elohim; but who are they that shall go?"

<sup>9</sup> And Moses said: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go; for we must hold a feast unto Adonai."

<sup>10</sup> And he said unto them: "So be Adonai with you, as I will let you go, and your little ones; see ye that evil is before your face.

<sup>11</sup> **Not so**; go now ye that are men, and serve Adonai; for that is what ye desire." And **he drove them out** from Pharaoh's presence.

<sup>12</sup> And Adonai said unto Moses: "Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, ..... even all that the hail hath left."

<sup>13</sup> And Moses stretched forth **his stick** over

the land of Missrem, and Shehmaa directed an east wind on the land all that day and all that night. And when it was morning the east wind brought the locusts.

<sup>14</sup> And the locusts came up over all the land of Missrem, and settled in all the territory of Missrem, very numerous. There had never been such locusts, nor would there be such again.

<sup>15</sup> And they covered the surface of the whole land, and that the land was darkened. And they ate every plant of the land, and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Missrem.

<sup>16</sup> And Phaaroo hurriedly called for Mooshe and Aahrroon. And he said, I have sinned against Shehmaa your Eloowwem and against you.

<sup>17</sup> And now, please **you both forgive** my sin only this once. . . . . **make supplication** to Shehmaa your Eloowwem, that He would only remove this death from me.

<sup>18</sup> And he went out from Phaaroo and made supplication to Shehmaa.

<sup>19</sup> And Shehmaa turned a very strong west wind, which took up the locusts, and drove them into the Sof Sea. Not one locust was left in all the territory of Missrem.

<sup>20</sup> And Shehmaa hardened Phaaroo's heart, and he did not let the Sons of Yishraael go.\*\*

<sup>21</sup> And Shehmaa said to Mooshe, Stretch out your hand toward the heavens, that there may be darkness over the land of Missrem, even a darkness which may be felt.

<sup>22</sup> And Mooshe stretched out his hand toward the heavens, and there was thick darkness in all the land of Missrem for three days.

<sup>23</sup> They did not see one another, nor did any one rise from his place for three days. But all the Sons of Yishraael had light in their dwellings.

<sup>24</sup> And Phaaroo called to Mooshe **and to Aahrroon** and said, Go, serve Shehmaa. Only let part of your flocks and your herds be presented. Even your little ones may go with you.

<sup>25</sup> And Mooshe said, You must also let us have sacrifices and burnt offerings, that we may sacrifice to Shehmaa our Eloowwem.

the land of Egypt, and Adonai brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts.

<sup>14</sup> And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such.

<sup>15</sup> For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing, either tree or herb of the field, through all the land of Egypt.

<sup>16</sup> Then Pharaoh called for Moses and Aaron in haste; and he said: "I have sinned against Adonai your Elohim, and against you.

<sup>17</sup> Now please **you forgive**, I pray thee, my sin only this once, **and supplicate** Adonai your Elohim, that He may take away from me this death only."

<sup>18</sup> And he went out from Pharaoh, and entreated Adonai.

<sup>19</sup> And Adonai turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt.

<sup>20</sup> But Adonai hardened Pharaoh's heart, and he did not let the children of Israel go.

<sup>21</sup> And Adonai said unto Moses: "Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt."

<sup>22</sup> And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days;

<sup>23</sup> they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

<sup>24</sup> And Pharaoh called unto Moses . . . . . , and said: "Go ye, serve Adonai; only let your flocks and your herds be stayed; let your little ones also go with you."

<sup>25</sup> And Moses said: "Thou must also give into our hand sacrifices and burnt-offerings, that we may sacrifice unto Adonai our Elohim.

26 And also **our herds** shall go with us, not a hoof shall be left. For we shall take some of them to worship Shehmaa our Eloowwem. And until we arrive there, we ourselves do not know with what we shall worship Shehmaa.

**27 And Shehmaa hardened Phaaroo's heart, and he was not willing to let them go.**

**28** And Phaaroo said to him, Go, **go** from me. Beware, do not see my face again. For in the day you see my face you shall die.

**29 And Mooshe said, This is what you have said, I shall never see your face again.\*\***

## 11

**1** And Shehmaa said to Mooshe, One more plague I will bring on Phaaroo and on Missrem, **and after** that he will let you go from here. When he lets you go, he will surely drive you out from here completely.

**2 You both speak** please in the hearing of the people, that each man ask from his neighbor, and each woman from her neighbor for articles of silver and articles of gold **and dresses.**

**<sup>3</sup> And I will give this people favor in the sight of the Missrems, and they will lend to them, and about midnight I am going out into the midst of the land Misrem.**

**3a And all the firstborn in the land of Missrem shall die, from the firstborn of Phaaroo, who sits on his throne, and to the firstborn of the slave girl who is behind the millstones, and to the firstborn of every beast. <sup>3b</sup> And there shall be a great cry in Missrem, such as there has not been, and such as shall never be again. And against any <sup>3c</sup> of the sons of Yishraael a dog will not take out his tongue, whether against man or beast. You will know how Shehmaa will make a wonder between Missrem and Yishraael. <sup>3d</sup> And also the man Mooshe was greatly promoted in the land of Missrem, in the sight of Phaaroo's slaves, and in the sight of the people.\*\***

**4 And Mooshe said to Phaaroo, Thus says Shehmaa, My son, My firstborn Yish-**

26 And also **our herd** shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Adonai our Elohim; and we know not with what we must serve Adonai, until we come thither.”

**27 But Adonai hardened Pharaoh's heart, and he would not let them go.**

28 And Pharaoh said unto him: "Go. . . . from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die."

**29 And Moses said: “Thou hast spoken well; I will see thy face again no more.”**

## 11

**1** And Adonai said unto Moses: "Yet one plague more will I bring upon Pharaoh, and upon Egypt; . . . . . **after** he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether.

**2 You speak** please in the ears of the people,  
and let them ask every man of his neighbor,  
and every woman of her neighbor, jewels of  
silver, and jewels of gold.....  
.....”

**<sup>3</sup> And Adonai will give the people favour  
in the sight of the Egyptians.....**

..... **also** the man Moses was  
**very great** in the land of Egypt, in the sight  
of Pharaoh's servants, and in the sight of the  
people.

**4 And Moses said: ..... “Thus saith  
Adonai: .....**

raael, and he is saying to you. <sup>4a</sup> Let My son go and he will serve Me. <sup>4b</sup> And you refused to send him. <sup>4c</sup> Behold, Shehmaa is going to kill your son, your first-born. And Mooshe said, thus Shehmaa says, About midnight I am going out into the midst of **the land** Missrem.

<sup>5</sup> And all the firstborn in the land of Missrem shall die, from the firstborn of Phaaroo who sits on his throne, **and to** the firstborn of the slave girl who is behind the millstones, **and to** the firstborn of every beast.

<sup>6</sup> And there shall be a great cry **in**.....  
..... **Missrem**, such as there has not been, and such as shall never be again.

<sup>7</sup> And against any of the Sons of Yishraael a dog will not take out his tongue, whether against man or beast. **You will know** how Shehmaa **will make a wonder** between Missrem and Yishraael.

<sup>8</sup> And all these your slaves will come down to me, and bow themselves before me, saying, Go out, you and all the people who follow you. And after that I will go out. And he went out from Phaaroo in wrath.\*\*

<sup>9</sup> And Shehmaa said to Mooshe, Phaaroo will not listen to you, that My wonders will be multiplied in the land of Missrem.

<sup>10</sup> And Mooshe and Aahrroon performed all these wonders before Phaaroo. And Shehmaa hardened Phaaroo's heart, and he did not let the Sons of Yishraael go out of his land.\*\*



*Portion: And to Aahrroon*

## 12

<sup>1</sup> And Shehmaa said to Mooshe and Aahrroon in the land of Missrem, saying,

<sup>2</sup> This month for you is the head of **the months**. It is the first month of the year to you.

<sup>3</sup> Speak, **please**, to all the congregation of the **sons** of Yishraael, saying, On the tenth

.....  
.....  
.....  
.....  
.....

..... About midnight will I go out into the midst of ..... Egypt;

<sup>5</sup> and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, ..... **to** the first-born of the maid-servant that is behind the mill; **and** ... the firstborn of ..... a beast.

<sup>6</sup> And there shall be a great cry **in all the land of Egypt**, such as there hath been none like it, nor shall be like it any more.

<sup>7</sup> But against any of the children of Israel shall not a dog whet his tongue, against man or beast; **you all know** how that Adonai **will make a distinction** between the Egyptians and Israel.

<sup>8</sup> And all these thy servants shall come down unto me, and bow down unto me, saying: Get thee out, and all the people that follow thee; and after that I will go out." And he went out from Pharaoh in hot anger.

<sup>9</sup> And Adonai said unto Moses: "Pharaoh will not hearken unto you; that My wonders may be multiplied in the land of Egypt."

<sup>10</sup> And Moses and Aaron did all these wonders before Pharaoh; and Adonai hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

## 12

<sup>1</sup> And Adonai spoke unto Moses and Aaron in the land of Egypt, saying:

<sup>2</sup> "This month for you is the head of **the month**; it shall be the first month of the year to you.

<sup>3</sup> Speak ..... ye unto all the congregation of ..... Israel, saying: In the tenth day

12:2 Calculation of the calendar: The Jewish and Samaritan calculations of the calendar are very close systems. The difference between the two systems is caused by the opening year of

each calculation. The Jewish calculation starts from the first year of creation, but the Samaritan calculation starts from the first year of the entrance of the people of Israel with Joshua Bin-Nun to the Holy Land. Hence the leap years in both calendars are not parallel. Therefore, sometimes the Samaritan festivals take place 30 days after the same Jewish ones. Generally, both festivals take place on the same days but very often the Samaritans celebrate one or two days before the Jews, because in certain years when the festival falls close to the Sabbath the Jews add one day to one of the months in their calendar, following rules they created in their system. The Jewish Passover will never take place on Monday, Wednesday or Friday. In order that it will not take place on those days they add one day to the calendar, and all festivals of the year move one day ahead.

12:6 The Samaritan Sages considered 12 noon (winter clock) as the first sunset, and the second sunset a little bit past 6 p.m. (winter clock) allowing for the sacrifice to be slaughtered after 12 noon, when Pesach takes place on Friday, and taken from the ovens close to the second sunset, so as not to break the Sabbath by burning fire.

12:12 "Gods" — the fact that this verse was left without change should be explained as another example of the great advantage of Shehmaa

of this month each one will take a sheep for themselves, a sheep for a household, a sheep for each house.

<sup>4</sup> And if the household is too small for a sheep, then he and his neighbor nearest to his house are to take one according to the number of souls, according to what each man should eat you are to divide the sheep.

<sup>5</sup> Your sheep shall be an unblemished male a year old. You may take it from the sheep or from the goats.

<sup>6</sup> And you shall keep it until the fourteenth day of this month. And the assembly of the whole community of the **sons of Yishraael** shall kill it between the sunsets.

<sup>7</sup> And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

<sup>8</sup> And they shall eat the flesh on this night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

<sup>9</sup> Do not eat any of it rare or boiled with water, but rather roasted with fire, **and his head**, and its thighs, along with its entrails.

<sup>10</sup> You shall . . . **not** leave any of it over until morning. And whatever is left of it until morning you shall burn with fire.

<sup>11</sup> And you shall eat it like this, your loins girded, your shoes on your feet, and your **sticks in your hands**, and you shall eat it in haste. It is Shehmaa's Peasah.

<sup>12</sup> And I will go through the land of Missrem on this night, and I will strike down all the firstborn in the land of Missrem, from man to beast, and against all the gods of Missrem I will execute judgments. I am Shehmaa.\*\*

<sup>13</sup> And the blood shall be a sign for you on the houses where you live. And when I see the blood, I will pass over you. And it shall not be a plague over you to the Maasheet when I strike the land of Missrem.

<sup>14</sup> And this day will be a memorial to you, and you shall keep it, a feast to Shehmaa. Throughout your generations you are to keep it by an everlasting statute.

<sup>15</sup> Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses. For whoever eats anything leavened from the first day until the seventh day, and that soul shall be cut off from Yishraael.

of this month they shall take to them every man a sheep, according to their fathers' houses, a sheep for a household;

<sup>4</sup> and if the household be too little for a sheep, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the sheep.

<sup>5</sup> Your sheep shall be unblemished, a male of the first year; ye shall take it from the sheep, or from the goats;

<sup>6</sup> and ye shall keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of . . . . . Israel shall kill it at dusk.

<sup>7</sup> And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.

<sup>8</sup> And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

<sup>9</sup> Eat not of it raw, nor sodden at all with water, but roast with fire; . . . . . **his head** with its legs and with the inwards thereof.

<sup>10</sup> **And ye shall not** let any of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

<sup>11</sup> And thus shall ye eat it: with your loins girded, your shoes on your feet, and your **stick in your hand**; and ye shall eat it in haste — it is Adonai's passover.

<sup>12</sup> For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Adonai.

<sup>13</sup> And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

<sup>14</sup> And this day shall be unto you for a memorial, and ye shall keep it a feast to Adonai; throughout your generations ye shall keep it a feast by an ordinance for ever.

<sup>15</sup> Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

<sup>16</sup> And on the first day you shall have a holy reading, and a holy reading on the seventh day. No work at all shall be done on them, except what must be eaten by every soul, that alone may be prepared by you.

<sup>17</sup> And you shall also keep **the commandment**. For on this very day I brought your armies out of the land of Missrem. And you shall keep, **and you will make** this day throughout your generations as an everlasting statute.

<sup>18</sup> In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until . . . **twenty-first** day of the month at evening.

<sup>19</sup> Seven days there shall be no leaven found in your houses. For whoever eats what is leavened, that soul shall be cut off from the congregation of Yishraael, whether a proselyte or a citizen of the land.

<sup>20</sup> You shall not eat anything leavened. In all your dwellings you shall eat unleavened bread.\*\*

<sup>21</sup> And Mooshe called for all the elders of Yishraael and said to them, **pull**, . . . take for yourselves sheep according to your families, and slay the Peasah.

<sup>22</sup> And you shall take a bunch of savory and dip it in the blood in the basin, and apply some of the blood in the basin **on the lintel and onto** the two doorposts. And none of you shall go outside the gate of his house until morning.

<sup>23</sup> And Shehmaa will pass through to smite the Missrems. And when He sees the blood on the lintel and on the two doorposts, Shehmaa will pass over the gate, and He will not allow the Maasheet to enter your houses to plague.

<sup>24</sup> And you shall keep this thing as an ordinance for you and your children forever.

<sup>25</sup> And when you enter the land which Shehmaa will give you, as He has promised, you shall keep this rite **on this month**.

<sup>26</sup> And when your children say to you, What does this rite mean to you.

<sup>27</sup> And you shall say, It is a Peasah sacrifice to Shehmaa, who passed over the houses of the Sons of Yishraael in Missrem when He

<sup>16</sup> And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you.

<sup>17</sup> And ye shall observe **the unleavened bread**; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe. . . . . this day throughout your generations by an ordinance for ever.

<sup>18</sup> In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until **the twenty-first** day of the month at even.

<sup>19</sup> Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.

<sup>20</sup> Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

<sup>21</sup> Then Moses called for all the elders of Israel, and said unto them: "**Pull, and** take you sheep according to your families, and kill the passover sheep.

<sup>22</sup> And ye shall take a bunch of savory, and dip it in the blood that is in the basin, and strike **onto** the lintel **and on** the two sideposts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

<sup>23</sup> For Adonai will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two sideposts, Adonai will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

<sup>24</sup> And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

<sup>25</sup> And it shall come to pass when ye come to the land which Adonai will give you, according as He hath promised, that ye shall keep this service . . . . .

<sup>26</sup> And it shall come to pass when your children shall say unto you, What mean ye by this service?

<sup>27</sup> that ye shall say: It is the sacrifice of Adonai's passover, for that He passed over the houses of the children of Israel in Egypt,

over the false "gods" of other nations. and in this case the gods of Missrem (see Exodus 15:11).

12:13 and 12:23  
"Maasheet" --- Name of Angel according to Israelite Samaritan tradition.

12:18 Passover Preparations — Present Times: Israelite Samaritans have no better times in the course of the year than the days preceding Passover and the day of the Passover sacrifice. The spiritual and emotional preparations for the festival begin from Rosh Chodesh (the beginning of the new moon and new month) of the eleventh month. in an ordinary year, or Rosh Chodesh of the twelfth month in a leap year. On this evening, the prayers refer to the new month of miracles, the month in which Shehmaa smote Pharaoh and his army until they were compelled to let the people of Israel go forth from their land. From this Rosh Chodesh until the last Sabbath preceding Rosh Chodesh of the first month (of the year), each of the plagues are respectively mentioned in the prayers. On the first Sabbath, the plague of the crocodile; on the second Sabbath, the plague of the crocodile and the plague of blood are mentioned. And so on each consecutive Sabbath, the previously mentioned plagues are repeated and an additional plague is added, in the following order: Crocodile, blood, frogs, gnats, different kinds of ani-

mals, pestilence, boils and hail. The Sabbath and New Moon prayers also refer to all the writings, which recount the preparations for the exodus from Egypt. On the eve of Rosh Chodesh of the first month, which is the beginning of all the months of the year (Ex. 12:2), a special prayer service is conducted, and at the end everyone blesses each other with a Happy New Year. On this evening, the Fourteen Days of the Watch over the sheep intended for slaughter also begins. Community prayers are held (in the evening and in the morning) and the remaining plagues are added to the prayers — locusts, darkness, and the slaying of the first-born — as are almost all references in the Torah which include the following grammatical forms: “rishon,” “rishona,” “rishonim” (variations of the word meaning “first”). On the tenth day of the month, the sheep for sacrifice are selected. Some people choose goats. All the animals selected are up to one year old, male, whole and unblemished. Each individual makes certain to guard, feed and water his sheep near his home. When the day of the sacrifice has arrived (dusk on the fourteenth day of the first month), the whole community gathers on the Mountain of Gerizim in the magnificent square. The High Priest and his entourage of distinguished members of the community arrive at the ceremonial place, accompanied by eminent

smote the Missrems, but spared our households. **And all** the people **bowd down** and prostrated.

<sup>28</sup> And the Sons of Yishraael went and did just as Shehmaa had commanded Mooshe and Aahreron, so they did.\*\*

<sup>29</sup> And it came at midnight that Shehmaa struck all the firstborn in the land of Missrem, from the firstborn of Phaaroo who sat on his throne, **and to** the firstborn of the captive who was in the dungeon, and all the firstborn of cattle.

<sup>30</sup> And Phaaroo arose in the night, he and all his slaves, and all the Missrems. And there was a great cry in Missrem, for there was no home where there was not someone dead.

<sup>31</sup> And he called for Mooshe and Aahreron at night and said, Rise up, get out from among my people, both you and the Sons of Yishraael. And go, worship Shehmaa, **according to your words**.

<sup>32</sup> Take both your flocks and your herds, as you have said, and go, and bless me too.

<sup>33</sup> And the Missrems urged the people, to send them out of the land in haste. For they said, We will all be dead.

<sup>34</sup> And the people took their dough before it was leavened, their kneading bowls being bound up in the clothes on their shoulders.

<sup>35</sup> And the Sons of Yishraael had done according to the word of Mooshe, for they had requested from the Missrems articles of silver and articles of gold, and dresses.

<sup>36</sup> And Shehmaa had given the people favor in the sight of the Missrems, that they lent to them. And they plundered the Missrems.\*\*

<sup>37</sup> And the Sons of Yishraael journeyed from Raahmses to Sakkoota, about six hundred thousand men on foot, aside from children.

<sup>38</sup> And a mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.

<sup>39</sup> And they baked the dough which they had brought out of Missrem into cakes of unleavened bread. For it had not become leavened, **because Missrems sent them off** and they could not delay, nor had they prepared any provisions for themselves.

when He smote the Egyptians, and delivered our houses.” **And . . . . .** the people **bowd down** and prostrated.

<sup>28</sup> And the children of Israel went and did so; as Adonai had commanded Moses and Aaron, so did they.

<sup>29</sup> And it came to pass at midnight, that Adonai smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne . . . . **to** the first-born of the captive that was in the dungeon; and all the first-born of cattle.

<sup>30</sup> And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

<sup>31</sup> And he called for Moses and Aaron by night and said: “Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Adonai, **as you have said**.”

<sup>32</sup> Take both your flocks and your herds, as ye have said, and be gone; and bless me also.”

<sup>33</sup> And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: “We are all dead men.”

<sup>34</sup> And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

<sup>35</sup> And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment.

<sup>36</sup> And Adonai gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.

<sup>37</sup> And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.

<sup>38</sup> And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

<sup>39</sup> And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because **they had been driven off out of Egypt**, and could not tarry, neither had they prepared for themselves any victual.



<sup>40</sup> And the time that the Sons of Yishraael **and their forefathers dwelt in the land of Kaanan and in the land of Missrem** was four hundred and thirty years.

<sup>41</sup> And it happened after four hundred and thirty years, and on this very day, all the armies of Shehmaa went out from the land of Missrem.

<sup>42</sup> It is a sleepless night by Shehmaa for having brought them out from the land of Missrem. This night is for Shehmaa, to be sleepless by all the Sons of Yishraael throughout their generations.\*\*

<sup>43</sup> And Shehmaa said to Mooshe **and to Aahrroon**, This is the ordinance of the Peasah, no son of a stranger is to eat of it.

<sup>44</sup> And every man's slave purchased with **his money**, after you have circumcised him, then he may eat of it.

<sup>45</sup> A sojourner or a hired slave shall not eat of it.

<sup>46</sup> It is to be eaten in a single house. **You all** are not to **bring forth** any of the flesh **to the outside** of the house, nor are you to break any bone of it.

<sup>47</sup> All the congregation of Yishraael are to keep it.

<sup>48</sup> And if a proselyte sojourns **with you all**, and keeps the Peasah to Shehmaa, let all his males be circumcised, and then let him come near to keep it. And he shall be like a citizen of the land. But no uncircumcised person may eat of it.

<sup>49</sup> The same law shall apply to the citizen as to the proselyte who sojourns among you.

<sup>50</sup> And all the Sons of Yishraael did so. As Shehmaa had commanded Mooshe and Aahrroon, they did.

<sup>51</sup> And on this day Shehmaa brought the Sons of Yishraael out of the land of Missrem by their armies.\*\*

## 13

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Sanctify to Me every firstborn, the first offspring of every womb among the Sons of Yishraael. From man and beast, it belongs to Me.

<sup>40</sup> Now the time that the children of Israel . . . . . dwelt . . . . . in Egypt was four hundred and thirty years.

<sup>41</sup> And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of Adonai went out from the land of Egypt.

<sup>42</sup> It was a night of watching unto Adonai for bringing them out from the land of Egypt; this same night is a night of watching unto Adonai for all the children of Israel throughout their generations.

<sup>43</sup> And Adonai said unto Moses **and Aaron**: "This is the ordinance of the passover: there shall no alien eat thereof;

<sup>44</sup> but every man's servant that is bought **for money**, when thou hast circumcised him, then shall he eat thereof.

<sup>45</sup> A sojourner and a hired servant shall not eat thereof.

<sup>46</sup> In one house shall it be eaten; **you . . . . .** are not to **bring** any of the flesh . . . . . **outside** of the house; neither shall ye break a bone thereof.

<sup>47</sup> All the congregation of Israel shall keep it.

<sup>48</sup> And when a stranger shall sojourn **with you . . .** and will keep the passover to Adonai, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof.

<sup>49</sup> One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."

<sup>50</sup> Thus did all the children of Israel; as Adonai commanded Moses and Aaron, so did they.

<sup>51</sup> And it came to pass the selfsame day that Adonai did bring the children of Israel out of the land of Egypt by their hosts.

## 13

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast, it is Mine."

guests. The members of the congregation attend them there. Some of them, primarily the adults, are dressed in their prayer attire; while the majority, mostly young people, are dressed in the manner of those who left Egypt, wearing belted white pants and shirts, and shoes on their feet. About two and a half hours before midnight, the sheep, on their spits, are put into earthen ovens, which have been well heated. The opening of the oven is completely sealed with an iron net to stabilize the skewers and with burlap, which is immediately covered with a damp mixture of earth and bushes. The fire is stifling and the immense heat, wafting from deep ovens, roasts the sheep until they are well done. In the middle of the night, at the time when the Angel of Destruction went out to slay the Egyptian firstborns, the sheep are removed from the ovens, taken off the skewers, transferred onto platters, and accompanied by singing, which has not ceased since the start of the sacrifice, as the platters are brought home. There, the meat of the sacrifice will be eaten in haste with special handmade Samaritan matzot and bitter herbs. Any remains left over are burned before dawn. When the day of the sacrifice falls on a Friday, the ceremony begins at midday and the sheep are brought out to be eaten before evening falls to prevent any desecration of the Sabbath. All the remains are then hidden

until the end of the Sabbath. Then, they are brought to the altar to be burned.

12:40 "430 Years" — Marqeh, the greatest Samaritan Sage, and after him many Samaritan Sages, divided this period of 430 years into equal lengths: 215 years in the land of Kaanan, and 215 years in the land of Missrem. The first 215 are a total of 25 years from the year that Abrahm came to the land of Kaanan, when he was 75 years old, until Yesaahq was born, and 60 years from Yesaahq's birth until Yesaahq was 60 years old and his twin sons were born, and 130 years from the year of Yaaqob's birth until he went down to Missrem when he was 130 years old (Gen. 47:9). So, the remaining 215 years, the Sons of Yishraael lived in Missrem.

13:9 "A sign" — The Israelite Samaritans are totally different in this regard from the Jews. All the signs are spiritual, nothing physical like the Jewish physical tefillin. The brain is between the eyes, keeping the memory. The Torah of Shehmaa is in the mouth and in the heart, and the symbolic sign on the hand is a reminder of the Strong Hand. And see Deuteronomy 6:8, and Exodus 13:16.

<sup>3</sup> And Mooshe said to the people, **you all remember** this day on which you went out on it from the land of Missrem, from the house of slavery. For by Strong Hand Shehmaa brought you out from this place. **And nothing leavened shall be eaten today.**

<sup>4</sup> **And you all** go forth in the month of spring.\*\*

<sup>5</sup> And it shall be when Shehmaa **your Eloowwem** brings you to the land of the Kaananee, . . . . . **the Ihttee**, and the Ehmarree, **and the Ferizzee, and the Girgeshee**, the Ibbie, and the Yeboosee, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this rite on this month.

<sup>6</sup> **Six** days you shall eat unleavened bread, and on the seventh day there shall be a feast to Shehmaa.

<sup>7</sup> Unleavened bread shall be eaten throughout the seven days. . . . . **nothing** leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.

<sup>8</sup> And you shall tell your son on that day, saying, It is because of what Shehmaa did for me when I came out of Missrem.

<sup>9</sup> And it will serve as a sign to you on **your hands**, and as a reminder between your eyes, that the law of Shehmaa may be in your mouth. For with Strong Hand Shehmaa brought you out of Missrem.

<sup>10</sup> And therefore, you shall keep this ordinance at its yearly appointed time.\*\*

<sup>11</sup> And when Shehmaa **your Eloowwem** brings you to the land of the Kaananee, as He swore to you and to your forefathers, and gives it to you,

<sup>12</sup> And you shall devote to Shehmaa the first offspring of every womb, and the first offspring of every beast that you own, the males belong to Shehmaa.

<sup>13</sup> And every first offspring of a donkey you shall redeem with a sheep, but if you do not **redeem** it, then you shall slay its neck, and every firstborn of man among your sons you shall redeem.

<sup>14</sup> And it shall be when your son asks you in time to come, saying, What is this. Then you shall say to him, With powerful hand Sheh-

<sup>3</sup> And Moses said unto the people: "**you . . . . remember** this day, in which ye came out . . . from . . . . . **Egypt**, out of the house of bondage; for by strength of hand Adonai brought you out from this place; **there shall no leavened bread be eaten.**

<sup>4</sup> **Today you all** go forth in the month Abib.

<sup>5</sup> And it shall be when Adonai . . . . . shall bring thee into the land of the Canaanite, **and the Hittite**, and the Amorite, . . . . . the Hivite, and the Jebusite, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

<sup>6</sup> **Seven** days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Adonai.

<sup>7</sup> Unleavened bread shall be eaten throughout the seven days; **and nothing** there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

<sup>8</sup> And thou shalt tell thy son in that day, saying: It is because of that which Adonai did for me when I came forth out of Egypt.

<sup>9</sup> And it shall be for a sign unto thee upon **your hand**, and for a memorial between thine eyes, that the law of Adonai may be in thy mouth; for with a strong hand hath Adonai brought thee out of Egypt.

<sup>10</sup> Thou shalt therefore keep this ordinance in its season from year to year.

<sup>11</sup> And it shall be when Adonai . . . . . shall bring thee into the land of the Canaanite, as He swore unto thee and to thy fathers, and shall give it thee,

<sup>12</sup> that thou shalt set apart unto Adonai all that openeth the womb; every firstling that is a male, which thou hast coming of a beast, shall be Adonai's.

<sup>13</sup> And every firstling of an ass thou shalt redeem with a sheep; and if thou wilt not **redeem** . . . . ., then thou shalt break its neck; and all the first-born of man among thy sons shalt thou redeem.

<sup>14</sup> And it shall be when thy son asketh thee in time to come, saying: What is this? that thou shalt say unto him: By strength of

maa brought us out of Missrem, from the house of slavery.

<sup>15</sup> And it came about, when Phaaroo was stubborn about letting us go, that Shehmaa killed every firstborn in the land of Missrem, both the firstborn of man . . . to the firstborn of beast. Therefore, I sacrifice to Shehmaa the males, the first offspring of every womb, and every firstborn **of man of my sons** I shall redeem.

<sup>16</sup> And it will be **to you** as a sign on **your hands and as memory** between your eyes. For with Strong Hand Shehmaa **brought you** out of Missrem.\*\*

<sup>17</sup> And when Phaaroo had let the people go, Eloowwem did not lead them by the way of the land of Felishtems, even though it was near. For Eloowwem said, The people might change their minds when they see war, and return to Missreema.

<sup>18</sup> And Eloowwem led the people around by the way of . . . . . **desert of Sof Sea**, and the Sons of Yishraael went up armed from the land of Missrem.

<sup>19</sup> And Mooshe took the **bone** of Yoosef with him. For **Yoosef** had made the Sons of Yishraael solemnly swear saying, Eloowwem will surely take care of you, and you shall carry my bones from here with you.

<sup>20</sup> And they set out from Sakkote and camped in Aatem, **which is** on the edge of the desert.

<sup>21</sup> And Shehmaa was going before them in a pillar of cloud by day **to lead way**, and in a pillar of fire by night to give them light, that they might travel by day and by night.

<sup>22</sup> . . . . . The pillar of cloud **will not be taken** away by day, and the pillar of . . . **fire** by night, before the people.\*\*

## 14

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Tell the Sons of Yishraael to turn back and camp before Fee Aa'eeraat, between Magdaal and the sea, in front of Bahl Saafone, opposite it you shall camp by the sea.

hand Adonai brought us out from Egypt, from the house of bondage;

<sup>15</sup> and it came to pass, when Pharaoh would hardly let us go that Adonai slew all the first-born in the land of Egypt, both the first-born of man, **and to** the first-born of beast; therefore I sacrifice to Adonai all that openeth the womb, being males; but all the first-born . . . . . **of my sons** I redeem.

<sup>16</sup> And it will be . . . . . as a sign upon **your hand and for phylacteries** between thine eyes; for by strength of hand Adonai **brought us** forth out of Egypt."

### Portion: Let Go

<sup>17</sup> And it came to pass, when Pharaoh had let the people go, that Elohim led them not by the way of the land of the Philistines, although that was near; for Elohim said: "Lest peradventure the people repent when they see war, and they return to Egypt."

<sup>18</sup> But Elohim led the people about, by the way of **the desert of** the Red Sea; and the children of Israel went up armed out of the land of Egypt.

<sup>19</sup> And Moses took the **bones** of Joseph with him; for **he** had straitly sworn the children of Israel, saying: "Elohim will surely remember you; and ye shall carry up my bones away hence with you."

<sup>20</sup> And they took their journey from Succoth, and encamped in Etham, . . . in the edge of the wilderness.

<sup>21</sup> And Adonai went before them by day in a pillar of cloud, **to lead the way**; and by night in a pillar of fire, to give them light; that they might go by day and by night:

<sup>22</sup> He **will not move** the pillar of **the cloud** by day, and the pillar of **the fire** by night, before the people.

## 14

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Speak unto the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea.

13:16 The Israelite Samaritans understood the word "totafot" as tefillin in their Aramaic translation of the Torah, which means a symbolic sign as a reminder. It is parallel to Exodus 13:9: "And it will serve as a sign to you on your hands, and as a reminder between your eyes." The Israelite Jews understood "totafot" (phylacteries) as physical by tying it on their head and on their left arm. The Israelite Samaritans understood the physical sign as the tying of the person's soul to love the Almighty (like the tying of the soul of Yaaqob and Binyaamem: Gen. 44:30). The Jewish alternative is impossible because this custom (derived from the story of the Exodus, expressing the way of people of slavery transformed to people of liberty) suggests that this slavery will be remembered only by tying the person like a tied slave.

<sup>3</sup> And Phaaroo will say of the Sons of Yishraael, They are entangled in the land, the desert has shut them in.

<sup>4</sup> And I will harden Phaaroo's heart, and he will chase after them. And I will be honored through Phaaroo and all his army. And the Missrems will know that I am Shehmaa. And they did so.

<sup>5</sup> And it was told to the king of Missrem that the people had fled. And the heart of Phaaroo and his slaves was changed unto the people. And they said, What is this we have done, that we have let Yishraael go from serving us.

<sup>6</sup> And he made his chariot ready and took his people with him.

<sup>7</sup> And he took six hundred select chariots, and all the chariots of Missrem with adjutants over all of them.

<sup>8</sup> And Shehmaa hardened the heart of Phaaroo, king of Missrem, and he chased after the Sons of Yishraael as the Sons of Yishraael were going out with a bold hand.

<sup>9</sup> And the Missrems chased after them, all the horses, chariots of Phaaroo, his horsemen, and his army. And they overtook them camping by the sea, beside Fee Aa'eeraat, in front of Bahl Saafone.

<sup>10a</sup> And Phaaroo **worshipped.**\*\*

<sup>10b</sup> And the Sons of Yishraael raised their eyes **and they saw.** And behold the Missrems **were driving** after them. And they became very frightened. And the Sons of Yishraael cried out to Shehmaa.

<sup>11</sup> And they said to Mooshe, Is it because there were no graves in Missrem that you have taken us away to die in the desert. Why have you dealt with us in this way, bringing us out of Missrem.

<sup>12</sup> Is this not the word that we spoke to you in Missrem, saying, **please**, leave us alone that we may serve the Missrems. For it would have been better for us to serve the Missrems than to die in the desert.

<sup>13</sup> And Mooshe said to the people, Do not fear. Stand by and see the salvation of Shehmaa which He will accomplish for you today. **that when** the Missrems whom you have seen today, you will never see them again forever.

<sup>3</sup> And Pharaoh will say of the children of Israel: They are entangled in the land, the wilderness hath shut them in.

<sup>4</sup> And I will harden Pharaoh's heart, and he shall follow after them; and I will get Me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Adonai." And they did so.

<sup>5</sup> And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: "What is this we have done, that we have let Israel go from serving us?"

<sup>6</sup> And he made ready his chariots, and took his people with him.

<sup>7</sup> And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them.

<sup>8</sup> And Adonai hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

<sup>9</sup> And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, in front of Baal-zephon.

<sup>10a</sup> And Pharaoh **drew near.**

<sup>10b</sup> And the children of Israel lifted up their eyes, ..... and, behold, the Egyptians **were driving** after them; and they were sore afraid; and the children of Israel cried out unto Adonai.

<sup>11</sup> And they said unto Moses: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt?"

<sup>12</sup> Is not this the word that we spoke unto thee in Egypt, saying: . . . . . Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness."

<sup>13</sup> And Moses said unto the people: "Fear ye not, stand still, and see the salvation of Adonai, which He will work for you today; **that . . . . .** the Egyptians whom you have seen today, ye shall see them again no more for ever.

14:10 At the end of every passage (each passage = *kissa* = \*\* chanted one member at a time) the Israelite Samaritans sing in unison the last words of the last verse of the passage. However, because of the content of the end of this passage, in verse 10, singing of the text together has no significance. After verse 10 is completed by the single reader, the group sings in unison the last verse of the first passage of the portion, which is Exodus 12:12. In this case it is "and against all the gods of Missrem I will execute judgments. I am Shehmaa." According to the Israelite Samaritan interpretation verse 10 indicates that Phaaroo made an

14 Shehmaa will fight for you while you keep silent.\*\*

15 And Shehmaa said to Mooshe, Why are you crying out to Me. Tell the Sons of Yishraael to travel.

16 And you, lift up your stick, and stretch out your hand over the sea, and divide it. And the Sons of Yishraael shall go through the midst of the sea on dry land.

17 And I, behold, I will harden the hearts of the Missrems, and they will go in after them. And I will be honored through Phaaroo and all his army, through his chariots and his horsemen.

18 And **all** the Missrems will know that I am Shehmaa, when I am honored through Phaaroo **and in all his army**, through his chariots and his horsemen.\*\*

19 And the angel of Eloowwem, **who traveled** before the camp of Yishraael, moved and went behind them. And the pillar of cloud moved from before them and stood behind them.

20 And it came between the camp of Missrem and the camp of Yishraael, and there was .... **cloud and .... darkness**, yet it gave light at night. Thus the one did not come near the other all night.

21 And Mooshe stretched out his hand over the sea, and Shehmaa swept the sea back by a strong hot wind all night, and turned the sea into dry land, and the waters were divided.

22 And the Sons of Yishraael went through the midst of the sea on the dry land. And the waters were a wall to them on their right hand and on their left.

23 And the Missrems took up the pursuit, and went in after them, all Phaaroo's horses, his chariots, and his horsemen, into the midst of the sea.

24 And at the morning time, Shehmaa looked **over** the camp of Missrem through the pillar of fire and cloud, and stunned the camp of the Missrems.

25 And He detained **the front of his chariot**, and He made him drive **with honor**. **And all Missrems said, Aanoosa** is ahead of the Sons of Yishraael. Because Shehmaa **who is fighting** for them against Missrem.\*\*

14 Adonai will fight for you, and ye shall hold your peace."

15 And Adonai said unto Moses: "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them; and I will get Me honour upon Phaaraoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And . . . the Egyptians shall know that I am Adonai, when I have gotten Me honour upon Pharaoh, . . . upon his chariots, and upon his horsemen."

19 And the angel of Elohim, **who went before** the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

20 and it came between the camp of Egypt and the camp of Israel; and there was **the cloud and the darkness** here, yet gave it light by night there; and the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and Adonai caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass in the morning watch, that Adonai looked forth **upon** the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians.

25 And he took **the wheels of his chariots**, and He made him drive **heavily**; and . . . Egyptians **said: "let us flee from the face of Israel; for Adonai . . . fights for them against the Egyptians."**

offering to Bahl Saafon. In modern Hebrew: "Hikriv" and in Ancient Hebrew: "Akreb," the form has two meanings: "Drew near" and "worshipped." In this regard the Samaritans understood that Phaaroo worshipped Bahl Saafon to help him send the Sons of Yishraael back to Missrem (as Marqeh interpreted in the second section of his "Tibaath Marqeh").

14:19 "Yassaa" = traveled. Name of Angel according to Israelite Samaritan tradition.

14:20 "Yaba" = came. Name of Angel according to Israelite Samaritan tradition.

14:25 "Aanoosa" = I will escape. Name of Angel, according to Israelite Samaritan tradition.

26 And Shehmaa said to Mooshe, Stretch out your hand over the sea that the waters may come back over the Missrems, over their chariots, and their horsemen.

27 And Mooshe stretched out his hand over the sea, and the sea returned to its strong state before **the morning**. And Missrem **was traveling** right into it. And Shehmaa overthrew Missrem into the sea.

28 And the waters returned and covered the chariots, and the horsemen, even Phaaroo's entire army that had gone into the sea after them. Not even one of them remained.

29 And the Sons of Yishraael walked on dry land through the midst of the sea. And the waters were a wall to them on their right hand and on their left.

30 And Shehmaa saved Yishraael that day from the hand of the Missrems. And Yishraael saw the Missrems dead on the seashore.

31 And Yishraael saw the Great Hand which Shehmaa had used against the Missrems, and the people feared Shehmaa. And they believed in Shehmaa and in His slave Mooshe."

15:2 "My song" — In some ancient Samaritan manuscripts the form is "zimraatayya," and the meaning is "song of Shehmaa." But the Samaritan reading in others is "zinraati" = "my song." This has been the Samaritan reading for many generations.

15:3 "Hero in war" — The Israelite Samaritans insist in their pronunciation on distinguishing between verbs regarding the Almighty and regarding humans, and deny personification of the Almighty. Notice, for example, in the Song of the Sea (Ex. 15:3). "Shehmaa is a hero in war" — whereas in the MT it is written: "Aadonaa'i a man in war." They also change the pronunciation of the verbs as we saw above.

## 15

1 Then Mooshe and the Sons of Yishraael sang this song to Shehmaa, and said, saying, **you all** sing to Shehmaa, **when a great nation** was highly exalted, a horse and its rider He has hurled into the sea.\*

2 My Strength **and my song** and He has become my salvation. This is my Il, and I will praise Him. My father is Eloowweem, and I will extol Him.

3 Shehmaa, **hero in war**, Shehmaa is His name.\*

4 Phaaroo's chariots **and his armies** He has cast into the sea, and the choicest of his adjutants are sunk in the Sof Sea.

5 The deeps cover them. They went down into the depths like a stone.

26 And Adonai said unto Moses: "Stretch out thy hand over the sea, that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen."

27 And Moses stretched forth his hand over the sea, and the sea returned to its strength before . . . **morning** appeared; and the Egyptians **were fleeing** against it; and Adonai overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus Adonai saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw the great work which Adonai did upon the Egyptians, and the people feared Adonai; and they believed in Adonai, and in His servant Moses.

## 15

1 Then sang Moses and the children of Israel this song unto Adonai, and spoke, saying: **I will** sing unto Adonai, **he is** highly exalted; the horse and his rider hath He thrown into the sea.

2 **Ya** is my strength **and my song**, and He is become my salvation; this is my El, and I will glorify Him; my father is Elohim, and I will exalt Him.

3 Adonai is a **man of war**, Adonai is His name.

4 Pharaoh's chariots **and his host** hath He cast into the sea, and his chosen captains are sunk in the Red Sea.

5 The deeps cover them — they went down into the depths like a stone.

<sup>6</sup> Your right hand, Shehmaa, is majestic in power.  
Your right hand, Shehmaa, will shatter the enemy.\*

<sup>7</sup> And in the greatness of Your excellence  
You overthrow those who rise up against You.  
You send forth Your burning anger, it consumes them as chaff.

<sup>8</sup> And at the blast of **your nose** the waters were piled up.  
The flowing waters stood up like a heap.  
The deeps were congealed in the heart of the sea.\*

<sup>9</sup> The enemy said, I will pursue,  
I will overtake, I will divide the spoil. My soul shall be filled with them.  
I will draw out my sword, my hand will destroy them.

<sup>10</sup> You blew with Your wind. The sea covered them.  
They sank like lead in the mighty waters.

<sup>11</sup> Who is like You among gods, Shehmaa.  
Who is like You, majestic in holiness,  
awesome in praises, doing the wonder.\*

<sup>12</sup> You stretched out Your right hand,  
**the earth** swallowed them.

<sup>13</sup> In Your loving kindness You have led the people whom You have redeemed.  
In Your strength You have guided them to Your holy habitation.

<sup>14</sup> The nations have heard, **and they became angry**.  
**Fear** has held the inhabitants of Falshet.

<sup>15</sup> Then the chiefs of Ehdome were dismayed,  
the **gods** of Moowwaab, trembling grips them.  
All the inhabitants of Kaanan have melted away.

<sup>16</sup> Terror and dread will fall upon them,  
**and by the greatness** of Your Arm they will be motionless as stone,  
until Your people pass over, Shehmaa.  
Until this people pass over whom You have purchased.\*

<sup>6</sup> Thy right hand, O Adonai, glorious in power,  
Thy right hand, O Adonai, dasheth in pieces the enemy.

<sup>7</sup> And in the greatness of Thine excellency  
Thou overthrowest them that rise up against Thee;  
Thou sendest forth Thy wrath, it consumeth them as stubble.

<sup>8</sup> And with the blast of **thy nostrils** the waters were piled up —  
the floods stood upright as a heap; the deeps were congealed in the heart of the sea.

<sup>9</sup> The enemy said: "I will pursue,  
I will overtake, I will divide the spoil; my lust shall be satisfied upon them;  
I will draw my sword, my hand shall destroy them."

<sup>10</sup> Thou didst blow with Thy wind, the sea covered them;  
they sank as lead in the mighty waters.

<sup>11</sup> Who is like unto Thee, O Adonai, among the gods?  
who is like unto Thee, glorious in holiness,  
fearful in praises, doing wonders?

<sup>12</sup> Thou stretchedst out Thy right hand . . .  
. . . **earth** swallowed them.

<sup>13</sup> Thou in Thy love hast led the people that Thou hast redeemed;  
Thou hast guided them in Thy strength to Thy holy habitation.

<sup>14</sup> The peoples have heard, . . . . . **they tremble**;  
**pangs** have taken hold on the inhabitants of Philistia.

<sup>15</sup> Then were the chiefs of Edom affrighted;  
the **mighty men** of Moab, trembling taketh hold upon them;  
all the inhabitants of Canaan are melted away.

<sup>16</sup> Terror and dread falleth upon them;  
. . . **by the greatness** of Thine arm they are as still as a stone;  
till Thy people pass over, O Adonai,  
till the people pass over that Thou hast gotten.

15:11 As for the "gods" — the fact that this verse is without change should be explained as another example of the valuable advantage of Shehmaa over the false "gods" of other nations, and in this case, the gods of Egypt (see Ex. 12:12).

15:14 There are some ancient Samaritan manuscripts using the word "Il" meaning "Ram." It is understood from Marqeh, in the second section of his "Tibaat Marqeh," that in this case the inhabitants of Falshet were being held by the Ram of Yesaahq that was given to Abraahm instead of his son. This interpretation stems from the same verb that appears in the two events. The root of the verb is "a'ez," here in this verse and in Genesis 22 as "na'ez" = [been held].

15:17-18 — Marqeh, in the second section of his “Tibaat Marqeh,” took the three last words of v. 17 and the four last words of v. 18 in Hebrew as the seven words of witness to the testimony of Mount Gerizim as the chosen place. Added to this is the fact that only Mount Gerizim is mentioned as the sacred mountain in the Torah. In the second part of v. 17 “You Shehmaa made a temple” the meaning and interpretation of Marqeh is that the verse is in past tense, and that the place was chosen at the time of the Torah.

15:20 — Samaritan music is vocal, without instruments, handed down over 130 generations of the ancient Samaritan people in the land of Israel. It has been passed on by: (a) formal study, with every Samaritan child studying for about an hour a day with Samaritan teachers when they come home from their regular school; they learn reading, liturgy and poetry in ancient Hebrew and the Aramaic dialect still used today by the Samaritans; (b) participation in prayer services at the Samaritan synagogue every Sabbath and festival. Thus the musical tradition is preserved, with thousands of different songs and melodies, some of which are sung in prayer services, secular ceremonies, Sabbaths, festivals, and joyous as well as sorrowful occasions. Some of the songs are handed down directly, a clear echo of ancient Israelite song.

17 You will bring them and plant them in the mountain of Your inheritance, the place You have made for Your dwelling. Shehmaa, You have made a Temple, **Shehmaa**, which Your **hand** established.

18 Shehmaa shall reign **and the world is witness.\***

19 When the horses of Phaaroo with his chariots and his horsemen went into the sea, and Shehmaa brought back the waters of the sea onto them, but the Sons of Yishraael walked on dry land through the midst of the sea.

20 And Maryaam the prophetess, Aahrnon’s sister, took the timbrel in her hand. And all the women went out after her with timbrels and with dances.

21 And Maryaam answered them, Sing to Shehmaa, **when a great nation was highly exalted,** a horse and its rider He has hurled into the sea.\*\*



### *Portion: And Mooshe Led*

22 And Mooshe led Yishraael from the Sof Sea, **and he brought him out** to the desert Shor. And they went **on a way** of three days in the desert and found no water.

23 And they came to Mirra. They could not drink the waters of Mirra, for they were bitter. Therefore it was named Mirra.

24 **And . . . . the people complained** at Mooshe, saying, What shall we drink.

25 And **Mooshe** cried out to Shehmaa, and Shehmaa showed him a tree. And he threw it into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them.

26 And He said, If you will give earnest heed to the voice of Shehmaa your Eloowwem, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on

17 Thou bringest them in, and plantest them in the mountain of Thine inheritance, the place, O Adonai, which Thou hast made for Thee to dwell in, the sanctuary, **Adonai**, which Thy **hands** have established.

18 Adonai shall reign **forever and ever.**

19 For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Adonai brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam sang unto them: Sing ye to Adonai, **for He is highly exalted:** the horse and his rider hath He thrown into the sea.

22 And Moses led Israel onward from the Red Sea, **and they went out** into the wilderness of Shur; and they went . . . . . three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah.

24 **And all people complained** against Moses, saying: “What shall we drink?”

25 And **he** cried unto Adonai; and Adonai showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a statute and an ordinance, and there He proved them;

26 and He said: “If thou wilt diligently hearken to the voice of Adonai thy Elohim, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases



you which I have put on the Missrems. For I, Shehmaa, am your healer.\*\*

<sup>27</sup> And they came **to Ilem, and in Ilem** were twelve springs of water and seventy date palms. And they camped there beside the waters.

## 16

<sup>1</sup> And they set out from Ilem, and all the congregation of the Sons of Yishraael came to the desert of Sen, which is between Ilem and Sinee, on the fifteenth day of the second month, after their departure from the land of Missrem.

<sup>2</sup> And the whole congregation of the Sons of Yishraael grumbled against Mooshe and Aahreron in the desert.

<sup>3</sup> And the Sons of Yishraael said to them, Would that we had died by Shehmaa's hand in the land of Missrem, when we sat by the pots of meat, when we ate bread to the full. For you have brought us out into this desert to kill this whole assembly with hunger.\*\*

<sup>4</sup> And Shehmaa said to Mooshe, Behold, I will rain bread from the heavens for you. And the people shall go out and gather a day's portion every day, that I may test him **whether they will walk** in My instruction or not.

<sup>5</sup> And on the sixth day, when they prepare what **they brought** in, it will be twice as much as they gather day **and day**.

<sup>6</sup> And Mooshe and Aahreron said to all the Sons of Yishraael, At evening you will know that Shehmaa has brought you out of the land of Missrem.

<sup>7</sup> And in the morning you will see the glory of Shehmaa, for He hears your grumblings against Shehmaa. And what are we, that you grumble against us.

<sup>8</sup> And Mooshe said, This shall be when Shehmaa gives you meat to eat in the evening, and bread to the full in the morning. For Shehmaa hears your grumblings which you grumble against Him. And what are we.

upon thee, which I have put upon the Egyptians; for I am Adonai that healeth thee."

<sup>27</sup> And they came **towards Elim and there** were twelve springs of water, and three score and ten palm-trees; and they encamped there by the waters.

## 16

<sup>1</sup> And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

<sup>2</sup> And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness;

<sup>3</sup> and the children of Israel said unto them: "Would that we had died by the hand of Adonai in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

<sup>4</sup> Then said Adonai unto Moses: "Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, **whether he will walk** in My law, or not.

<sup>5</sup> And it shall come to pass on the sixth day that they shall prepare that which **they will bring**, and it shall be twice as much as they gather day **by day**."

<sup>6</sup> And Moses and Aaron said unto all the children of Israel: "At even, then ye shall know that Adonai hath brought you out from the land of Egypt;

<sup>7</sup> and in the morning, then ye shall see the glory of Adonai; for that He hath heard your murmurings against Adonai; and what are we, that ye murmur against us?"

<sup>8</sup> And Moses said: "This shall be, when Adonai shall give you in the evening flesh to eat, and in the morning bread to the full; for that Adonai heareth your murmurings which ye murmur against Him; and what

written by Samaritan composers in various time periods.

Your grumbings are not against us but against Shehmaa.

<sup>9</sup> And Mooshe said to Aahreron, Say to all the congregation of the Sons of Yishraael, Come near before Shehmaa, for He has heard your grumbings.

<sup>10</sup> And it came about as Aahreron spoke to the whole congregation of the Sons of Yishraael, that they looked toward the desert, and behold, the glory of Shehmaa appeared in the cloud.\*\*

<sup>11</sup> And Shehmaa spoke to Mooshe saying,

<sup>12</sup> I have heard the grumbings of the Sons of Yishraael. Speak to them, saying, Between the sunsets you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am Shehmaa your Eloowwem.

<sup>13</sup> And it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp.

<sup>14</sup> And when the layer of dew evaporated, behold, on the surface of the desert there was a fine flake-like thing, fine as the frost on the ground.

<sup>15</sup> And when the Sons of Yishraael saw, they said to one another, What is it. For they did not know what it was. And Mooshe said to them, It is the bread which Shehmaa has given you to eat.

<sup>16</sup> This is the thing which Shehmaa has commanded, Gather of it every man as much as he should eat. You shall take an amar a head according to the number of persons each of you has in his tent.

<sup>17</sup> And the Sons of Yishraael did so, and some gathered much, some little.

<sup>18</sup> And when they measured it with an amar, he who had gathered much had no excess, and he who had gathered little had no lack. Every man gathered as much as he should eat.

<sup>19</sup> And Mooshe said to them, Let no man leave any of it until morning.

<sup>20</sup> And they did not listen to Mooshe, and some left part of it until morning, and it bred worms and became foul. And Mooshe was angry with them.

<sup>21</sup> And they gathered it morning by morning, every man as much as he should eat. But when the sun grew hot, it would melt.\*\*

are we? your murmurings are not against us, but against Adonai."

<sup>9</sup> And Moses said unto Aaron: "Say unto all the congregation of the children of Israel: Come near before Adonai; for He hath heard your murmurings."

<sup>10</sup> And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Adonai appeared in the cloud.

<sup>11</sup> And Adonai spoke unto Moses, saying:

<sup>12</sup> "I have heard the murmurings of the children of Israel. Speak unto them, saying: At dusk ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Adonai your Elohim."

<sup>13</sup> And it came to pass at even, that the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

<sup>14</sup> And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

<sup>15</sup> And when the children of Israel saw it, they said one to another: "What is it?" — for they knew not what it was. And Moses said unto them: "It is the bread which Adonai hath given you to eat.

<sup>16</sup> This is the thing which Adonai hath commanded: Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent."

<sup>17</sup> And the children of Israel did so, and gathered some more, some less.

<sup>18</sup> And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

<sup>19</sup> And Moses said unto them: "Let no man leave of it till the morning."

<sup>20</sup> Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and rotted; and Moses was wroth with them.

<sup>21</sup> And they gathered it morning by morning, every man according to his eating; and as the sun waxed hot, it melted.

<sup>22</sup> And it happened on the sixth day they gathered twice as much bread, two amars for each one. And all the leaders of the congregation came and told Mooshe.

<sup>23</sup> And he said to them, This is what Shehmaa spoke, Tomorrow is a Sabbath rest, a holy Sabbath to Shehmaa. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.

<sup>24</sup> And they put it aside until . . . **morning**, as Mooshe had ordered. And it did not become foul nor was there any worm in it.

<sup>25</sup> And Mooshe said, Eat it today, for today is a Sabbath to Shehmaa. Today **you will not find** . . . in the field.

<sup>26</sup> Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.

<sup>27</sup> And it came about on the seventh day that some of the people went out to gather, but they found none.\*\*

<sup>28</sup> And Shehmaa said to Mooshe, How long do you refuse to keep My commandments and My instructions.

<sup>29</sup> See, Shehmaa has given you the Sabbath, therefore He gives you bread for two days on the sixth day. Remain every man in his place, **and no** man go out of his place on **the Sabbath** day.

<sup>30</sup> **And . . . . the people rested** on the seventh day.

<sup>31</sup> And the house of Yishraael named it maan. And it was like coriander seed, white. And its taste was like wafers with honey.

<sup>32</sup> And Mooshe said, This is the thing which Shehmaa has commanded, **fill** the amar from it, to be kept throughout your generations. That they may see the bread that I fed you in the desert, when I brought you out of the land of Missrem.

<sup>33</sup> And Mooshe said to Aahrren, Take a jar and put an amarful of maan in it. And place it before Shehmaa to be kept throughout your generations.

<sup>34</sup> As Shehmaa commanded . . . . Mooshe, and Aahrren placed it before the Testimony, to be kept.

<sup>35</sup> And the Sons of Yishraael ate the maan forty years, until they came to an inhabited

<sup>22</sup> And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

<sup>23</sup> And he said unto them: "This is that which Adonai hath spoken: To-morrow is a solemn rest, a holy sabbath unto Adonai. Bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning."

<sup>24</sup> And they laid it up till **the morning**, as Moses bade; and it did not rot, neither was there any worm therein.

<sup>25</sup> And Moses said: "Eat that to-day; for to-day is a sabbath unto Adonai; to-day **you will not find it** in the field.

<sup>26</sup> Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none."

<sup>27</sup> And it came to pass on the seventh day, that there went out some of the people to gather, and they found none.

<sup>28</sup> And Adonai said unto Moses: "How long refuse ye to keep My commandments and My laws?

<sup>29</sup> See that Adonai hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let . . . . **no** man go out of his place on **the seventh** day."

<sup>30</sup> **And all the people rested** on the seventh day.

<sup>31</sup> And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey.

<sup>32</sup> And Moses said: "This is the thing which Adonai hath commanded: The omer **filled** from it to be kept throughout your generations; that they may see the bread where-with I fed you in the wilderness, when I brought you forth from the land of Egypt."

<sup>33</sup> And Moses said unto Aaron: "Take a jar, and put an omerful of manna therein, and lay it up before Adonai, to be kept throughout your generations."

<sup>34</sup> As Adonai commanded **to** Moses, so Aaron laid it up before the Testimony, to be kept.

<sup>35</sup> And the children of Israel did eat the manna forty years, until they came to a land

land. They ate the maan until they came to the border of the land of Kaanan.

<sup>36</sup> And the amar is a tenth of an ephah.\*\*

## 17

<sup>1</sup> And all the congregation of the Sons of Yishraael journeyed by stages from the desert of Sen, according to the command of Shehmaa, and camped at Rehfeedem. And there was no water for the people to drink.

<sup>2</sup> And the people quarreled with Mooshe and said, Give us water that we may drink. And Mooshe said to them, Why do you quarrel with me, **and** why do you test Shehmaa.

<sup>3</sup> And the people thirsted there for water. And the people grumbled against Mooshe **and they said**, Why . . . . . have you brought us up from Missrem to kill me and my children and my livestock with thirst.

<sup>4</sup> And Mooshe cried out to Shehmaa, saying, What shall I do to this people. A little more and they will stone me.\*\*

<sup>5</sup> And Shehmaa said to Mooshe, Pass before the people, and take with you some of the elders of Yishraael. And **you will take** in your hand your stick with which you struck the River, and go.

<sup>6</sup> Behold, I will stand before you there on the rock at Ooreb. And you shall strike the rock, and water will come out of it, that the people may drink. And Mooshe did so in the sight of the elders of Yishraael.

<sup>7</sup> And he named the place Massa Wmaareeba because of the quarrel of the Sons of Yishraael, and because they tested Shehmaa saying, Is Shehmaa among us, or not.\*\*

<sup>8</sup> And 'Aamaaleq came and fought against Yishraael at Rehfeedem.

<sup>9</sup> And Mooshe said to Ye'oosha, Choose men for us and go out, fight against 'Aamaaleq tomorrow. I will station myself on the top of the hill with the stick of Eloowwem in my hand.

<sup>10</sup> And Ye'oosha did as Mooshe said to him, and fought against 'Aamaaleq. And Mooshe,

inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

<sup>36</sup> Now an omer is the tenth part of an ephah.

## 17

<sup>1</sup> And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their stages, according to the commandment of Adonai, and encamped in Rephidim; and there was no water for the people to drink.

<sup>2</sup> Wherefore the people strove with Moses, and said: "Give us water that we may drink." And Moses said unto them: "Why strive ye with me? . . . . . wherefore do ye try Adonai?"

<sup>3</sup> And the people thirsted there for water; and the people murmured against Moses, **and he said**: Why **this** have you brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

<sup>4</sup> And Moses cried unto Adonai, saying: "What shall I do unto this people? they are almost ready to stone me."

<sup>5</sup> And Adonai said unto Moses: "Pass on before the people, and take with thee of the elders of Israel; and **you take** in thy hand thy rod, wherewith thou smotest the river, and go.

<sup>6</sup> Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

<sup>7</sup> And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried Adonai, saying: "Is Adonai among us, or not?"

<sup>8</sup> Then came Amalek, and fought with Israel in Rephidim.

<sup>9</sup> And Moses said unto Joshua: "Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of Elohim in my hand."

<sup>10</sup> So Joshua did as Moses had said to him, and fought with Amalek; and Moses, . . . . .

17:7 (and see also Num. 20:13) "Massa and Meribah" = "Massa Wmaareeba" — two names for the same place, where the Almighty fought the sons of Yishraael for the quarrel and tempting Him.

and Aahraron, and Oohr went up on the top of the hill.

<sup>11</sup> And it came about when Mooshe held up his hands, that Yishraael prevailed. And when he let down his hands, 'Aamaaleq prevailed.

<sup>12</sup> And Mooshe's hands were heavy. And they took a stone and put it under him, and he sat on it. And Aahraron and Oohr supported his hands, one on one side and one on the other. And his hands were for a belief until the sun set.

<sup>13</sup> And Ye'oosha overthrew 'Aamaaleq and his people and he killed them with the edge of the sword.\*

<sup>14</sup> And Shehmaa said to Mooshe, Write this in the book as a memorial, and put it in the ears of Ye'oosha. For I will utterly blot out the memory of 'Aamaaleq from under the heavens.

<sup>15</sup> And Mooshe built an altar and named it Shehmaa Naasee.

<sup>16</sup> And he said, For that is Hand on a throne of war of Shehmaa against 'Aamaaleq from generation to generation.\*\*

Aaron, and Hur went up to the top of the hill.

<sup>11</sup> And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

<sup>12</sup> But Moses' hands was heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

<sup>13</sup> And Joshua discomfited Amalek and his people . . . . . with the edge of the sword.

<sup>14</sup> And Adonai said unto Moses: "Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven."

<sup>15</sup> And Moses built an altar, and called the name of it Adonai-nissi.

<sup>16</sup> And he said: "The hand upon the throne of Adonai having war with Amalek from generation to generation."

17:13 When the reader chants this passage and comes to verse 13, chanting is very slow = \* coming to a pause, but there is no break. This pause is only because the next verse begins with "And Shehmaa said to Mooshe," which is typically the starting phrase of a passage (*kissa*). However, in this case verses 8 through 16 are one full passage.

17:15 "Naasee" — Angel according to Israelite Samaritan tradition.

### Portion: Jethro

## 18

<sup>1</sup> And Yitroo, the priest of Madyaan, Mooshe's father-in-law, heard of all that Eloowwem had done for Mooshe and for Yishraael His people, how Shehmaa had brought Yishraael out of Missrem.

<sup>2</sup> And Yitroo, Mooshe's father-in-law, took Mooshe's wife Seebbooraa, after he had sent her away,

<sup>3</sup> And her two sons, of whom the one was named Girshaam. For he said, I have been a sojourner in a foreign land.

<sup>4</sup> And the name of the other was named Eliyyaazaar, for Eloowwee of my father was my help, and delivered me from the sword of Phaaroo.

<sup>5</sup> And Yitroo, Mooshe's father-in-law, came with his sons and his wife to Mooshe into the desert where he was camped, at the mount of Eloowwem.

<sup>6</sup> And it was said to Mooshe, behold, your

## 18

<sup>1</sup> Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that Elohim had done for Moses, and for Israel His people, how that Adonai had brought Israel out of Egypt.

<sup>2</sup> And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away,

<sup>3</sup> and her two sons; of whom the name of the one was Gershom; for he said: "I have been a stranger in a strange land";

<sup>4</sup> and the name of the other was Eliezer: "for Elohey of my father was my help, and delivered me from the sword of Pharaoh."

<sup>5</sup> And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of Elohim;

<sup>6</sup> And he said to Moses: I am, father-in-law

18:1 "Yitroo/Oobaab" — There are two traditions in the Bible about the nationality of Oobaab: (a) the Torah tradition that relates him to Madian, (b) the Judges tradition that relates him to the Kinite entity. In any case preference is for the Torah as the earlier text. So in order to clarify the situation: Yitroo, entitled Rahwwel, is the father-in-law of Mooshe. Oobaab is Mooshe's brother-in-law, the brother of his wife Sibbooraa. It is not logical that Mooshe would ask his father-in-law, a man much older than

he, to join them in the Promised Land, as it is not logical that a very old man was a guide in the desert for the Sons of Yishraael. It is only logical that the text is speaking about a younger man strong enough to climb mountains and slip into valleys. On the other hand, the Madianites were enemies of Yishraael and it sounds so romantic and peaceful to see two enemies become old friends, after Mooshe rescued the daughters of Yitroo. This will set right the fact that Yitroo=Rahwwel was Madianite. His son Oobaab was the one who inherited this strong friendship and was the ultimate guide to Mooshe in the desert.

18:7 "And he bowed down to Mooshe" — The SP text demonstrates the basic understanding of the Israelite Samaritan sages which clearly relays that it could not be that Moses would bow down to any creature, but only the Almighty. Different from the Jewish text, the Samaritan text is clear that it was Yitroo who bowed before Mooshe, because Mooshe was the most honorable being.

father-in-law, Yitroo, is coming to you with your wife and her two sons with her.

<sup>7</sup> And Mooshe went out to meet his father-in-law, **and he bowed down to Mooshe** and kissed him. And they asked each other of their welfare, **and he brought him** into the tent.\*\*

<sup>8</sup> And Mooshe told his father-in-law all that Shehmaa had done to Phaaroo and to the Missrems for Yishraael's sake, all the hardship that had befallen them on the journey, and how Shehmaa had delivered them.

<sup>9</sup> And Yitroo **singled out** all the goodness which Shehmaa had done to Yishraael, in that He delivered them from the hand of the Missrems.

<sup>10</sup> And Yitroo said, Blessed be Shehmaa who delivered you from the hand of the Missrems, and from the hand of Phaaroo. Who delivered the people from under the hand of the Missrems.

<sup>11</sup> Now I know that Shehmaa is greater than all the gods. Indeed, it was proven when they dealt proudly against them.

<sup>12</sup> And Yitroo, Mooshe's father-in-law, took a burnt offering and sacrifices for Eloowwem. And Aahrroon came, **and some of the elders** of Yishraael, to eat bread with Mooshe's father-in-law before Eloowwem.\*\*

<sup>13</sup> And it came about the next day that Mooshe sat to judge the people. And the people stood about Mooshe from the morning **and until** the evening.

<sup>14</sup> And when Mooshe's father-in-law saw all that he was doing for the people, he said, What is this thing that you are doing for the people. Why do you alone sit, and all the people stand about you from **the morning and until the evening**.

<sup>15</sup> And Mooshe said to his father-in-law, Because the people come to me to inquire of Eloowwem.

<sup>16</sup> When they have a dispute, **they will come** to me. And I will judge between a man and his neighbor, **and I will let him know** the statutes of Eloowwem and His laws.\*\*

<sup>17</sup> And Mooshe's father-in-law said to him, The thing that you are doing is not good.

<sup>18</sup> You will surely wear out, both yourself

Jethro, coming unto thee, and thy wife, and her two sons with her.

<sup>7</sup> And Moses went out to meet his father-in-law, **and they bowed** ..... and kissed him; and they asked each other of their welfare; **and they came** into the tent.

<sup>8</sup> And Moses told his father-in-law all that Adonai had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how Adonai delivered them.

<sup>9</sup> And Jethro **rejoiced** for all the goodness which Adonai had done to Israel, in that He had delivered them out of the hand of the Egyptians.

<sup>10</sup> And Jethro said: "Blessed be Adonai, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

<sup>11</sup> Now I know that Adonai is greater than all gods; yea, for that they dealt proudly against them."

<sup>12</sup> And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for Elohim; and Aaron came, **and all the elders** of Israel, to eat bread with Moses' father-in-law before Elohim.

<sup>13</sup> And it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning . . . **until** the evening.

<sup>14</sup> And when Moses' father-in-law saw all that he did to the people, he said: "What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from . . . **morning . . . until evening?**

<sup>15</sup> And Moses said unto his father-in-law: "Because the people come unto me to inquire of Elohim;

<sup>16</sup> when they have a matter, **he will come** to me; and I judge between a man and his neighbor, **and I will make known** the statutes of Elohim, and His laws."

<sup>17</sup> And Moses' father-in-law said unto him: "The thing that thou doest is not good.

<sup>18</sup> Thou wilt surely wear away, both thou,

and this people who are with you. For the thing is too heavy for you. You cannot do it alone.

**19** Now listen to my voice, I will give you counsel, and Eloowwem be with you. You be for the people before Eloowwem, and you bring the disputes to Eloowwem.

**20** And you teach them the statutes and **the law**, and make known to them the way in which they are to walk, and the work they are to do.

**21** And furthermore, you shall select **for yourself** of all the people, able men who fear Eloowwem, men of truth, those who hate dishonest gain. And you shall place these over them to be commanders of thousands, commanders of hundreds, commanders of fifties and commanders of tens.

**22 And let them judge the people at all times. And let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. And it will be easier for you, and they will bear the burden with you.**

**23 If you do this thing and Eloowwem so commands you, then you will be able to endure, and all these people also will go to their place in peace.**

**24 And Mooshe listened to the voice of his father-in-law and did all that he had said.\*\***

**24a And Mooshe said to the people, I alone am not able to bear you. 24b Shehmaa your Eloowwem has multiplied you, and here you are today as the stars of heavens in multitude. 24c May Shehmaa the Eloowwee of your forefathers make you a thousand times more numerous than you are, and bless you as He has promised you. 24d How can I alone bear your problems, and your burdens, and your complaints. 24e You choose wise, understanding, and knowledgeable men from among your tribes and I will assign them heads over you. 24f And they answered and said, the thing which you have said to do is good.**

**25 And he took the heads of their tribes, wise and understanding men, and made them heads over them, commanders of thousands, and commanders of hundreds, commanders of fifties, and commanders of**

and this people that is with thee; for the thing is too heavy for thee; thou art not able to perform it thyself alone.

**19** Hearken now unto my voice, I will give thee counsel, and Elohim be with thee: be thou for the people before Elohim, and bring thou the causes unto Elohim.

<sup>20</sup> And thou shalt teach them the statutes and **the laws**, and shalt show them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide .....  
 ..... out of all the people able men, such as  
 fear Elohim, men of truth, hating unjust  
 gain; and place such over them, to be rulers  
 of thousands, rulers of hundreds, rulers of  
 fifties, and rulers of tens.

22 And let them judge the people at all seasons; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves; so shall they make it easier for thee and bear the burden with thee.

**23** If thou shalt do this thing, and Elohim command thee so, then thou shalt be able to endure, and all this people also shall go **unto** their place in peace.”

**24** So Moses hearkened to the voice of his father-in-law, and did all that he had said.

[illegible]

**25 And Moses chose able men out of all Israel, and made them heads over the people, commanders of thousands, ..... commanders of hundreds, commanders of fifties, and commanders of**

tens, and policemen to their tribes. <sup>25a</sup> And he commanded their judges, saying, hear the cases between your brethren, and judge righteously between a man and his brother, and between his proselyte. <sup>25b</sup> You shall not show partiality in judgment, you shall hear the small as well as the great. <sup>25c</sup> You shall not be afraid in any man's presence, for the judgment is Eloowwem's. <sup>25d</sup> The case that is too hard for you, bring to me, and I will hear it. <sup>25e</sup> And he commanded them all the things which they should do.

<sup>26</sup> And they judged the people at all times. The **big** case they would bring to Mooshe, but every minor dispute they themselves would judge.

<sup>27</sup> And Mooshe let his father-in-law depart, and he went to his own land.\*\*



*Portion: In the Third Month*

## 19

<sup>1</sup> In the third month, after the Sons of Yishraael had gone out of the land of Missrem, on that very day they came into the desert of Sinee.

<sup>2</sup> And as they set out from Rehfeedem, they came to the desert of Sinee and camped in the desert. And there Yishraael camped in front of the Mountain.

<sup>3</sup> And Mooshe went up to Eloowwem, and Shehmaa called to him from the Mountain, saying, Thus you shall say to the house of Yaaqob and tell the Sons of Yishraael.

<sup>4</sup> You have seen what I did to the Missrems, and how I bore you on eagles' wings, and brought you to Myself.

<sup>5</sup> And now then, if you will indeed obey My voice, and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine.

<sup>6</sup> And you shall be to Me a kingdom of priests, and a holy super power. These are

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<sup>26</sup> And they judged the people at all seasons: the **hard** case they brought unto Moses, but every small matter they judged themselves.

<sup>27</sup> And Moses let his father-in-law depart; and he went his way into his own land.

## 19

<sup>1</sup> In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

<sup>2</sup> And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

<sup>3</sup> And Moses went up unto Elohim, and Adonai called unto him out of the mountain, saying: "Thus shalt thou say to the house of Jacob, and tell the children of Israel:

<sup>4</sup> Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.

<sup>5</sup> Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

<sup>6</sup> and ye shall be unto Me a kingdom of priests, and a holy nation. These are the



the words that you shall speak to the Sons of Yishraael.

<sup>7</sup> And Mooshe came and called the elders of the people, and set before them all these words which Shehmaa had commanded him.

<sup>8</sup> And all the people answered together and said, All that Shehmaa has spoken we will do. And Mooshe brought back the words of the people to Shehmaa.

<sup>9</sup> And Shehmaa said to Mooshe, Behold, I will come to you in the thick cloud, that the people may hear when I speak with you, and may also believe in you forever. And Mooshe told the words of the people to Shehmaa.\*\*

<sup>10</sup> And Shehmaa said to Mooshe, Go to the people and consecrate them today and tomorrow, and let them wash their garments.

<sup>11</sup> And let them be ready for the third day. For on the third day Shehmaa will come down on Mount Sinee in the sight of all the people.

<sup>12</sup> And you shall set bounds for all around **the mountain**. And you shall say to the **people**, Beware that you do not go up on the Mountain or touch the border of it. Whoever touches the Mountain shall surely be put to death.

<sup>13</sup> No hand shall touch him, but he shall surely be stoned, or shot through, whether beast or man, he shall not live. When the ram's horn sounds a long blast, they shall come up to the Mountain.

<sup>14</sup> And Mooshe went down from the Mountain to the people, and consecrated the people. And they washed their garments.

<sup>15</sup> And he said to the people, Be ready **for the three days**, do not approach a woman.\*\*

<sup>16</sup> And it came about on the third day, when it was morning, that there were Voices, and Lightning Flashes, and a thick cloud upon the Mountain, and **the ram's horn** voice very loud. And all the people that were in the camp were anxious.

<sup>17</sup> And Mooshe brought the people out of the camp to meet Eloowwem, and they stood at the foot of the Mountain.

<sup>18</sup> And Mount Sinee was all in smoke, because Shehmaa descended upon it in fire. And its smoke ascended like the smoke of a furnace, and the whole Mountain quaked violently.

words which thou shalt speak unto the children of Israel."

<sup>7</sup> And Moses came and called for the elders of the people, and set before them all these words which Adonai commanded him.

<sup>8</sup> And all the people answered together and said: "All that Adonai hath spoken we will do." And Moses reported the words of the people to Adonai.

<sup>9</sup> And Adonai said unto Moses: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever." And Moses told the words of the people unto Adonai.

<sup>10</sup> And Adonai said unto Moses: "Go unto the people, and sanctify them to-day and tomorrow, and let them wash their garments,

<sup>11</sup> and be ready against the third day; for the third day Adonai will come down in the sight of all the people upon mount Sinai.

<sup>12</sup> And thou shalt set bounds unto **the people** round about, **saying** . . . . . Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death;

<sup>13</sup> no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the ram's horn soundeth long, they shall come up to the mount."

<sup>14</sup> And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments.

<sup>15</sup> And he said unto the people: "Be ready **for . . . three days** come not near a woman."

<sup>16</sup> And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a . . . . . **ram's horn** exceeding loud; and all the people that were in the camp trembled.

<sup>17</sup> And Moses brought forth the people out of the camp to meet Elohim; and they stood at the nether part of the mount.

<sup>18</sup> Now mount Sinai was altogether on smoke, because Adonai descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

<sup>19</sup> And when the sound of the ram's horn **grew** louder and much louder, Mooshe spoke and Eloowwem answered him with Voice.

<sup>20</sup> And Shehmaa came down on Mount Sinee, to the top of the Mountain. And Shehmaa called to Mooshe to the top of the Mountain, and Mooshe went up.\*\*

<sup>21</sup> And Shehmaa spoke to Mooshe, Go down, charge the people, that they do not break through to Shehmaa to gaze, and many of them perish.

<sup>22</sup> And also let the priests who come near to Shehmaa consecrate themselves, or else Shehmaa will break out against them.

<sup>23</sup> And Mooshe said to Shehmaa, The people cannot come up to Mount Sinee. For You charged us, saying, Set bounds about the Mountain and consecrate it.

<sup>24</sup> And Shehmaa said to him, Go down and come up, you and Aahrron with you. But do not let the priests and the people break through to come up to Shehmaa, or He will break forth upon them.

<sup>25</sup> And Mooshe went down **from the mountain** to the people, and told them.\*\*

## 20

<sup>1</sup> And Eloowwem spoke all these words, saying,

<sup>2</sup> I am Shehmaa your Eloowwem, who brought you out of the land of Missrem, out of the house of slavery.

<sup>3</sup> You shall have no other gods besides Me.

<sup>4</sup> You shall not make for yourself an idol, or any image, of what is in heavens above, or on the earth beneath, or in the water under the earth.

<sup>5</sup> You shall not worship them or serve them. For I Shehmaa your Eloowwem am a devoted Eloowwem, counting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,  
<sup>6</sup> And showing loving kindness to thousands, to those who love Me and keep My commandments.

<sup>7</sup> You shall not take the name of Shehmaa your Eloowwem in vain. For Shehmaa will

<sup>19</sup> And when the voice of the horn **grows** louder and louder, Moses spoke, and Elohim answered him by a voice.

<sup>20</sup> And Adonai came down upon mount Sinai, to the top of the mount; and Adonai called Moses to the top of the mount; and Moses went up.

<sup>21</sup> And Adonai said unto Moses: "Go down, charge the people, lest they break through unto Adonai to gaze, and many of them perish.

<sup>22</sup> And let the priests also, that come near to Adonai, sanctify themselves, lest Adonai break forth upon them."

<sup>23</sup> And Moses said unto Adonai: "The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it."

<sup>24</sup> And Adonai said unto him: "Go, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come up unto Adonai, lest He break forth upon them."

<sup>25</sup> So Moses went down ..... unto the people, and told them.

## 20

<sup>1</sup> And Elohim spoke all these words, saying:

<sup>2</sup> I am Adonai thy Elohim, who brought thee out of the land of Egypt, out of the house of bondage.

<sup>3</sup> Thou shalt have no other gods before Me.

<sup>4</sup> Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

<sup>5</sup> thou shalt not bow down unto them, nor serve them; for I Adonai thy Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;  
<sup>6</sup> and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

<sup>7</sup> Thou shalt not take the name of Adonai thy Elohim in vain; for Adonai will not

20:2 These are the opening words (said before the Ten Commandments, in the book of Exodus only) that the worshipper says while standing: "Will be praised The Announcer Who announced the Ten Commandments."

Command 1 Ex. 20:3:  
"You shall have no . . ."

Command 2 Ex. 20:7:  
"You shall not take . . ."

Command 3 Ex. 20:8:  
"Keep the Sabbath Day"

Command 4 Ex. 20:12:  
"Honor your father . . ."

not leave him unpunished who takes His name in vain.\*\*

<sup>8</sup> **Keep** the Sabbath day, to keep it holy.

<sup>9</sup> Six days you shall labor and do all your work.

<sup>10</sup> And the seventh day is a Sabbath of Shehmaa your Eloowwem. **In** it you shall not do any work, you, or your son, or your daughter, your male or your female slave, or . . . . . **your cattle**, or your proselyte who stays in your gates.

<sup>11</sup> For in six days Shehmaa made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore Shehmaa blessed the Sabbath day and made it holy.\*\*

<sup>12</sup> Honor your father and your mother, that your days may be prolonged in the land which Shehmaa your Eloowwem gives you.

<sup>13</sup> You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

<sup>14</sup> You shall not covet your neighbor's house, **and** you shall **not** covet of your neighbor **his field** and wife or . . . **his male slave** or his female slave, . . . . . **his bull** and his donkey or anything that belongs to your neighbor.\*\*

<sup>14a</sup> **And when Shehmaa your Eloowwem will bring you to the land of the Kanaanee which you are going to inherit it.** <sup>14b</sup> **You shall set yourself up great stones and lime them with lime. And you shall write on them all the words of this law.** <sup>14c</sup> **And when you have passed over the Yaardaan you shall set up these stones, which I command you today, in Aargaareezem.** <sup>14d</sup> **And there you shall build an altar to Shehmaa your Eloowwem, an altar of stones. you shall lift up no iron on them.** <sup>14e</sup> **And you shall build the altar of Shehmaa your Eloowwem of complete stones.** <sup>14f</sup> **And you shall offer burnt offerings. thereupon to Shehmaa your Eloowwem.** <sup>14g</sup> **And you shall sacrifice offerings and shall eat there. And you shall rejoice before Shehmaa your**

hold him guiltless that taketh His name in vain.

<sup>8</sup> **Remember** the sabbath day, to keep it holy.

<sup>9</sup> Six days shalt thou labour, and do all thy work;

<sup>10</sup> but the seventh day is a sabbath unto Adonai thy Elohim, . . . . . thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, **and not your beast**, nor thy stranger that is within thy gates;

<sup>11</sup> for in six days Adonai made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore Adonai blessed the sabbath day, and hallowed it.

<sup>12</sup> Honour thy father and thy mother, that thy days may be long upon the land which Adonai thy Elohim giveth thee.

<sup>13</sup> Thou shalt not murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

<sup>14</sup> Thou shalt not covet thy neighbor's house; . . . thou shalt **not** covet thy neighbor's . . . . . wife, **and not his male slave**, nor his maid-servant, nor **and his bull**, nor his ass, nor any thing that is thy neighbor's.

Command 5 Ex. 20:13:  
"You shall not murder"

Command 6 Ex. 20:13:  
"You shall not commit . . ."

Command 7 Ex. 20:13:  
"You shall not steal"

Command 8 Ex. 20:13:  
"You shall not bear . . ."

Command 9 Ex. 20:14:  
"You shall not covet . . ."

Command 10 Ex. 20:14+  
"And there you shall build an altar to Shehmaa your Eloowwem, an altar of stones."

20:14c "Aargaareezem"  
— The word "Aargaareezem" was written initially as one word in seven letters to emphasize the holiness of the place. Seven has holy significance in Samaritan tradition. The Israelite Samaritans have a pronunciation that distinguishes between their most sacred mountain, Mount Gerizim, and the other mountains mentioned in the Torah. Added to this is the fact that this is the only mountain in the Torah whose name is comprised of two words written as one word of seven letters, to emphasize its holiness with such a symbolic number. A fragment from Qumran recently published by J. Charlesworth, from Deuteronomy 27:4-6 in part, includes the full name of the mountain in one word of seven letters. Also, in pronunciation this name is special: "Mountain" when referring to Mount Gerizim is pronounced

**Eloowwem. 14h That mountain, in the other side of the Yaardaan, beyond the way toward the sunset, in the land of the Kaanannee who dwell in the prairie, before the Gaalgaal, beside the Aalone moora, before Ashkem.\*\***

[illegible]

**15 And all the people see the voices and the thunders and the lightnings and the voice of the ram's horn, and the mountain smoking; and when . . . the people saw it, they trembled and stood afar off.**

**16 And they said unto Moses:.....**

[illegible]

<sup>17</sup> And Moses said unto the people: "Fear not; for Elohim is come to prove you, and that His fear may be before you, that ye sin not."

**18 And the people stood afar off; but Moses drew near unto the thick darkness where Elohim was.**

[illegible]

**all that I will command him. <sup>18f</sup> And it shall be that the man who will not hear his words which he will <sup>18g</sup> speak in my name, I will require it from him. But the prophet who will dare with malignity to speak a word on my behalf which I have not commanded him to speak, and he speaks on behalf of other gods, that prophet shall die. <sup>18h</sup> And if you say in your heart, how will it be known the word which Shehmaa has not spoken. <sup>18i</sup> That the prophet speaking on behalf of Shehmaa, the thing will not happen and will not come, this is the thing which Shehmaa has not spoken. <sup>18j</sup> The prophet has spoken it in malignity. <sup>18k</sup> You shall not be afraid of him. Go say to them, return to your tents. <sup>18l</sup> And you stand here by me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them. <sup>18m</sup> And they will do so in the land which I am giving them to inherit.\*\***

**19** And Shehmaa **spoke** to Mooshe, **saying**, **speak** to the Sons of Yishraael. You have seen that I have spoken with you from the heavens.

**<sup>20</sup> You shall not make with Me gods, gods of silver and gods of gold you shall not make for yourselves.**

**21** You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings, and your peace offerings, **some of your sheep, and some of your bulls.** **21a** **In . . . the place where I have mentioned My name, there I will come to you and bless you.**

<sup>22</sup> And if you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your sword on it, you have profaned it.

**23 . . . . . You shall **not** go up by stairs to My altar, that your nakedness will not be exposed to it.\*\***

20:21 “I have mentioned” — In Hebrew it is “Ehzaakaartec” against “Aazkeer” = I will mention. This is typical of one of the main differences between the SP and the MT in regard to the chosen place (like “has chosen” against “will choose”). We have to emphasize that it is written in the SP “Ehzaakaartec” with aleph at the beginning of the word, though it is normally without aleph. However, this verb אוכר appears in other places in the Torah, like Genesis 9:16, “to memorize” = אוכרה against זכר in the MT (or Ex. 6:6 = אוכרה).

<sup>1</sup> . . . . . **These** are the ordinances which you are to set before them,

<sup>2</sup> If you buy an Ibree slave, he shall **serve you** for six years, and in the seventh he shall go out as a free man without payment.

<sup>3</sup> If he comes by himself, he shall go out alone. If he is the husband of a wife, then his wife shall go out with him.

<sup>4</sup> If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong **to his master**, and he shall go out by himself.

<sup>5</sup> . . . . . if the slave will speak saying, I love my master, **and** my wife, and my children, I will not go out as a free man.

<sup>6</sup> And his master shall bring him to Eloowwem, and he shall bring him to the door **and to** the doorpost. And his master shall pierce his ear with an awl, and he shall serve him forever.\*\*

<sup>7</sup> And if a man sells his daughter as a female slave, she is not to go free as the male slaves do.

<sup>8</sup> If she is bad in the eyes of her master who has not designated her, he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his betrayal of her.

<sup>9</sup> And if he designates her for his son, he shall deal with her according to the custom of daughters.

<sup>10</sup> **And if** he takes to himself another woman, he may not reduce her food, her clothing, or her conjugality.

<sup>11</sup> And if he will not do these three for her, then she shall go out for nothing, without payment of money.

<sup>12</sup> He who strikes a man that he dies, shall surely be put to death indeed.

<sup>13</sup> And he who did not intend to kill, but Eloowwem **let it happen** by His hand, and I will appoint you a place to which he may escape to.

<sup>14</sup> And if a man acts in malignity toward his neighbor, to kill him in cunning, you are to take him from My altar, that he die.

<sup>1</sup> **And these** are the ordinances which thou shalt set before them.

<sup>2</sup> If thou buy a Hebrew servant, six years he shall **serve** . . . . . and in the seventh he shall go out free for nothing.

<sup>3</sup> If he come in by himself, he shall go out by himself; if he be married, then his wife shall go out with him.

<sup>4</sup> If his master give him a wife, and she bear him sons or daughters; the wife and her children shall belong **to her master**, and he shall go out by himself.

<sup>5</sup> **And if** the servant shall plainly say: I love my master, . . . . . my wife, and my children; I will not go out free;

<sup>6</sup> then his master shall bring him unto Elohim, and shall bring him to the door, **or to** the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for ever.

<sup>7</sup> And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

<sup>8</sup> If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her.

<sup>9</sup> And if he espouse her unto his son, he shall deal with her after the manner of daughters.

<sup>10</sup> . . . . . If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

<sup>11</sup> And if he do not these three unto her, then shall she go out for nothing, without money.

<sup>12</sup> He that smiteth a man, so that he dieth, shall surely be put to death.

<sup>13</sup> And if a man lie not in wait, but Elohim **caused to come about** by His hand; then I will appoint thee a place whither he may flee.

<sup>14</sup> And if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from Mine altar, that he may die.

<sup>15</sup> And he who strikes his father or his mother shall surely be put to death indeed.

<sup>16</sup> And he who kidnaps a man, whether he sells him, or he is found in his hand, shall surely be put to death indeed.

<sup>17</sup> And he who curses his father or his mother, shall surely be put to death indeed.\*\*

<sup>18</sup> And if men will quarrel **and they shall strike** the other.....

..... and he does not die and fell to bed,

<sup>19</sup> If he gets up and walks around outside on his stick, then he who struck him shall go unpunished. He shall only pay for his loss of time, and shall cause him to be completely healed.

<sup>20</sup> And if a man strikes his male slave or female slave..... and he dies under his hand, **he shall surely be put to death indeed.**

<sup>21</sup> But if he survives a day or two, he will not **be put to death**, for he is his money.\*\*

<sup>22</sup> And if men struggle with each other and they strike a pregnant woman **and her child is born.** And there being no harm, he shall be surely fined, according as the woman's husband shall lay upon him. And he shall pay as the judges determine.

<sup>23</sup> And if harm follow, then you shall give soul for soul.

<sup>24</sup> Eye for eye, tooth for tooth, hand for hand, foot for foot.

<sup>25</sup> Burning for burning, wound for wound, stripe for stripe.

<sup>26</sup> And if a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye.

<sup>27</sup> And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.\*\*

<sup>28</sup> And if a bull or any beast hit a man or a woman that they die, **the beast** shall surely be stoned, and its flesh shall not be eaten, but the owner of **the beast** is innocent.

<sup>29</sup> And if **the beast** was previously in the habit of hitting and its owner has been warned, yet he does not confine it and it kills a man or a woman, **the beast** shall be

<sup>15</sup> And he that smiteth his father, or his mother, shall be surely put to death.

<sup>16</sup> And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

<sup>17</sup> And he that curseth his father or his mother, shall surely be put to death.

<sup>18</sup> And if men contend, **and a man shall strike** the other with a stone or with a punch and he die not, but keep his bed;

<sup>19</sup> if he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

<sup>20</sup> And if a man smite his bondman, or his bondwoman, **with a rod**, and he die under his hand, **he shall surely be avenged.**

<sup>21</sup> Notwithstanding if he continue a day or two, he shall not **be avenged**; for he is his money.

<sup>22</sup> And if men strive together, and hurt a woman with child, **and her children are born**, and yet no harm follow, he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine.

<sup>23</sup> But if any harm follow, then thou shalt give life for life,

<sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot,

<sup>25</sup> burning for burning, wound for wound, stripe for stripe.

<sup>26</sup> And if a man smite the eye of his bondman, or the eye of his bondwoman, and destroy it, he shall let him go free for his eye's sake.

<sup>27</sup> And if he smite out his bondman's tooth, or his bondwoman's tooth, he shall let him go free for his tooth's sake.

<sup>28</sup> And if a bull..... **gore** a man or a woman, that they die, **the bull** shall be surely stoned, and its flesh shall not be eaten; but the owner of **the bull** shall be acquitted.

<sup>29</sup> And if **the bull** was previously in the habit of striking and warning hath been given to its owner, and he hath not kept it in, but it hath killed a man or a woman; **the**

stoned and its owner also shall be put to death.

<sup>30</sup> If a ransom is demanded of him, then he shall give for the redemption of his life whatever is demanded of him.

<sup>31</sup> Whether it **will hit** a son or . . . . . a daughter, it shall be done to him according to this judgment.

<sup>32</sup> If **the beast will hit** a male or female slave, he shall give unto their master thirty shekels of silver. **and the beast will be stoned.\*\***

<sup>33</sup> And if a man opens a pit, or if a man digs a pit and does not cover it over, and a bull, or a donkey, **or any beast** falls into it,

<sup>34</sup> The owner of the pit shall make restitution, he shall give money to its owner, and the dead shall become his.\*\*

<sup>35</sup> And if one man's bull, **or any of his beasts**, hurts another's bull, **or any of all his beasts**, that it dies, then they shall sell the living . . . . . and divide its price equally. And also they shall divide the dead.

<sup>36</sup> Or if it is known that the **beast was previously in the habit of hitting**, and its owner has not confined it, he shall surely pay **beast for beast**. And the dead shall become his.\*\*

<sup>37</sup> **And if** a man steals a bull, or a sheep, and slaughters it, or sells it, he shall pay five bulls for the bull and four sheep for the sheep.

## 22

<sup>1</sup> If the thief is caught while breaking in, **and he will hit him** that he dies, there will be no fine on his account.

<sup>2</sup> If the sun has risen on him, there will be a fine on his account. He shall surely make restitution. If he owns nothing, then he shall be sold for his theft.

<sup>3</sup> If what he stole is actually found alive in his hand, whether a bull, or a donkey, or a sheep, **or any beast, for each** he shall pay double.\*\*

<sup>4</sup> If a man lets a field or vineyard be eaten, and lets his beast loose that it grazes in another man's field, <sup>4a</sup> **he shall pay indeed**

**bull shall be stoned**, and its owner also shall be put to death.

<sup>30</sup> If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him.

<sup>31</sup> Whether it **will gore** a son, or **will gore** a daughter, according to this judgment shall it be done unto him.

<sup>32</sup> If **the bull will gore** a bondman or a bondwoman, he shall give unto their master thirty shekels of silver, **and the bull will be stoned.**

<sup>33</sup> And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass . . . . . fall therein,

<sup>34</sup> the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead beast shall be his.

<sup>35</sup> And if one man's ox . . . . . hurts another's ox, . . . . . so that it dieth; then they shall sell **the living bull**, and divide the price of it; and the dead also they shall divide.

<sup>36</sup> Or if it be known that the **bull was previously in the habit of striking**, and its owner hath not kept it in; he shall surely pay **ox for the ox**, and the dead beast shall be his own.

<sup>37</sup> . . . . . **If** a man steal an ox, or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep.

## 22

<sup>1</sup> If a thief be found breaking in, **and he will be hit** so that he dieth, there shall be no blood guiltiness for him.

<sup>2</sup> If the sun be risen upon him, there shall be blood guiltiness for him — he shall make restitution; if he have nothing, then he shall be sold for his theft.

<sup>3</sup> If the theft be found in his hand alive, whether it be ox, or ass, or sheep, . . . . . he shall pay double.

<sup>4</sup> If a man cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; . . . . .



**from his field as it is grazed. And if all the field has been grazed** he shall make restitution from the best of his own field, and the best of his own vineyard.

<sup>5</sup> If a fire breaks out and spreads to thorn bushes, that stacked grain, or the standing grain, or the field is consumed. He who started the fire shall surely make restitution.\*\*

<sup>6</sup> **And if a man gives his neighbor money or goods to keep, and it has been stolen from the man's house, if the thief is found, and so he shall pay double for each.**

<sup>7</sup> **And if the thief is not found, then the owner of the house shall come before Eloowwem, determining whether he laid his hands on his neighbor's property.**

<sup>8</sup> For every breach of trust, for bull, for donkey, for sheep, for clothing, or for **the lost** thing about which one says, This is it, the case of both parties shall come till **Shehmaa. He whom the Eloowwem** condemns shall pay double **for each** to his neighbor.\*\*

<sup>9</sup> **And if a man gives his neighbor a donkey, or a bull, or a sheep, or any beast to keep, and it dies, or is hurt, or is driven away while no one is looking.**

<sup>10</sup> The oath before Shehmaa shall be made by the two of them that he has not laid hands on his neighbor's property. And its owner shall accept it, and he shall not make restitution.

<sup>11</sup> . . . . **If it is stolen from him, and he will pay to its owner.**

<sup>12</sup> If it is all torn to pieces, let him bring **the witness, and he shall not make restitution** for what has been torn to pieces.

<sup>13</sup> And if a man borrows from his neighbor, and it is injured, or dies while its owner is not with it, he shall make full restitution.

<sup>14</sup> If its owner is with it, he shall not make restitution. If it is hired, **and he will come** for its hire.\*\*

<sup>15</sup> And if a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife.

<sup>16</sup> **And if absolutely** her father refuses to

.....  
..... he shall make restitution of the best of his own field, and of the best of his own vineyard.

<sup>5</sup> If fire break out, and catch in thorns, so that the shocks of corn, or the standing corn, or the field are consumed; he that kindled the fire shall surely make restitution.

<sup>6</sup> . . . . **If a man deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay . . . . . double.**

<sup>7</sup> . . . . . **If the thief be not found, then the master of the house shall come near unto Elohim, to see whether he has not put his hand unto his neighbor's goods.**

<sup>8</sup> For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of . . . **lost** thing, whereof one saith: "This is it," the cause of both parties shall come till . . . . . **the Elohim. They whom Elohim** shall condemn shall pay double . . . . . unto his neighbor.

<sup>9</sup> . . . . . **If a man deliver unto his neighbor an ass, or an ox, or a sheep, and any beast, to keep, and it die, or be hurt, or driven away, no man seeing it;**

<sup>10</sup> the oath of Adonai shall be between them both, to see whether he has not put his hand unto his neighbor's goods; and the owner thereof shall accept it, and he shall not make restitution.

<sup>11</sup> **And if it be stolen from him, . . . . he will pay to its owner.**

<sup>12</sup> If it be torn in pieces, let him bring **it for witness; . . . he shall not make good** that which was torn.

<sup>13</sup> And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.

<sup>14</sup> If its owner is with it, he shall not make restitution; if it is hired, . . . . . **he will come** for its hire.

<sup>15</sup> And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife.

<sup>16</sup> . . . . . **If . . . . . her father utterly refuse to**

give her to him, he shall pay money equal to the dowry for virgins.

<sup>17</sup> **A witch will not live.**

<sup>18</sup> Whoever lies with an animal shall surely be put to death.

<sup>19</sup> He who sacrifices to **other** gods, . . . . . shall be utterly destroyed.

<sup>20</sup> **And you all** shall not **wrong** a proselyte or oppress, for you were sojourners in the land of Missrem.

<sup>21</sup> You shall not afflict any widow or orphan.

<sup>22</sup> **Because if you all torture** him at all, and if he does cry out to Me, I will surely hear his cry.

<sup>23</sup> And My anger will be kindled, and I will kill you with the sword, and your wives shall become widows, and your children fatherless.\*\*

<sup>24</sup> If you lend money to My people, to . . . . . **poor of your people**, you are not to act as a creditor to him. **You . . .** shall not **charge** him interest.

<sup>25</sup> If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets.

<sup>26</sup> For that is his only covering, it is his cloak for his body. What else shall he sleep in. And it shall come about that when he cries out to Me, I will hear, for I Am gracious.

<sup>27</sup> You shall not curse Eloowwem, nor curse a Chief of your people.

<sup>28</sup> You shall not delay the offering from your harvest and your vintage. The firstborn of your sons you shall give to Me.

<sup>29</sup> You shall do the same with your bulls and with your sheep. It shall be with its mother seven days, on the eighth day you shall give it to Me.

<sup>30</sup> And you shall be holy men to Me, therefore you shall not eat flesh torn to pieces in the field. **You shall throw it indeed.**

## 23

<sup>1</sup> You shall not bear a false report. Do not join your hand with a wicked man to be a malicious witness.

give her unto him, he shall pay money according to the dowry of virgins.

<sup>17</sup> **You will not suffer** a witch to live.

<sup>18</sup> Whosoever lieth with a beast shall surely be put to death.

<sup>19</sup> He that sacrificeth unto . . . . . gods, **except unto Adonai only**, shall be utterly destroyed.

<sup>20</sup> **And you . . .** shall not **wrong** a proselyte or oppress, for you were proselytes in the land of Egypt.

<sup>21</sup> Ye shall not afflict any widow, or fatherless child.

<sup>22</sup> . . . . . **If you . . . . . torture** him at all, and if he does cry out to Me, I will surely hear his cry;

<sup>23</sup> My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

<sup>24</sup> If you lend money to My people, to **the poor with you**, you are not to act as a creditor to him; **you all** shall not **charge** him interest.

<sup>25</sup> If thou at all take thy neighbor's garment to pledge, thou shalt restore it unto him by that the sun goeth down;

<sup>26</sup> for that is his only covering, it is his garment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious.

<sup>27</sup> Thou shalt not revile a judge, nor curse a ruler of thy people.

<sup>28</sup> Thou shalt not delay to offer of the fullness of thy harvest, and of the outflow of thy presses. The first-born of thy sons shalt thou give unto Me.

<sup>29</sup> Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with its dam; on the eighth day thou shalt give it Me.

<sup>30</sup> And you shall be holy men to Me, therefore you shall not eat flesh torn to pieces in the field; **you shall throw it to the dog.**

## 23

<sup>1</sup> Thou shalt not utter a false report; put not thy hand with the wicked to be an unrighteous witness.

<sup>2</sup> You shall not follow the masses in doing evil, nor shall you testify in a dispute so as to turn aside after a multitude in order to pervert justice.

<sup>3</sup> And neither shall you be partial to a poor man in his dispute.\*\*

<sup>4</sup> If you meet your enemy's bull, or his donkey, or any of his beasts wandering away, you shall surely return it to him.

<sup>5</sup> If you see the donkey of one who hates you lying under its load, you shall refrain from leaving it to him. You shall surely release it with him.

<sup>6</sup> You shall not pervert the justice of the needy in his dispute.

<sup>7</sup> Keep far from a false charge, and do not kill the innocent, or the righteous, for I will not acquit the guilty.

<sup>8</sup> And you shall not take a bribe, for the bribe will blind wise eyes and subverts the cause of the just.

<sup>9</sup> And you all shall not oppress a proselyte since you yourselves know the heart of a proselyte for you were sojourners in the land of Misrem.\*\*

<sup>10</sup> And you shall sow your land for six years and gather in its yield.

<sup>11</sup> And the seventh year you shall let it rest and lie fallow, that the needy of your people may eat. And whatever they leave, the beast of the field may eat. You are to do the same to your vineyards and to your olive groves.

<sup>12</sup> Six days you are to do your work, but on the seventh day you shall rest, that your male slave and your female slave like you may rest, and all your beasts, and the proselyte may be refreshed.

<sup>13</sup> And all concerning everything which I have said to you, be on your guard. And you . . . . will not make reminder of the name of other gods. And it will not be heard from your mouth.\*\*

<sup>14</sup> Three times a year you shall keep a feast unto Me.

<sup>15</sup> You shall keep the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you at the appointed time in the month Abib, for in it

<sup>2</sup> Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to pervert justice;

<sup>3</sup> neither shalt thou favour a poor man in his cause.

<sup>4</sup> "If you meet your enemy's ox or his donkey . . . . . wandering away, you shall surely return it to him.

<sup>5</sup> If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass by him; thou shalt surely release it with him.

<sup>6</sup> Thou shalt not wrest the judgment of thy poor in his cause.

<sup>7</sup> Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.

<sup>8</sup> And you shall not take a bribe, for the bribe will blind wise . . . . . and subverts the cause of the just.

<sup>9</sup> And you . . . . . a stranger shalt thou not oppress for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

<sup>10</sup> And six years thou shalt sow thy land, and gather in the increase thereof;

<sup>11</sup> And on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same to your vineyard and to your olive grove.

<sup>12</sup> Six days thou shalt do thy work, but on the seventh day thou shalt rest; that your bull and your donkey may rest, and the son of your female slave and the proselyte may be refreshed.

<sup>13</sup> And in all concerning everything which I have said to you, be on your guard; and you all will not make reminder of the name of other gods. . . . . it will not be heard from your mouth.

<sup>14</sup> Three times thou shalt keep a feast unto Me in the year.

<sup>15</sup> The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib — for in it thou

23:14 "Three pilgrimages a year at the present time" — The Israelite Samaritans celebrate the three pilgrimages of the year by climbing from the camp in Kiriath Luza to the top of Mount Gerizim, visiting the holy sites. The first pilgrimage is on the seventh day of Passover which is called the Feast of Unleavened Bread. The second pilgrimage is on the fiftieth day of the counting of the days of the "aomaar" — called the Festival of Weeks. And the third pilgrimage is on the first day of the seven days of the Festival of Tabernacles. The prayers of each pilgrimage begin at 1:00 a.m., in the Kiriath Luza synagogue on Mount Gerizim. At about 4:00 a.m., the congregation leaves the synagogue and makes the pilgrimage to the mountain top, while singing and praying. They move from station to station: (a) The first station is the Place of the Stones (The Twelve Stones, Deut. 27:4; in the Samaritan version: Mount Gerizim). (b) The second stop is the site of the altar of Adam and his son Seth. (c) The next stop is the site of the Everlast-

ing Hill (Deut. 33:15). (d) Next is the site of "Shehmaa Will Provide" (Gen. 22:8), where Abraham saw a ram in the thicket when he was about to sacrifice his son, Isaac. (e) The next stop is the site of the Altar of Isaac. (f) The next station is the Altar of Noah. (g) The next stop is the site of the Everlasting Hill. In the past, two monuments of Jacob marked the place and this had been the third station. At the end, there is a festive meal. At each pilgrimage the prayers contain the relevant passages from the Torah dedicated to the Feast.

23:20 "The Place" — The Israelite Samaritans understood that the reference here is to the **only place**, Mount Gerizim. The Masoretic Text's reference here is to any place.

23:20 "Unnamed Angel" in Israelite Samaritan tradition who is leading the people of Yishraael to "The Place."

you came out of Missrem. And none shall appear before Me empty-handed.

<sup>16</sup> And the Feast of the Harvest of the first fruits of your labors which you sow in the field, also the Feast of the Ingathering at the end of the year when you gather in the fruit out of the field.

<sup>17</sup> Three times a year all your males shall be seen before **the ark** of Shehmaa.

<sup>18</sup> You shall not offer the blood of My sacrifice with leavened bread, nor is the fat of My feast to remain overnight until morning.

<sup>19</sup> You shall bring the choice first fruits of your soil into the house of Shehmaa your Eloowwem. <sup>19a</sup> You are not to boil a young goat in the milk of its mother. **For he who does such as that is like a forbidden offering.** <sup>19b</sup> **And this is as a transgression to Eloowwee of Yaaqob.\*\***

<sup>20</sup> Behold, I am going to send **my angel** before you to guard you along the way and to bring you into the place which I have prepared.

<sup>21</sup> Be on your guard before him and obey his voice. Do not be rebellious toward him, for he will not pardon your transgression. For My name is in him.

<sup>22</sup> **If you all truly obey my voice and you all do** all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

<sup>23</sup> When My angel will go before you, I will bring you to **the Kaanannee, and the Ehmarree, and the Ihttee, and the Girgeshee, and the Ferizzee, and the Ibbée, and the Yeboosée.** And I will completely destroy them.

<sup>24</sup> You shall not worship their gods, nor serve them, nor do according to their deeds. But you shall utterly overthrow them and break their pillars in pieces.

<sup>25</sup> And you shall serve Shehmaa your Eloowwem, and He will bless your bread and your water. And I will remove sickness from your midst.

<sup>26</sup> **And there shall be no** miscarrying or barren in your land. I will fulfill the number of your days.

<sup>27</sup> I will send My terror ahead of you, and throw into confusion all the people among

camest out from Egypt; and none shall appear before Me empty;

<sup>16</sup> and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field.

<sup>17</sup> Three times in the year all thy males shall appear before **the master** Adonai.

<sup>18</sup> Thou shalt not offer the blood of My sacrifice with leavened bread; neither shall the fat of My feast remain all night until the morning.

<sup>19</sup> The choicest first-fruits of thy land thou shalt bring into the house of Adonai thy Elohim. Thou shalt not seethe a kid in its mother's milk.....

<sup>20</sup> Behold, I send **an angel** before thee, to keep thee by the way, and to bring thee into the place which I have prepared.

<sup>21</sup> Take heed of him and hearken unto his voice; be not rebellious against him; for he will not pardon your transgression; for My name is in him.

<sup>22</sup> **And if you shall truly obey his voice and you shall do** all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

<sup>23</sup> When My angel will go before you, I will bring you to **the Amorite and the Hittite ..... and the Perizzite and the Canaanite, the Hivite and the Jebusite;** and I will completely destroy them.

<sup>24</sup> Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

<sup>25</sup> And ye shall serve Adonai your Elohim, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

<sup>26</sup> **None** shall miscarry, nor be barren, in thy land; the number of thy days I will fulfill.

<sup>27</sup> I will send My terror before thee, and will discomfit all the people to whom thou shalt

whom you come. And I will make all your enemies turn their backs to you.\*\*

<sup>28</sup> And I will send hornets ahead of you so that they will drive out **the Kaanannee, and the Ehmarree, and the Ihtee, and the Girgeshee, and the Ferizzee, and the Ibbe, and the Yeboossee** from before you.

<sup>29</sup> I will not drive them out before you in a single year, that the land may not become desolate and the beasts of the field become too numerous for you.

<sup>30</sup> I will drive them out before you little by little, until you become fruitful and take possession of the land.

<sup>31</sup> And I will fix your boundary from the Sof Sea to the sea of Felishtems, and from the desert **and till** the River. For I will deliver the inhabitants of the land into your hand, and you will drive them out before you.

<sup>32</sup> You shall make no covenant with them or with their gods.

<sup>33</sup> They shall not dwell in your land, because they will make you sin against Me. Because if you serve their gods, then **they will** be a snare to you.\*\*

## 24

<sup>1</sup> **And it has been said** to Mooshe, Come up to Shehmaa, you and Aahrroon, Naadaab and Aabeeyyoo, **Elaazaar and Itamar**, and seventy of the elders of Yishraael. And you shall bow down at a distance.

<sup>2</sup> And Mooshe alone shall come near to Shehmaa, but they shall not come near. And the people will not **come up** with him.

<sup>3</sup> And Mooshe came and recounted to the people all the words of Shehmaa and all the ordinances. And all the people answered with one voice and said, All the words which Shehmaa has spoken we will do.

<sup>4</sup> And Mooshe wrote down all the words of Shehmaa. Then he arose early in the morning, and built an altar at the foot of the Mountain with twelve **stones** for the twelve tribes of Yishraael.

<sup>5</sup> And he sent young men of the Sons of Yishraael, and they offered burnt offerings,

come, and I will make all thine enemies turn their backs unto thee.

<sup>28</sup> And I will send the hornet before thee, which shall drive out **the Hivite, the Canaanite**.....  
.....**and the Hittite**.....

..... from before thee.  
<sup>29</sup> I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee.

<sup>30</sup> By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

<sup>31</sup> And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness..... **till** the River; for I will deliver the inhabitants of the land into your hand; and you will drive him out before thee.

<sup>32</sup> Thou shalt make no covenant with them, nor with their gods.

<sup>33</sup> They shall not dwell in thy land — lest they make thee sin against Me. Because if you serve their gods, then **he will** be a snare unto thee.

## 24

<sup>1</sup> **And to Moses he said:** "Come up unto Adonai, thou, and Aaron, Nadab, and Abihu, ..... and seventy of the elders of Israel; and worship ye afar off;

<sup>2</sup> and Moses alone shall come near unto Adonai; but they shall not come near, and the people will not **all come up** with him."

<sup>3</sup> And Moses came and told the people all the words of Adonai, and all the ordinances; and all the people answered with one voice, and said: "All the words which Adonai hath spoken will we do."

<sup>4</sup> And Moses wrote all the words of Adonai, and rose up early in the morning, and builded an altar under the mount, and twelve **pillars**, according to the twelve tribes of Israel.

<sup>5</sup> And he sent the young men of the children of Israel, who offered burnt-offerings, and

and sacrificed peace offerings of bulls, **offspring of cattle** to Shehmaa.

<sup>6</sup> And Mooshe took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar.

<sup>7</sup> And he took the book of the covenant and read in the hearing of the people. And they said, All that Shehmaa has spoken **we will hear and we will do.**

<sup>8</sup> And Mooshe took the blood and sprinkled it on the people and said, Behold the blood of the covenant, which Shehmaa has made with you in accordance with all these words.

<sup>9</sup> And Mooshe went up, and Aahrron, Naa-daab and Aabeeyyoo, **Elaazar and Itamar** and seventy of the elders of Yishraael.

<sup>10</sup> And they saw Eloowwee of Yishraael, and under His Feet there appeared to be a pavement of sapphire, **as clear** as the heavens itself.

<sup>11</sup> And yet He did not stretch out His hand against the nobles of the Sons of Yishraael, and they envisioned Eloowwem, and ate and drank.\*\*

<sup>12</sup> And Shehmaa said to Mooshe, Come up to Me on the Mountain and be there, and I will give you the stone tablets, and the law, and the commandment which I have written for their instruction.

<sup>13</sup> And Mooshe arose, and Ye'oosha his slave. And Mooshe went up to the Mountain of Eloowwem.

<sup>14</sup> And to the elders he said, Wait here for us until we return to you.....  
... **behold**, Aahrron and Oohr are with you. Whoever has a legal matter, let him come unto them.

<sup>15</sup> And Mooshe went up to the Mountain, and the cloud covered the Mountain.

<sup>16</sup> And the glory of Shehmaa rested on Mount Sinee. And the cloud covered it for six days. And on the seventh day He called to Mooshe from the midst of the cloud.

<sup>17</sup> And to the eyes of the Sons of Yishraael the appearance of the glory of Shehmaa was like a consuming fire on the Mountain top.

<sup>18</sup> And Mooshe entered the midst of the cloud, and he went up to the Mountain. And Mooshe was on the Mountain forty days and forty nights.\*\*

sacrificed peace-offerings of oxen .....  
..... unto Adonai.

<sup>6</sup> And Moses took half of the blood, and put it in basins; and half of the blood he dashed against the altar.

<sup>7</sup> And he took the book of the covenant, and read in the hearing of the people; and they said: "All that Adonai hath spoken **we will do and we will hear.**"

<sup>8</sup> And Moses took the blood, and sprinkled it on the people, and said: "Behold the blood of the covenant, which Adonai hath made with you in agreement with all these words."

<sup>9</sup> Then went up Moses, and Aaron, Nadab, and Abihu, .....  
and seventy of the elders of Israel;

<sup>10</sup> and they saw Elohey of Israel; and under His Feet there appeared to be a pavement of sapphire, **as purity** like the sky itself.

<sup>11</sup> And upon the nobles of the children of Israel He laid not His hand; and they beheld Elohim, and did eat and drink.

<sup>12</sup> And Adonai said unto Moses: "Come up to Me into the mount and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them."

<sup>13</sup> And Moses rose up, and Joshua his minister; and Moses went up into the mount of Elohim.

<sup>14</sup> And unto the elders he said: "Tarry ye here for us, until we come back unto you; **and behold**, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them."

<sup>15</sup> And Moses went up into the mount, and the cloud covered the mount.

<sup>16</sup> And the glory of Adonai abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud.

<sup>17</sup> And the appearance of the glory of Adonai was like devouring fire on the top of the mount in the eyes of the children of Israel.

<sup>18</sup> And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

24:18 "Forty days and forty nights" — There are two views amongst Samaritan Sages of how many times Mooshe stayed on Mount Sinee 40 days and 40 nights. Some say that he stayed twice, and others hold the view that was mentioned by the second most prominent Israelite Samaritan Sage, High Priest Aabisha b. Phinhas b. Yoosef of the 14th century, who wrote in his poem for the final hours for the Day of Atonement, "And it has been said 'tripled.'" It should be understood that it is logical that Mooshe stayed three times: once (Ex. 24:18) before he received the first two tablets, once (Deut. 9:18) for atoning for the sins of the people of Yishraael for making the golden calf, and the third time (Ex. 34:28) before he received the second set of commandment tablets. The Torah gives this period of 40 days and 40 nights as a purification of the soul before receiving a most holy possession.



*Portion: And They Shall Raise a Contribution for Me*

## 25

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>2</sup> Tell the Sons of Yishraael, and they shall take a contribution for Me, from every man whose heart moves him you shall raise My contribution.

<sup>3</sup> And this is the contribution which you are to take from them, gold, . . . **silver** and copper,

<sup>4</sup> . . . . **bright blue**, and purple, and scarlet, and fine linen, and goat hair,

<sup>5</sup> And rams' skins dyed red, and yellow-dyed skins, and acacia wood,

<sup>6</sup> **and** oil for lighting, **and** perfumes for the anointing oil and for the fragrant incense,

<sup>7</sup> **and** onyx **stones**, and setting stones for the ephod and for the breastplate.

<sup>8</sup> **And you all will make** a Temple for Me. And I shall dwell **among you**.

<sup>9</sup> According to all that I am going to show you **in the mountain**, the pattern of the tabernacle and the pattern of all its furniture. **And you . . . will make it.\*\***

<sup>10</sup> **And you will make** an ark of acacia wood, two and a half cubits long, and one and a half cubits wide, and one and a half cubits high.

<sup>11</sup> And you shall overlay it with pure gold, inside and out you shall overlay it. **And you will make unto it** a gold molding around it.

<sup>12</sup> And you shall cast four gold rings for it, and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it.

<sup>13</sup> And you shall make poles of acacia wood and overlay them with gold.

<sup>14</sup> And you shall put the poles into the rings on the sides of the ark, to carry the ark with them.

<sup>15</sup> The poles shall be in the rings of the ark, they shall not be removed from it.

*Portion: Offering*

## 25

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Speak unto the children of Israel. that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

<sup>3</sup> And this is the offering which ye shall take of them: gold, **and silver**, and brass;

<sup>4</sup> **and bright blue**, and purple, and scarlet, and fine linen, and goats' hair;

<sup>5</sup> and rams' skins dyed red, and sealskins, and acacia-wood;

<sup>6</sup> . . . . oil for the light, . . . . . spices for the anointing oil, and for the sweet incense;

<sup>7</sup> . . . . onyx **stones** and stones to be set, for the ephod, and for the breastplate.

<sup>8</sup> **And they will make** a sanctuary, that I may dwell **among them**.

<sup>9</sup> According to all that I am going to show you, . . . . . as the pattern of the tabernacle and the pattern of all its furniture, **and you all will make it**.

<sup>10</sup> **And they will make** an ark of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high.

<sup>11</sup> And thou shalt overlay it with pure gold, within and without shalt thou overlay it, **and you will make over it** a gold molding around it.

<sup>12</sup> And you shall cast four gold rings for it and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it.

<sup>13</sup> And you shalt make staves of acacia-wood and overlay them with gold.

<sup>14</sup> And thou shalt put the staves into the rings on the sides of the ark, wherewith to bear the ark.

<sup>15</sup> The staves shall be in the rings of the ark; they shall not be removed from it.

25:17 "Mercy Seat" — It should be noted that the Israelite Samaritan text considers the Mercy Seat masculine and the Masoretic text recognizes it as feminine. And see Exodus 37:6-9.

25:20 "Cherubim" — See note on Israelite Samaritan tradition of Angels at Genesis 1.

16 And you shall put into the ark the testimony which I shall give you.\*\*

17 And you shall make a mercy seat of pure gold, two and a half cubits **its length** and one and a half cubits **its width**.

18 And you shall make two cherubim of gold, of hammered work at the two ends of the mercy seat **it will be made**,

19 ..... One cherub at one end, and one cherub at the other end. From the mercy seat .... **you .... will make** the cherubim on its two edges.

20 And the cherubim shall have wings spreading upward, covering the mercy seat with their wings, and facing **one at one**. The faces of the cherubim are to be toward the mercy seat.

21 And you shall put the mercy seat on top of the ark, and in the ark you shall put the testimony.....

22 And there I will meet with you, and I will speak to you from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, about all that I will give you in commandment for the Sons of Yishraael.\*\*

23 And you shall make a table of acacia wood, two cubits long, and one cubit wide, and one and a half cubits high.

24 And you shall overlay it with pure gold, and make a gold garland around it.

25 And you shall make for it a rim of garland around it, and you shall make a gold border for the rim around it.

26 And you shall make four gold rings for it, and put rings on the four corners which are on its four feet.

27 The rings shall be against the rim . . . . **holders** for the poles to carry the table.

28 And you shall make the poles of acacia wood and overlay them with gold, **and they will carry** with them the table.

29 And you shall make its dishes, and its pans, and its **bowls**, and its **jars**, with which **to pour** in them drink offerings. You shall make them of pure gold.

30 And you shall set the Bread of the Presence on the table before Me at all times.\*\*

31 And **you shall make** a menoora of pure gold. The menoora, its **thighs**, ... its **branch**,

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make an ark-cover of pure gold: two cubits and a half shall be **her length** and one and a half cubits **her width**.

18 And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the ark-cover . . . . .

19 **And you will make** one cherub at one end and one cherub at the other end; from the mercy seat **and you all will make** the cherubim on its two edges.

20 And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, and facing **men at his brother**; toward the ark-cover shall the faces of the cherubim be.

21 And thou shalt put the ark-cover above upon the ark; and in the ark thou shalt put the testimony **that I will give you**.

22 And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 And you shall make a table of acacia wood, two cubits long and one cubit wide and one and a half cubits high.

24 And you shall overlay it with pure gold and make a gold garland around it.

25 And you shall make for it a rim of garland around it, and you shall make a gold border for the rim around it.

26 And you shall make four gold rings for it and put rings on the four corners which are on its four feet.

27 The rings shall be against the rim as **holders** for the poles to carry the table.

28 And you shall make the poles of acacia wood and overlay them with gold, **and it will be carried** with them the table.

29 And you shall make its dishes and its pans and its **jars** and its **bowls** which **it will be poured** in them drink offerings; you shall make them of pure gold.

30 And thou shalt set upon the table show-bread before Me always.

31 And a menorah **will be made** of pure gold. The menorah its **thigh**, and its **branch**



you shall make of hammered work. Its cups, its bulbs and its flowers, shall be of one piece with it.

<sup>32</sup> And six branches shall go out from its sides, three branches of the menorah from its one side, and three branches of the menorah from its other side.

<sup>33</sup> Three cups shaped like almond blossoms in . . . **one** branch, a bulb and a flower. And three cups shaped like almond blossoms in . . . **one** branch, a bulb and a flower. **You will do** likewise to the six branches going out from the menorah.

<sup>34</sup> And in the menorah four cups shaped like almond blossoms, its bulbs and its flowers.

<sup>35</sup> And a bulb shall be under the pair of branches coming out of it, and a bulb under the pair of branches coming out of it, and a bulb under the pair of branches coming out of it, for the six branches coming out of the menorah.

<sup>36</sup> Their bulbs and their branches shall be of one piece with it, all of it one piece of hammered work of pure gold.

<sup>37</sup> And you shall make its candles seven. **And you shall mount** its candles. **And they will shed light towards** the direction of its face.

<sup>38</sup> And its snuffers and their trays shall be of pure gold.

<sup>39</sup> **You will make** it of a talent of pure gold, with all these utensils.

<sup>40</sup> And see that you make them after the pattern for them, which was shown to you on the Mountain.\*\*

## 26

<sup>1</sup> And you shall make the tabernacle with ten curtains of fine twisted linen, . . . **bright blue**, and purple, and scarlet. With cherubim, the work of a skillful workman, you shall make them.

<sup>2</sup> The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. All the curtains shall have one measure.

<sup>3</sup> **And five** curtains shall be joined to **one** at **one**, and the other five curtains **shall be** joined to **one** at **one**.

you shall make of hammered work; its cups, its bulbs and its flowers shall be of one piece with it.

<sup>32</sup> And there shall be six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candle-stick out of the other side thereof;

<sup>33</sup> three cups made like almond-blossoms in **the one** branch, a knop and a flower; and three cups made like almond-blossoms in **the one** branch, a knop and a flower; . . . . . likewise to the six branches going out of the candlestick.

<sup>34</sup> And in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof.

<sup>35</sup> And a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick.

<sup>36</sup> Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold.

<sup>37</sup> And thou shalt make the lamps seven; **and he will mount** its candles, **and he will shed light over** the direction of its face.

<sup>38</sup> And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

<sup>39</sup> **He will make** it of a talent of pure gold shall it be made, with all these vessels.

<sup>40</sup> And see that thou make them after their pattern, which is being shown thee in the mount.

## 26

<sup>1</sup> Moreover thou shalt make the tabernacle with ten curtains: of fine twined linen, **and bright blue**, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

<sup>2</sup> The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits; all the curtains shall have one measure.

<sup>3</sup> . . . **Five** curtains shall be coupled together **woman** at **her sister** and the other five curtains . . . . . joined to **woman** at **her sister**.

<sup>4</sup> And you shall make loops of blue **on the edge** of the outermost curtain in the first set. And likewise you shall make them on the edge of the curtain that is outermost in the second set.

<sup>5</sup> You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set. The loops shall be opposite **one at one**.

<sup>6</sup> And you shall make fifty clasps of gold, and join the curtains **one at one** with the clasps, that the tabernacle will be a unit.\*\*

<sup>7</sup> And you shall make curtains of goats' hair for a tent over the tabernacle. You shall make eleven curtains in all.

<sup>8</sup> The length of each curtain shall be thirty cubits, and the width of each curtain four cubits. The eleven curtains shall have one measure.

<sup>9</sup> And you shall join five curtains by themselves, and the six curtains by themselves, and you shall double over the sixth curtain before the front of the tent.

<sup>10</sup> And you shall make **loops fifty** on the edge of the one curtain that is outermost in the first set, and fifty loops **you shall make** on the edge of the curtain that is outermost in the second set.

<sup>11</sup> And you shall make fifty clasps of copper, and you shall put the clasps into the loops, and join the tent together so that it will be one.

<sup>12</sup> And the overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle.

<sup>13</sup> **And a cubit** on one side **and a cubit** on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it.

<sup>14</sup> And you shall make a covering for the tent of rams' skins dyed red, and a covering of yellow-dyed skins above.\*\*

<sup>15</sup> And you shall make the boards for the tabernacle of acacia wood, standing upright.

<sup>16</sup> Ten cubits shall be the length of each

<sup>4</sup> And thou shalt make loops of blue **from the edge** of the one curtain that is outmost in the first set; and likewise shalt thou make in the edge of the curtain that is outmost in the second set.

<sup>5</sup> Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the second set; the loops shall be opposite **woman at her sister**.

<sup>6</sup> And thou shalt make fifty clasps of gold, and couple the curtains **woman at her sister** with the clasps, that the tabernacle may be one whole.

<sup>7</sup> And thou shalt make curtains of goats' hair for a tent over the tabernacle; eleven curtains shalt thou make them.

<sup>8</sup> The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits; the eleven curtains shall have one measure.

<sup>9</sup> And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent.

<sup>10</sup> And thou shalt make **fifty loops** on the edge of the one curtain that is outmost in the first set, and fifty loops ..... upon the edge of the curtain which is outmost in the second set.

<sup>11</sup> And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one.

<sup>12</sup> And as for the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth over shall hang over the back of the tabernacle.

<sup>13</sup> **And the cubit** on the one side, **and the cubit** on the other side, of that which remaineth over in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it.

<sup>14</sup> And thou shalt make a covering for the tent of rams' skins dyed red and a covering of sealskins above.

<sup>15</sup> And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

<sup>16</sup> Ten cubits shall be the length ..... of a

board, and one and a half cubits the width of each board.

<sup>17</sup> There shall be two tenons for each board, fitted to **one** at **one**, thus you shall do for all the boards of the tabernacle.

<sup>18</sup> And you shall make the boards for the tabernacle, twenty **boards** for the south side.

<sup>19</sup> And you shall make forty sockets of silver under **the** twenty **boards**, two sockets under one board for its two **stakes**, and two sockets under another board for its two **stakes**.

<sup>20</sup> And for the second side of the tabernacle, on the north side, **you shall make** twenty **boards**.

<sup>21</sup> And their forty sockets of silver, two sockets under one board, and two sockets under another board.

<sup>22</sup> And for the rear of the tabernacle, to the west, you shall make six boards.

<sup>23</sup> And you shall make two boards for the corners of the tabernacle at the rear.

<sup>24</sup> And they shall be twins beneath . . . . . **together** they shall be **towards** its top to the first ring. Thus it shall be with both of them, they shall form the two corners.

<sup>25</sup> And there shall be eight boards with their sockets of silver, sixteen sockets. Two sockets, . . . . . two sockets **for one board.**\*\*

<sup>26</sup> And you shall make bars of acacia wood, five for the boards of one side of the tabernacle,

<sup>27</sup> And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the rear to the west.

<sup>28</sup> And the middle bar in the center of the boards shall be snuggled from end to end.

<sup>29</sup> And you shall overlay the boards with gold and make their rings of gold for holders for the bars, and you shall overlay the bars with gold.

<sup>30</sup> And you shall erect the tabernacle according to its plan which you have been shown in the Mountain.\*\*

<sup>31</sup> And you shall make a veil of blue, and purple, and scarlet, and fine twisted linen.

board, and a cubit and a half the breadth of each board.

<sup>17</sup> Two tenons shall there be in each board, joined **woman** at **her sister**; thus shalt thou make for all the boards of the tabernacle.

<sup>18</sup> And thou shalt make the boards for the tabernacle, twenty **board** for the south side southward:

<sup>19</sup> And thou shalt make forty sockets of silver under **the** twenty **board**; two sockets under one board for its two **pegs**, and two sockets under another board for its two **pegs**;

<sup>20</sup> and for the second side of the tabernacle, on the north side, . . . . . twenty **board**.

<sup>21</sup> And their forty sockets of silver: two sockets under one board, and two sockets under another board.

<sup>22</sup> And for the hinder part of the tabernacle westward thou shalt make six boards.

<sup>23</sup> And two boards shalt thou make for the corners of the tabernacle in the hinder part.

<sup>24</sup> And they shall be double beneath, **and together** they shall be **complete on** its top thereof unto the first ring; thus shall it be for them both; they shall be for the two corners.

<sup>25</sup> Thus there shall be eight boards, and their sockets of silver, sixteen sockets: two sockets **under the one board** and two sockets **under the one board**.

<sup>26</sup> And thou shalt make bars . . . . acacia-wood: five for the boards of the one side of the tabernacle,

<sup>27</sup> and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part westward;

<sup>28</sup> and the middle bar in the midst of the boards, which shall pass through from end to end.

<sup>29</sup> And thou shalt overlay the boards with gold, and make their rings of gold for holders for the bars; and thou shalt overlay the bars with gold.

<sup>30</sup> And thou shalt rear up the tabernacle according to the fashion thereof which hath been shown thee in the mount.

<sup>31</sup> And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen;

**They will make** with cherubim, the work of a skillful workman.

<sup>32</sup> And you shall hang it on four pillars of acacia overlaid with gold, their hooks gold, on four sockets of silver.

<sup>33</sup> And you shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil. And the veil shall divide unto you between the holy and the holy of holies.

<sup>34</sup> And you shall put the curtain on the ark of the testimony in the holy of holies.

<sup>35</sup> And you shall set the table outside the veil, and the menorah opposite the table on the **thigh** of the tabernacle toward the south. And you shall put the table on the north side.\*\*

<sup>35a</sup> And you shall make an altar to burn incense on. <sup>35b</sup> You shall make it of acacia wood. A cubit shall be its length and a cubit its width. <sup>35c</sup> It shall be square. And two cubits shall be its height. Its horns shall be of one piece with it. <sup>35d</sup> And you shall overlay its top, its sides all around, and its horns with pure gold. <sup>35e</sup> And you shall make for it a molding of gold all around, and two gold rings you shall make for it, under the molding of both its sides. You shall place them on its two sides, and they will be holders of the poles with which to bear it. And you shall make the poles of acacia wood, and overlay them with gold. <sup>35f</sup> And you shall put it before the veil that is before the ark of the testimony, before the curtain that is over the testimony, where I will meet with you. <sup>35g</sup> And Aahrron shall burn on it sweet incense. On the morning of the morning when he tends the candles, he shall burn incense on it. <sup>35h</sup> And when Aahrron lights the candles between the sunsets, he shall burn incense before Shehmaa throughout your generations. <sup>35i</sup> You shall not offer strange incense on it, or burnt offerings, or grain offerings. nor shall you pour a drink offering on it. <sup>35j</sup> And Aahrron shall make atonement upon its horns once a year with the blood of the sin offering of atonement. <sup>35k</sup> Once a year he shall make atonement upon it through-

**he will make** with cherubim the work of the skilful workman shall it be made.

<sup>32</sup> And thou shalt hang it upon four pillars of acacia overlaid with gold, their hooks being of gold, upon four sockets of silver.

<sup>33</sup> And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

<sup>34</sup> And thou shalt put the ark-cover upon the ark of the testimony in the most holy place.

<sup>35</sup> And thou shalt set the table without the veil, and the candlestick over against the table on the **side** of the tabernacle toward the south; and thou shalt put the table on the north side.

26:35-36 See Masoretic Text Exodus 30:1-10 in a slightly different text.

**out your generations. It is most holy to Shehmaa.\*\***

<sup>36</sup> And you shall make a screen for the doorway of the tent of blue, and purple, and scarlet, and fine twisted linen, the work of a weaver.

<sup>37</sup> And you shall make five pillars of acacia for the screen, and overlay them with **pure** gold, their hooks gold. And you shall cast five sockets of copper for them.\*\*

## 27

<sup>1</sup> And you shall make **an altar** of acacia wood, five cubits long and five cubits wide. The altar shall be square, and its height shall be three cubits.

<sup>2</sup> And you shall make its horns on its four corners. Its horns shall be of one piece with it. And you shall overlay it with copper.

<sup>3</sup> And you shall make its pails for removing its ashes, and its shovels, and its basins, and its forks, and its firepans. You shall make all its utensils of copper.

<sup>4</sup> And you shall make for it a grating of network of copper, and on the net you shall make four copper rings at its four corners.

<sup>5</sup> And you shall put it beneath, under the ledge of the altar, that the net will reach halfway up the altar.

<sup>6</sup> And you shall make poles for the altar, poles of acacia wood, and overlay them with copper.

<sup>7</sup> **And you shall bring the poles** into the rings, and the poles shall be on the two sides of the altar when it is carried.

<sup>8</sup> You shall make it hollow with planks, as it was shown to you in the Mountain, **and thus** shall they make.\*\*

<sup>9</sup> And you shall make the court of the tabernacle. On the south side, hangings for the court of fine twisted linen, one hundred cubits long for one side.

<sup>10</sup> And its pillars shall be twenty, with their twenty sockets of copper. **Their hooks** . . . . . and their bands shall be of silver.

.....  
.....

<sup>36</sup> And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the weaver in colors.

<sup>37</sup> And thou shalt make for the screen five pillars of acacia, and overlay them with . . . . . gold; their hooks shall be of gold; and thou shalt cast five sockets of brass for them.

## 27

<sup>1</sup> And thou shalt make **the altar** of acacia-wood, five cubits long, and five cubits broad; the altar shall be four-square; and the height thereof shall be three cubits.

<sup>2</sup> And thou shalt make the horns of it upon the four corners thereof; the horns thereof shall be of one piece with it; and thou shalt overlay it with brass.

<sup>3</sup> And thou shalt make its pots to take away its ashes, and its shovels, and its basins, and its flesh-hooks, and its fire-pans; all the vessels thereof thou shalt make of brass.

<sup>4</sup> And thou shalt make for it a grating of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

<sup>5</sup> And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar.

<sup>6</sup> And thou shalt make staves for the altar, staves of acacia-wood, and overlay them with brass.

<sup>7</sup> **And its poles will be brought** into the rings, and the staves shall be upon the two sides of the altar, in bearing it.

<sup>8</sup> Hollow with planks shalt thou make it; as it hath been shown thee in the mount, . . . . . **thus** shall they make.

<sup>9</sup> And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen a hundred cubits long for one side.

<sup>10</sup> And the pillars thereof shall be twenty, and their sockets twenty, of brass; **the hooks of the pillars** and their fillets shall be of silver.

- 11 And likewise for the north side there shall be hangings one hundred **cubits, their** twenty **pillars** and their twenty sockets of copper. **Their hooks** ..... and their bands shall be of silver.

12 And the width of the court on the west side shall be hangings of fifty cubits, their ten pillars and their ten sockets **made of copper.**

13 And the width of the court on the east side shall be fifty cubits.

14 And the hangings for the side .....  
... **fifteen** cubits, with their three pillars and their three sockets **made of copper.**

15 **And to the other side** hangings of fifteen **cubits**, with their three pillars and their three sockets **made of copper.**

16 And for the gate of the court there shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twisted linen, the work of a weaver; **and their four pillars** and their four sockets **made of copper.**

17 All the pillars around the court shall be furnished with silver bands, with their hooks of silver and their sockets made of copper.

18 The length of the court shall be one hundred cubits, **and a width of cubits**, and the height five cubits of fine twisted linen, and their sockets of copper.

19 **You shall make all** the utensils of the tabernacle in all its service, **and with all** its pegs, and all the pegs of the court, shall be done in copper.\*\*
- 11 And likewise for the north side in length there shall be hangings a hundred **lengths, and its twenty pillars**, and their sockets twenty, of brass; **the hooks of the pillars** and their fillets of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten .....  
.....

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings for the one side shall be **and fifteen** cubits: their pillars three, and their sockets three.....

15 **And to the other shoulder** shall be hangings of fifteen .....: their pillars three, and their sockets three.....

16 And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the weaver: ..... **their pillars** four, and their sockets four .....

17 All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass.

18 The length of the court shall be a hundred cubits, **and a width fifty on fifty**, and the height five cubits, of fine twined linen, and their sockets of brass.

19 ..... **For all** the instruments of the tabernacle in all the service thereof, **and .... all** the pegs thereof, and all the pins of the court, shall be of brass.

Portion: You Shall Command

- 19a **And you shall make bright blue, and purple, and scarlet clothes to serve with them in holiness.**

20 And you shall instruct the Sons of Yishraael that they will bring you clear oil of beaten olives for the light, to make a candle burn continually.

21 In the tent of meeting, outside the veil, which is before the testimony, Aahrron and his sons shall keep it in order from evening to morning before Shehmaa. It shall be a perpetual statute **throughout your generations** from the Sons of Yishraael.
- .....  
.....  
.....

20 And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

21 In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before Adonai; it shall be a statute for ever **throughout their generations** on the behalf of the children of Israel.

## 28

<sup>1</sup> And bring near to yourself Aahrron your brother, and his sons with him, from among the Sons of Yishraael, **to priest** for Me, Aahrron, Naadaab and Aabeeyyoo, Elaazaar and Itaamaar, Aahrron's sons.

<sup>2</sup> And you shall make holy garments for Aahrron your brother, for glory and for beauty.

<sup>3</sup> And you shall speak to all the **wise hearted** whom I have endowed with the spirit of wisdom, that they make Aahrron's garments to consecrate him, **to priest** for Me.

<sup>4</sup> And these are the garments which they shall make, a breastplate, and an ephod, and a robe, . . . . . **a tunic** of checkered work, a turban, and a sash. And they shall make holy garments for Aahrron your brother and his sons, **to priest** for Me.

<sup>5</sup> And they shall take the gold, and the bright blue, and the purple, . . . . . **the scarlet**, and the fine linen.\*\*

<sup>6</sup> And they shall make the ephod of gold, of blue, and purple, **and** scarlet, and fine twined linen, the work of the skillful workman.

<sup>7</sup> It shall have two shoulder pieces . . . . . **It will be joined** on its two ends, that it may be joined.

<sup>8</sup> And the skillfully woven band, which is on it, shall be like its workmanship thereof being of gold, of blue, and purple, and scarlet, and fine twined linen.

<sup>9</sup> And you shall take **the** two onyx stones and engrave on them the names of the Sons of Yishraael.

<sup>10</sup> Six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth.

<sup>11</sup> As the work of an engraver in stone, as engraving a signet, you shall engrave the two stones according to the names of the Sons of Yishraael. You shall set them enclosed in settings of gold.

<sup>12</sup> And you shall put the two stones on the shoulder pieces of the ephod. **They are** stones of memorial for the Sons of Yishraael. And Aahrron shall bear their names

## 28

<sup>1</sup> And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, **to make him priest** to Me, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

<sup>2</sup> And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

<sup>3</sup> And thou shalt speak unto all the **skillful persons**, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, **to make him priest** to Me.

<sup>4</sup> And these are the garments which they shall make: a breastplate, and an ephod, and a robe, **and tunic** of checkered work, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, **to make him priest** to me.

<sup>5</sup> And they shall take the gold, and the bright blue, and the purple, **and the scarlet**, and the fine linen.

<sup>6</sup> And they shall make the ephod of gold, of blue, and purple, . . . . . scarlet, and fine twined linen, the work of the skilful workman.

<sup>7</sup> It shall have two shoulder-pieces **and it will be joined** to the two ends thereof, that it may be joined together.

<sup>8</sup> And the skilfully woven band, which is upon it, wherewith to gird it on, shall be like the work thereof and of the same piece: of gold, of blue, and purple, and scarlet, and fine twined linen.

<sup>9</sup> And thou shalt take . . . . . two onyx stones, and grave on them the names of the children of Israel:

<sup>10</sup> six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth.

<sup>11</sup> With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel; thou shalt make them to be enclosed in settings of gold.

<sup>12</sup> And thou shalt put the two stones upon the shoulder-pieces of the ephod, . . . . . to be stones of memorial for the children of Israel; and Aaron shall bear their names

before Shehmaa on his two shoulders for a memorial.

<sup>13</sup> And you shall make enclosed in settings of gold.

<sup>14</sup> And two chains of pure gold, of twisted cordage work you shall make them, and you shall put the corded chains on the enclosed settings.\*\*

<sup>15</sup> And you shall make a breastplate of judgment, the work of a skillful workman. Like the work of **the ephod** you shall make it of gold, of blue, and purple, and scarlet, and fine twisted linen you shall make it.

<sup>16</sup> It shall be square, folded double, a span in length and a span in width.

<sup>17</sup> And you shall set it in settings of stones, four rows. . . . . A row of ruby, topaz, and emerald the first row.

<sup>18</sup> And the second row a turquoise, a sapphire, and a diamond.

<sup>19</sup> And the third row a jacinth, an agate, and an amethyst.

<sup>20</sup> And the fourth row a beryl, . . . . . **onyx**, and a jasper. **They are spiraled** set in gold settings.

<sup>21</sup> And the stones shall be according to the names of the Sons of Yishraael, twelve, according to their names. They shall be like the engravings of a seal, each according to his name for the twelve tribes.\*\*

<sup>22</sup> And you shall make on the breastplate chains of twisted cordage work in pure gold.

<sup>23</sup> And you shall make on the breastplate two **shoulder pieces of gold and two rings of gold**. And you shall put the . . . rings on the . . . ends of the breastplate.

<sup>24</sup> And you shall put the two cords of gold on the two rings on the ends of the breastplate.

<sup>25</sup> And you shall put the two ends of the two cords on the two enclosed settings, and put them on the shoulder pieces of the ephod, at the front of it.

<sup>26</sup> And you shall make two rings of gold and shall place them on the two ends of the breastplate, on the edge of it, which is **on the linkage** of the ephod inward.

<sup>27</sup> And you shall make two rings of gold, and

before Adonai upon his two shoulders for a memorial.

<sup>13</sup> And thou shalt make settings of gold;

<sup>14</sup> and two chains of pure gold; of plaited thread shalt thou make them, of wreathen work; and thou shalt put the wreathen chains on the settings.

<sup>15</sup> And thou shalt make a breastplate of judgment, the work of the skilful workman; like the work of **an ephod** thou shalt make it: of gold, of blue, and purple, and scarlet, and fine twined linen, shalt thou make it.

<sup>16</sup> Four-square it shall be and double: a span shall be the length thereof, and a span the breadth thereof.

<sup>17</sup> And you shall set it in settings of stones, four rows **of stones**: a row of carnelian, topaz, and smaragd shall be the first row;

<sup>18</sup> and the second row a carbuncle, a sapphire, and an emerald;

<sup>19</sup> and the third row a jacinth, an agate, and an amethyst;

<sup>20</sup> and the fourth row a beryl, **and onyx**, and a jasper; . . . . . set in gold in their settings.

<sup>21</sup> And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes.

<sup>22</sup> And thou shalt make upon the breastplate plaited chains of wreathen work of pure gold.

<sup>23</sup> And thou shalt make upon the breastplate two . . . . . rings of gold, and shalt put the **two** rings on the **two** ends of the breastplate.

<sup>24</sup> And thou shalt put the two wreathen chains of gold on the two rings at the ends of the breastplate.

<sup>25</sup> And the other two ends of the two wreathen chains thou shalt put on the two settings, and put them on the shoulder-pieces of the ephod, in the forepart thereof.

<sup>26</sup> And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is **toward the side** of the ephod inward.

<sup>27</sup> And thou shalt make two rings of gold,



put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod.

<sup>28</sup> And they shall bind the breastplate by its rings to the rings of the ephod with a blue cord, that it will be on the skillfully woven band of the ephod, and that the breastplate will not come loose from the ephod.

<sup>29</sup> And Aahrron shall carry the names of the Sons of Yishraael in the breastplate of judgment over his heart when he enters the holy, for a memorial before Shehmaa continually, **and you shall make the Oorem and the Tammem.**

<sup>30</sup> And you shall put in the breastplate of judgment the Oorem and the Tammem. And they shall be over Aahrron's heart when he goes in before Shehmaa. And Aahrron shall carry always the judgment of the Sons of Yishraael over his heart before Shehmaa.\*\*

<sup>31</sup> And you shall make the robe of the ephod all of blue.

<sup>32</sup> And there shall be an opening at its top, in the middle of it. Around its opening there shall be a binding of woven work, like the opening of a coat of mail, that it will not be torn.

<sup>33</sup> And you shall make on its hem pomegranates of blue, and purple, and scarlet, all around on its hem, and bells of gold between them all around.

<sup>34</sup> A golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe.

<sup>35</sup> And it shall be on Aahrron to minister. And the sound shall be heard when he comes in unto the holy before Shehmaa, and when he comes out, that he will not die.\*\*

<sup>36</sup> And you shall make a plate of pure gold and shall engrave on it, like the engravings of a seal, Holy to Shehmaa.

<sup>37</sup> And you shall put it on a blue cord. And it shall be on the turban, it shall be at the front of the turban.

<sup>38</sup> And it shall be on Aahrron's forehead. And Aahrron shall take away the iniquity of the holy things which the Sons of Yishraael consecrate, with regard to all their holy gifts. And it shall always be on his

and shalt put them on the two shoulder pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skilfully woven band of the ephod.

<sup>28</sup> And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it may be upon the skilfully woven band of the ephod, and that the breastplate be not loosed from the ephod.

<sup>29</sup> And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before Adonai continually.....

<sup>30</sup> And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Adonai; and Aaron shall bear the judgment of the children of Israel upon his heart before Adonai continually.

<sup>31</sup> And thou shalt make the robe of the ephod all of blue.

<sup>32</sup> And it shall have a hole for the head in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail that it be not rent.

<sup>33</sup> And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about:

<sup>34</sup> a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about.

<sup>35</sup> And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the holy place before Adonai, and when he cometh out, that he die not.

<sup>36</sup> And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: holy to Adonai.

<sup>37</sup> And thou shalt put it on a thread of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be.

<sup>38</sup> And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his fore-

28:29 "Oorem and the Tammem" -- The Israelite Samaritan translators and commentators considered the Oorem and the Tammem as a different part, added to the ephod on the chest of the high priest. It was put right on the breastplate, and they were a combination of lights and completeness. "Oorem" = Lights and "Tammem" = Complete. And see Exodus 39:21.

forehead, that they may be accepted before Shehmaa.

<sup>39</sup> And you shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen. And you shall make a sash, the work of a weaver.

<sup>40</sup> And for Aahraron's sons you shall make tunics, you shall also make sashes for them, and you shall make caps for them, for glory and for beauty.

<sup>41</sup> And you shall put them on Aahraron your brother and on his sons with him, and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests.

<sup>42</sup> And you shall make for them linen breeches to cover their bare flesh, they shall reach from the loins even to the thighs.

<sup>43</sup> And they shall be on Aahraron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy, that they do not incur guilt and die. It shall be an everlasting statute to him and to his descendants after him.\*\*



### *Portion: And This Is the Thing*

## 29

<sup>1</sup> And this is the thing that you shall do to them to consecrate them to be priests to Me, take one young bull and two rams without blemish,

<sup>2</sup> And unleavened bread, and unleavened cakes mixed with oil, and unleavened wafers..... You shall make them of fine wheat flour.

<sup>3</sup> And you shall put them in one basket, and offer them in the basket along with the bull and the two rams.

<sup>4</sup> And you shall bring Aahraron and his sons close to the doorway of the tent of meeting and wash them with water.

<sup>5</sup> And you shall take the garments, and put upon Aahraron the tunic. **And you shall belt him with a sash. And you shall put the robe on him. And you shall put on**

head, that they may be accepted before Adonai.

<sup>39</sup> And thou shalt weave the tunic in checkered work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the weaver in colors.

<sup>40</sup> And for Aaron's sons thou shalt make tunics, and thou shalt make for them girdles, and head-tires shalt thou make for them, for splendour and for beauty.

<sup>41</sup> And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office.

<sup>42</sup> And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach.

<sup>43</sup> And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die; it shall be a statute for ever unto him and unto his seed after him.

## 29

<sup>1</sup> And this is the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest's office: take one young bullock and two rams without blemish,

<sup>2</sup> and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened **oiled with oil**; of fine wheaten flour shalt thou make them.

<sup>3</sup> And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

<sup>4</sup> And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water.

<sup>5</sup> And thou shalt take the garments, and put upon Aaron the tunic,.....  
.....  
..... **and the robe of the ephod,**

him the ephod, and the breastplate, and gird him with the skillfully woven band of the ephod.

<sup>6</sup> And you shall set the turban on his head, and put the holy crown on the turban.\*\*

<sup>7</sup> And you shall take the anointing oil, and pour it on his head, and anoint him.

<sup>8</sup> And you shall bring his sons and put tunics on them.

<sup>9</sup> And you shall belt them with sashes, Aahrron and his sons, and bind caps on them. And they shall have the priesthood by a perpetual statute. And you shall ordain Aahrron and his sons.

<sup>10</sup> And you shall bring the bull before Shehmaa in the gate of the tent of meeting. And Aahrron and his sons shall lay their hands on the head of the bull.

<sup>11</sup> And you shall slaughter the bull before Shehmaa at the doorway of the tent of meeting.

<sup>12</sup> And you shall take some of the blood of the bull, and put it on the horns of the altar with your finger. And you shall pour out all the blood at the base of the altar.

<sup>13</sup> And you shall take all the fat that covers the entrails and the liver's lobe, and the two kidneys, and the fat that is on them, and offer them up in smoke on the altar.

<sup>14</sup> And the flesh of the bull, and its hide, and its refuse, you shall burn with fire outside the camp. It is a sin offering.\*\*

<sup>15</sup> And you shall also take the one ram, and Aahrron and his sons shall lay their hands on the head of the ram.

<sup>16</sup> And you shall slaughter the ram, and shall take its blood, and sprinkle it around on the altar.

<sup>17</sup> And you shall cut the ram into its pieces, and wash its entrails, and its legs, and put them with its pieces, and with its head.

<sup>18</sup> And you shall offer up in smoke the whole ram on the altar. It is to Shehmaa a burnt offering. It is a sweet savor, an offering by fire to Shehmaa.\*\*

<sup>19</sup> And you shall take the other ram, and Aahrron and his sons shall lay their hands on the head of the ram.

<sup>20</sup> And you shall slaughter the ram, and take

and the ephod, and the breastplate, and gird him with the skilfully woven band of the ephod.

<sup>6</sup> And thou shalt set the mitre upon his head, and put the holy crown upon the mitre.

<sup>7</sup> Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

<sup>8</sup> And thou shalt bring his sons, and put tunics upon them.

<sup>9</sup> And thou shalt belt them with a sash, Aaron and his sons, and bind head-tires on them; and they shall have the priesthood by a perpetual statute; and thou shalt consecrate Aaron and his sons.

<sup>10</sup> And thou shalt bring the bullock before ..... the tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock.

<sup>11</sup> And thou shalt kill the bullock before Adonai, at the door of the tent of meeting.

<sup>12</sup> And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the remaining blood at the base of the altar.

<sup>13</sup> And thou shalt take all the fat that covereth the inwards, and the lobe on the liver, and the two kidneys, and the fat that is upon them, and make them smoke upon the altar.

<sup>14</sup> But the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp; it is a sin-offering.

<sup>15</sup> Thou shalt also take the one ram; and Aaron and his sons shall lay their hands upon the head of the ram.

<sup>16</sup> And thou shalt slay the ram, and thou shalt take its blood, and dash it round about against the altar.

<sup>17</sup> And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head.

<sup>18</sup> And thou shalt make the whole ram smoke upon the altar; to Adonai it is a burnt-offering, a sweet savour, an offering made by fire unto Adonai.

<sup>19</sup> And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram.

<sup>20</sup> Then shalt thou kill the ram, and take

29:14 "Sin offering" — The Israelite Samaritans pronounce "aataat" as related to a sin offering to the Almighty. However, they pronounce "etaat" (such as in Gen. 4:7 and many other places) as related to a regular sin of humans.

**his blood** and put it on the lobe of Aahrron's right ear, and on the lobes of his sons' right ears, and on the thumbs of their right hands, and on the big toes of their right feet, and sprinkle the blood around on the altar. ....

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<sup>22</sup> And you shall take the fat from the ram, . . . . **the fat tail**, and the fat that covers the entrails, and the lobe of the liver, and the two kidneys, and the fat that is on them, and the right thigh. For it is a ram of ordination.

<sup>23</sup> And one cake of bread, and one cake of oiled bread, and one wafer from the basket of unleavened bread which is before Shehmaa.

<sup>24</sup> And you shall put the whole upon the palms of Aahrron and in the palms of his sons, and shall wave them as a wave offering before Shehmaa.

<sup>25</sup> And you shall take them from their hands, and offer **them** up in smoke on the altar, on the burnt offering, for a sweet savor. .... It is an offering by fire to Shehmaa.\*\*

<sup>26</sup> And you shall take the breast of Aahrron's ram of ordination, and wave it as a wave offering before Shehmaa. And it shall be your portion.

<sup>27</sup> And you shall consecrate the breast of the wave offering, and the thigh of the heave offering, which was waved and which was offered, from the ram of ordination, from the one which was for Aahrron, and from the one which was for his sons.

<sup>28</sup> And it shall be for Aahrron and his sons as a due forever from the Sons of Yishraael, for it is a heave offering. And it shall be a heave offering from the Sons of Yishraael from the sacrifices of their peace offerings, their heave offering to Shehmaa. <sup>28a</sup> **And you shall take some of the anointing oil, and some of the blood that is on the altar, and sprinkle on Aahrron, and on his**

**some of his blood**, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and dash the blood against the altar round about.

<sup>21</sup> **And you shall take some of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he and his garments shall be hallowed and his sons and his sons' garments with him.**

<sup>22</sup> Also thou shalt take of the ram the fat, **and the fat tail**, and the fat that covereth the inwards, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right thigh; for it is a ram of consecration;

<sup>23</sup> and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before Adonai.

<sup>24</sup> And thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons; and shalt wave them for a wave-offering before Adonai.

<sup>25</sup> And you shall take them from their hands, and offer . . . . . up in smoke on the altar upon the burnt-offering, for a sweet savour **before Adonai**; it is an offering made by fire unto Adonai.

<sup>26</sup> And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave-offering before Adonai; and it shall be thy portion.

<sup>27</sup> And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is Aaron's, and of that which is his sons'.

<sup>28</sup> And it shall be for Aaron and his sons as a due for ever from the children of Israel; for it is a heave-offering; and it shall be a heave-offering from the children of Israel of their sacrifices of peace-offerings, their heave-offering unto Adonai. ....

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29:28 See Masoretic Text (Ex. 29:21) in a slightly different text.

garments, and on his sons, and on the garments of his sons with him. <sup>28b</sup> And you shall consecrate him, and his garments, and his sons, and the garments of his sons with him.\*\*

<sup>29</sup> And the holy garments of Aahrron shall be for his sons after him, that in them they may be anointed and ordained.

<sup>30</sup> For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place.

<sup>31</sup> And you shall take the ram of ordination and boil its flesh in a holy place.

<sup>32</sup> And Aahrron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting.

<sup>33</sup> . . . . **They shall eat** them by which atonement was made with them **to be ordained by them**, to consecrate them. But a layman shall not eat them, because they are holy.

<sup>34</sup> And if any of the flesh of ordination, or any of the bread remains until morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy.

<sup>35</sup> And you shall do to Aahrron and to his sons, according to all that I have commanded you. You shall ordain them through seven days.

<sup>36</sup> And each day you shall offer a bull as a sin offering for atonement. And you shall purify the altar when you make atonement upon it. And you shall anoint it to consecrate it.

<sup>37</sup> For seven days you shall make atonement for the altar and consecrate it, then the altar shall be most holy. Whatever touches the altar shall be holy.\*\*

<sup>38</sup> And this is what you shall offer on the altar, two one-year-old sheep **day by day continuously, a continuous offering.**

<sup>39</sup> The one sheep you shall offer in the morning, and the other sheep you shall offer between the sunsets.

<sup>40</sup> And with the one sheep a tenth of an ephah of fine flour mixed with one fourth of a hin of beaten oil, and one fourth of a hin of wine for a drink offering.

<sup>41</sup> And the other sheep you shall offer be-

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<sup>29</sup> And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them.

<sup>30</sup> Seven days shall the son that is priest in his stead put them on, even he who cometh into the tent of meeting to minister in the holy place.

<sup>31</sup> And thou shalt take the ram of consecration, and scethe its flesh in a holy place.

<sup>32</sup> And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting.

<sup>33</sup> **And they shall eat** them by which atonement was made with them . . . . . to consecrate them; but a layman shall not eat them, because they are holy.

<sup>34</sup> And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy.

<sup>35</sup> And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee; seven days shalt thou consecrate them.

<sup>36</sup> And every day shalt thou offer the bullock of sin-offering, beside the other offerings of atonement; and thou shalt do the purification upon the altar when thou makest atonement for it; and thou shalt anoint it, to sanctify it.

<sup>37</sup> Seven days thou shalt make atonement for the altar, and sanctify it; thus shall the altar be most holy; whatsoever toucheth the altar shall be holy.

<sup>38</sup> Now this is that which thou shalt offer upon the altar: two sheep of the first year **day by day continuously, . . . . .**

<sup>39</sup> The one sheep thou shalt offer in the morning; and the other sheep thou shalt offer at dusk.

<sup>40</sup> And with the one sheep a tenth part of an ephah of fine flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering.

<sup>41</sup> And the other sheep thou shalt offer at

tween the sunsets, and shall offer with it the same grain offering of the morning, . . . . **as drink offerings** for a sweet savor, an offering by fire to Shehmaa.

**42** It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before Shehmaa, where I will meet **with you . . . .** to speak to you there.

**43 And I will be required by the Sons of Yishraael. And they will be consecrated by My Honor.**

**44 And I will consecrate the tent of meeting and the altar. I will also consecrate Aahrron and his sons to minister as priests to Me.**

**45 And I will dwell among the Sons of Yishraael and will be their Eloowwem.**

**46 And they shall know that I am Shehmaa  
their Eloowwem who brought them out of  
the land of Missrem, that I might dwell  
among them. I am Shehmaa their Eloow-  
wem.\*\***

dusk, and shalt do thereto according to the meal-offering of the morning, **and as its drink offering**, for a sweet savour, an offering made by fire unto Adonai.

**42** It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Adonai, where I will meet **with you all**, to speak there unto thee.

**43 And I will be designated with the children of Israel; and it will be consecrated by My glory.**

**44** And I will sanctify the tent of meeting, and the altar; Aaron also and his sons will I sanctify, to minister to Me in the priest's office.

**45** And I will dwell among the children of Israel, and will be their Elohim.

**46 And they shall know that I am Adonai  
their Elohim, that brought them forth out  
of the land of Egypt, that I may dwell among  
them. I am Adonai their Elohim.**

30

[illegible]

30:1-10 appears in the Israelite Samaritan text earlier in Exodus 26 between verse 35 and verse 36.

## 30

**<sup>1</sup> And you shall make an altar to burn incense upon; of acacia wood shall you make it.**

**2 A cubit shall be the length of it, and a cubit the breadth of it; foursquare shall it be; and two cubits shall be the height of it; the horns of it shall be of one piece with it.**

**3 And you shall overlay it with pure gold, the top of it, and the sides of it round about, and the horns of it; and you shall make unto it a crown of gold round about.**

4 And two golden rings shall you make for it under the crown of it, upon the two ribs of it, upon the two sides of it shall you make them; and they shall be for places for staves which to bear it.

**5 And you shall make the staves of acacia wood, and overlay them with gold.**

**6 And you shall put it before the veil that is by the ark of the testimony, before the ark-cover that is over the testimony, where I will meet with you.**

**7 And Aaron shall burn there on it incense of sweet spices, every morning,**

[illegible]

**9 And when Aaron lights the lamps at dusk, he shall burn it, a perpetual incense before Adonai throughout your generations.**

**10 And Aaron shall make atonement upon the horns of it once in the year; with the blood of the sin-offering of atonement once in the year shall he make atonement for it throughout your generations; it is most holy unto Adonai."**

**<sup>11</sup> And Shehmaa also spoke to Mooshe, saying,**

<sup>12</sup> When you take a sum of the Sons of Yishraael to number them, then each one of them shall give a ransom for his soul to Shehmaa, when they will be numbered, that there will be no plague among them when they will be numbered.

<sup>13</sup> This is what everyone who is numbered shall give, half a shekel according to the shekel of the sanctuary, **and the shekel of the sanctuary**, twenty gerahs, is the shekel ..... contribution to Shehmaa.

**14** Everyone who is numbered, from twenty years old and over, **they will give** the contribution to Shehmaa.

**15 The rich shall not pay more, and the poor shall not pay less than the half shekel, when you give the contribution to Shehmaa to make atonement for your souls.**

**16** And you shall take the atonement money from the Sons of Yishraael **and you will give it to** the service of the tent of meeting, that it may be a memorial for the Sons of Yishraael before Shehmaa, to make atonement for your souls.\*\*

**17 And Shehmaa spoke to Mooshe, saying,**

**18** And you shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the tent

of meeting and the altar, and you shall put water in it.

<sup>19</sup> And Aahrron and his sons shall wash their hands and their feet from it.

<sup>20</sup> When they enter the tent of meeting, they shall wash with water, that they will not die. Or when they approach the altar to minister, by offering up in smoke a fire to Shehmaa.

<sup>21</sup> . . . **they shall wash** their hands and their feet, that they will not die. And it shall be a perpetual statute for them, for him and to his descendants throughout their generations.\*\*

<sup>22</sup> And Shehmaa spoke to Mooshe, saying,

<sup>23</sup> And take also for yourself the finest of spices, of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty,

<sup>24</sup> And of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin.

<sup>25</sup> And you shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer, it shall be a holy anointing oil.

<sup>26</sup> And with it you shall anoint the tent of meeting, and the ark of the testimony,

<sup>27</sup> The table and all its utensils, the menoora and **all** its utensils, the altar of incense,

<sup>28</sup> And the altar of burnt offering and all its utensils, . . . **the** laver and its stand.

<sup>29</sup> And you shall also consecrate them, that they may be most holy. Whatever touches them shall be holy.

<sup>30</sup> And you shall anoint Aahrron and his sons, and consecrate them, that they will be priests to Me.

<sup>31</sup> And you shall speak to the Sons of Yishraael, saying, This shall be a holy anointing oil to Me throughout your generations.

<sup>32</sup> It shall not be poured on the flesh of any man, nor shall you make any like it in the same structures. It is holy, **and holy** it shall be to you.

<sup>33</sup> Whoever shall mix any like it, or whoever puts any of it on a layman, shall be cut off from his people.\*\*

of meeting and the altar, and thou shalt put water therein.

<sup>19</sup> And Aaron and his sons shall wash their hands and their feet thereat;

<sup>20</sup> when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to cause an offering made by fire to smoke unto Adonai.

<sup>21</sup> **And they will wash** their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

<sup>22</sup> Moreover Adonai spoke unto Moses, saying:

<sup>23</sup> "Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

<sup>24</sup> and of cassia five hundred, after the shekel of the sanctuary, and of olive oil a hin.

<sup>25</sup> And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

<sup>26</sup> And thou shalt anoint therewith the tent of meeting, and the ark of the testimony,

<sup>27</sup> and the table and all the vessels thereof, and the candlestick and . . . the vessels thereof, and the altar of incense,

<sup>28</sup> and the altar of burnt-offering with all the vessels thereof, **and the** laver and the base thereof.

<sup>29</sup> And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy.

<sup>30</sup> And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto Me in the priest's office.

<sup>31</sup> And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

<sup>32</sup> Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof; it is holy; . . . **holy** it shall be unto you.

<sup>33</sup> Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people."



<sup>34</sup> And Shehmaa spoke to Mooshe, saying, Take for yourself spices, stacte, and onycha, and galbanum. Spices with pure frankincense. There shall be an equal part of each.

<sup>35</sup> And with it you shall make incense, a perfume, the work of a perfumer, salted, pure, and holy.

<sup>36</sup> And you shall beat some of it very fine, and put part of it before the testimony in the tent of meeting where I will meet with you. It shall be most holy to you.

<sup>37</sup> And the incense which you shall make, you shall not make in the same proportions for yourselves. It shall be holy to you all for Shehmaa.

<sup>38</sup> Whoever shall make any like it, to smell of, he shall be cut off from his people.\*\*

<sup>34</sup> And Adonai said unto Moses: . . . . .

“Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense; of each shall there be a like weight.

<sup>35</sup> And thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy.

<sup>36</sup> And thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee; it shall be unto you most holy.

<sup>37</sup> And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves; it shall be unto thee holy to you . . . . . for Adonai.

<sup>38</sup> Whosoever shall make like unto that, to smell thereof, he shall be cut off from his people.”

## 31

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> See, I have called by name Afsaaaleel, the son of Ooree, the son of Oohr, of the tribe of Ye’ooda.

<sup>3</sup> And I have filled him with the Spirit of Eloowwem in wisdom, in understanding, in knowledge, and in all manner of craftsmanship,

<sup>4</sup> And to devise artistic designs for work in gold, in silver, and in bronze,

<sup>5</sup> And in the cutting of stones for settings, and in the carving of wood, that he may work in all manner of craftsmanship.

<sup>6</sup> And behold, I Myself have appointed with him Aalyaab, the son of ‘Ah’isaamaak, of the tribe of Daan, and in those who have wise hearts I have put wisdom, that they may make all that I have commanded you.

<sup>7</sup> The tent of meeting, and the ark of testimony, and the mercy seat upon it, and all the furniture of the tent,

<sup>8</sup> . . . . . the table and all its utensils, . . . . . the pure menoora with all its utensils, the altar of incense,

<sup>9</sup> And the altar of burnt offering with all its utensils, . . . the laver and its stand,

<sup>10</sup> The woven garments, and the holy garments for Aahreron the priest, . . . . . the

## 31

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

<sup>3</sup> and I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

<sup>4</sup> . . . . . to devise skilful works, to work in gold, and in silver, and in brass,

<sup>5</sup> and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship.

<sup>6</sup> And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee:

<sup>7</sup> the tent of meeting, and the ark of the testimony, and the ark-cover that is thereupon, and all the furniture of the Tent;

<sup>8</sup> And the table and . . . . . its vessels, and the pure candlestick with all its vessels, and the altar of incense;

<sup>9</sup> and the altar of burnt-offering with all its vessels, and the laver and its base;

<sup>10</sup> and the plaited garments, and the holy garments for Aaron the priest, and the

31:14 “And you are to keep the Sabbath, for it is holy to you” — Till present times the Israelite Samaritans have kept the Sabbath as it is written, in a very strict way. On Friday afternoon preparations for the Sabbath begin — including washing, and purifying the body, and changing the weekday clothes to Sabbath clothes. The clothing for the men includes a long-sleeved floor-length robe in different colors, thick for the winter-time and light for the spring and summer-time. It is tied with a belt, the same material as the robe. When entering the synagogue heads are covered. The priests wear red turbans on weekdays and white turbans on the Sabbath. The women of the family, along with the children, prepare the Friday evening meal. When the Sabbath draws near, the cooked food is taken off the stove and covered by a thick blanket. At the synagogue they pray passages from the Torah related to the Sabbath and sing Friday evening prayers of various hymns. At the end of the prayers the priest blesses the worshippers, and then they return

clothes of his sons, to minister in their priesthood,

<sup>11</sup> . . . **the** anointing oil, and the fragrant incense for the holiness. They are to make them according to all that I have commanded you.\*\*

<sup>12</sup> **And Shehmaa spoke** to Mooshe, saying,

<sup>13</sup> And you speak to the Sons of Yishraael, saying, You shall surely keep My Sabbaths, for it is a sign between Me and you throughout your generations, that you may know that I am Shehmaa who sanctifies you.

<sup>14</sup> And you are to keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death. For whoever does any work on it, that soul shall be cut off from among her people.

<sup>15</sup> For six days work may be done, but on the seventh day there is a Sabbath of complete rest, holy to Shehmaa. Whoever does any work on the Sabbath day shall surely be put to death indeed.

<sup>16</sup> And the Sons of Yishraael shall keep the Sabbath, to do the Sabbath throughout their generations as a perpetual covenant.

<sup>17</sup> It is a sign between Me and the Sons of Yishraael forever. For in six days Shehmaa made the heavens and earth, but on the seventh day He ceased from labor, and was refreshed.\*\*



### *Portion: And He Gave to Mooshe*

<sup>18</sup> And He gave to Mooshe, when He had finished speaking with him upon Mount Sincee, the two tablets of the testimony, tablets of **stones** written by Finger of Eloowwem.

## 32

<sup>1</sup> And when the people saw that Mooshe delayed to come down from the mountain, the people assembled about Aahrron and said to

clothes of his sons, to minister in the priest's office;

<sup>11</sup> **and the** anointing oil, and the incense of sweet spices for the holy place; according to all that I have commanded thee shall they do.”

<sup>12</sup> **And Adonai said** unto Moses, saying:

<sup>13</sup> “Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am Adonai who sanctify you.

<sup>14</sup> Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

<sup>15</sup> Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to Adonai; whosoever doeth any work in the sabbath day, he shall surely be put to death.

<sup>16</sup> Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

<sup>17</sup> It is a sign between Me and the children of Israel for ever; for in six days Adonai made heaven and earth, and on the seventh day He ceased from work and rested.”

<sup>18</sup> And He gave unto Moses, when He had made an end of speaking with him upon mount Sinai, the two tables of the testimony, tables of **stone** written with the finger of Elohim.

## 32

<sup>1</sup> And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto

him, Come, make us other gods who will go before us. As for this Mooshe, the man who brought us up from the land of Missrem, we do not know what has become of him.

<sup>2</sup> And Aahreron said to them, Tear off the gold rings which are in the **waist belts** of your wives, your sons, and your daughters, and bring them to me.

<sup>3</sup> And then all the people tore off the gold rings which were in their **waist belts** and brought them to Aahreron.

<sup>4</sup> And he took it from their hand, and fashioned it with a graving tool, and made it into a molten calf. And they said, These are your gods, Yishraael, who brought you up from the land of Missrem.

<sup>5</sup> And when Aahreron saw this, he built an altar before it. And Aahreron made a proclamation and said, A feast to Shehmaa tomorrow.

<sup>6</sup> And so the next day they rose early, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and to drink, and rose up to flirt.\*\*

<sup>7</sup> And Shehmaa spoke to Mooshe, **saying**, Go, descend. For your people, whom you brought up from the land of Missrem, have been corrupt.

<sup>8</sup> They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it, and have sacrificed to it and said, These are your gods, Yishraael, who brought you up from the land of Missrem.\*\*

<sup>9</sup> And Shehmaa said to Mooshe, I have seen this people, and behold they are an obstinate people.

<sup>10</sup> And therefore let Me alone, that My anger may burn against them, and that I may destroy them. And I will make of you a great nation. <sup>10a</sup> **And as for Aahreron, Shehmaa was very angry to destroy him. And Mooshe prayed for Aahreron.**

<sup>11</sup> And Mooshe entreated Shehmaa his Eloowwem and said, Shehmaa, why does Your anger burn against Your people whom You have brought out from . . . . . Missrem with great power **and with a mighty arm.**

<sup>12</sup> Why should the Missrems speak saying, With evilness He brought them out to kill them in the mountains and to destroy them

Aaron, and said unto him: "Up, make us gods who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him."

<sup>2</sup> And Aaron said unto them: "Break off the golden rings, which are in the **ears** of your wives, your sons, and your daughters, and bring them unto me."

<sup>3</sup> And all the people broke off the golden rings which were in their **ears**, and brought them unto Aaron.

<sup>4</sup> And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf; and they said: "This is thy gods, O Israel, which brought thee up out of the land of Egypt."

<sup>5</sup> And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said: "To-morrow shall be a feast to Adonai."

<sup>6</sup> And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to make merry.

<sup>7</sup> And Adonai **spoke** unto Moses: "Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have dealt corruptly;

<sup>8</sup> they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said: These are thy gods, O Israel, which brought thee up out of the land of Egypt."

<sup>9</sup> And Adonai said unto Moses: "I have seen this people, and, behold, it is a stiffnecked people.

<sup>10</sup> Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." . . . . .

<sup>11</sup> And Moses besought Adonai his Elohim, and said: "Adonai, why doth Thy wrath wax hot against Thy people, that Thou hast brought out **from the land of Egypt** with great power **and with strong hand?**

<sup>12</sup> Wherefore should the Egyptians speak, saying: For evil did He bring them forth, to slay them in the mountains, and to consume

back to their homes for Sabbath meals: first singing songs in the living room related to the Sabbath, then consecrating the wine, and then eating the meal. This is an opportunity for family gathering, and afterward everyone retires early to sleep. Sleep is early in order to wake up early for Sabbath morning prayers that begin around 3 a.m. and continue for three hours. The morning prayer time includes hymns, a collection of verses from the Torah, and hymns written by Samaritan poets between the third and fourteenth centuries C.E. During the morning and noon prayers the men wear a white outer robe over the Sabbath robe, made of simple cotton to demonstrate that all are equal before the Almighty. On special Sabbaths, close to the main festivals, prayer begins at 1 a.m. and continues until 9 a.m. After the priest blesses the people at the end of the Sabbath morning prayers, the worshippers divide into small groups of five to twelve people, and leave the synagogue, going to the home of the eldest group member. There, in the living room, they sit in a circle on the floor and chant the Sabbath Torah reading of the week, passage after passage. The eldest begins the first reading (*kissa*), and the others follow in no particular age order, but rather by sitting location, each chanting a section of the reading, going from the right of the eldest who began. If there are unmarried girls in the

family, they also participate in the reading with scarves on their heads. Young boys and girls begin to read with the group around the age of seven. At the end of the reading, hot drinks (stored in thermoses before Sabbath) and pastries are served. Afterwards, the people retire to their Sabbath morning meals, prepared by the women. This meal consists of a large variety of cold salads. Most of the people visit one another for short periods of time before they retire to sleep, resting until Sabbath noon when the men meet in the synagogue for the fifth and sixth prayers of the Sabbath for about ninety minutes. Again a collection of verses plus hymns are chanted, special for the Sabbath noon, followed by a faster-paced reading of the weekly Sabbath Torah portion in a system of left and right chanting with the worshippers dividing into two groups, the group on the right side of the synagogue starting the first passage. When they arrive at the middle of the reading, the second group in the synagogue starts the next passage. From Sabbath noon to Sabbath evening families in the community visit other families for socializing and special occasions. Others like to sit in their homes and read from the Torah in ancient Hebrew. Some prepare themselves by studying the hymns for the Sabbath that is coming. Half an hour before sunset the men go to the synagogue to pray the seventh prayer of the Sabbath, which in-

from the face of the earth. Turn from Your burning anger and change Your mind about doing harm to Your people.

<sup>13</sup> Remember to Abrahah, to Yesaahq, **and to Yaaqob**, Your servants, to whom You swore by Yourself, and said to them, I truly will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, **and they will inherit it** forever.

<sup>14</sup> And Shehmaa changed His mind about the harm which He said He would do to His people.\*\*

<sup>15</sup> And Mooshe turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides, they were written on one side and the other.

<sup>16</sup> And the tablets were Eloowwem's work, and the writing was Eloowwem's writing engraved on the tablets.

<sup>17</sup> And when Ye'oosha heard the sound of the people as they shouted, he said to Mooshe, There is a sound of war in the camp.

<sup>18</sup> And he said,  
It is not the sound of might,  
nor is it the sound of the cry of defeat,  
but the sound of **sins** I hear.

<sup>19</sup> And it came about, as soon as he came near the camp, that he saw the calf **and the dancing**. And Mooshe's anger burned, and he threw the tablets from his hands, and shattered them **at the bottom** of the mountain.

<sup>20</sup> And he took the calf which they had made **and he burnt it with fire, and he ground it** until it became thin, and scattered it over the surface of the water, and let the Sons of Yishraael drink it.\*\*

<sup>21</sup> And Mooshe said to Aahrron, What did this people do to you, that you have brought a great sin upon them.

<sup>22</sup> And Aahrron said, Do not let the anger of my master burn. You know the people yourself, that he is **wild**.

<sup>23</sup> And they said to me, Make gods for us who will go before us, for this Mooshe, the man who brought us up from the land of

them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people.

<sup>13</sup> Remember Abraham, Isaac, **and to Israel**, Thy servants, to whom Thou didst swear by Thine own self, and saidst unto them: I . . . . . will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, **and they will inherit . . . for ever."**

<sup>14</sup> And Adonai repented of the evil which He said He would do unto His people.

<sup>15</sup> And Moses turned and went down from the mount with the two tables of the testimony in his hand; tables that were written on both their sides, they were written on one side and the other.

<sup>16</sup> And the tables were the work of Elohim, and the writing Elohim's writing graven upon the tables.

<sup>17</sup> And when Joshua heard the noise of the people as they shouted, he said unto Moses: "There is a noise of war in the camp."

<sup>18</sup> And he said:  
"It is not the voice of them that shout for mastery,  
neither is it the voice of them that cry for being overcome,  
but the noise of them **singing** do I hear."

<sup>19</sup> And it came to pass, as soon as he came nigh unto the camp, that he saw the calf **and dancing** and Moses' anger waxed hot, and he cast the tables out of his hands, and broke them **beneath** the mount.

<sup>20</sup> And he took the calf which they had made, **and he burned . . . . with fire, and he ground . . . to powder**, and strewed it upon the water, and made the children of Israel drink of it.

<sup>21</sup> And Moses said unto Aaron: "What did this people do to thee, that thou hast brought a great sin upon them?"

<sup>22</sup> And Aaron said: "Let not the anger of my Adonai wax hot; thou knowest the people, that they are set **on evil**."

<sup>23</sup> So they said unto me: Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the

Missrem, we do not know what has become of him.

<sup>24</sup> And I said to them, Whoever has any gold, let them tear it off. And they gave it to me. And I threw it into the fire, and out came this calf.

<sup>25</sup> And Mooshe saw that the people broke loose, for Aahraron had let them become wild **to defame him** by their enemies.

<sup>26</sup> And Mooshe stood in the gate of the camp and said, Whoever is for Shehmaa, come to me. And all the Sons of Libee gathered together to him.

<sup>27</sup> And he said to them, Thus says Shehmaa, Eloowwee of Yishraael, Every man put his sword upon his thigh **and go forth and go back** from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his relative.

<sup>28</sup> And the Sons of Libee did as Mooshe's word, and about three thousand men of the people fell that day.

<sup>29</sup> And Mooshe said, Raise your hands today to Shehmaa, for every man has been against his son and against his brother, in order that a blessing will be given upon you today.\*\*

<sup>30</sup> And on the next day Mooshe said to the people, You yourselves have sinned a great sin. And now I am going up to Shehmaa, perhaps I can make atonement for your sins.

<sup>31</sup> And Mooshe returned to Shehmaa, and said, **behold**, this people has sinned a great sin, and they have made gods of gold for themselves.

<sup>32</sup> And now, if You will forgive, **forgive** their sin, and if not **blot me** . . . . . out of Your book which You have written.

<sup>33</sup> And Shehmaa said to Mooshe, Whoever has sinned against Me, I will blot him out of My book.

<sup>34</sup> And now, go lead the people **over** which I told you. **And behold**, My angel shall go before you. And in the day when I punish, I will punish them for their sin.

<sup>35</sup> And Shehmaa smote the people, because of what they did with the calf which Aahraron had made.\*\*

land of Egypt, we know not what is become of him.

<sup>24</sup> And I said unto them: Whosoever hath any gold, let them break it off; so they gave it me; and I cast it into the fire, and there came out this calf."

<sup>25</sup> And when Moses saw that the people broke loose — for Aaron had let them loose for a **derision** by their enemies —

<sup>26</sup> then Moses stood in the gate of the camp, and said: "Whoso is on Adonai's side, let him come unto me." And all the sons of Levi gathered themselves together unto him.

<sup>27</sup> And he said unto them: "Thus saith Adonai, Elohey of Israel: Put ye every man his sword upon his thigh, . . . **go forth and go back** from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

<sup>28</sup> And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.

<sup>29</sup> And Moses said: "Consecrate yourselves to-day to Adonai, for every man hath been against his son and against his brother; that He may also bestow upon you a blessing this day."

<sup>30</sup> And it came to pass on the morrow, that Moses said unto the people: "Ye have sinned a great sin; and now I will go up unto Adonai, peradventure I shall make atonement for your sin."

<sup>31</sup> And Moses returned unto Adonai, and said: "**Please**, this people have sinned a great sin, and have made them gods of gold.

<sup>32</sup> Yet now, if Thou wilt forgive . . . . . their sin — and if not, **blot me please**, out of Thy book which Thou hast written."

<sup>33</sup> And Adonai said unto Moses: "Whosoever hath sinned against Me, him will I blot out of My book.

<sup>34</sup> And now go, lead the people **unto** which I have spoken unto thee; . . . **behold**, Mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them."

<sup>35</sup> And Adonai smote the people, because they made the calf, which Aaron made.

cludes a long hymn about ending the Sabbath. At the end of the prayer, the priest blesses the people and they retire to their homes singing a special song of praising Moses. During the Sabbath the Israelite Samaritans do not cook, drive, smoke, nor use electricity. They distance themselves from the secular world for twenty-four hours, having a family gathering, and devoting themselves to a complete keeping of the Sabbath.

## 33

<sup>1</sup> And Shehmaa spoke to Mooshe, **saying**, Depart. Go up from here, you and the people whom you have brought up from the land of Missrem, to the land of which I swore to Abraahm, to Yesaahq, and to Yaaqob, saying, To your descendant I will give it.

<sup>2</sup> And I will send an angel before you and I will drive out the Kaanannee, **and the Ehmaarree, . . . the Ihttee, and the Girgeshee**, and the Ferizzee, **and the Ibbee**, and the Yeboossee.

<sup>3</sup> To a land flowing with milk and honey. For I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way.

<sup>4</sup> And when the people heard this sad word, they went into mourning, and none of them put on his jewelry.\*\*

<sup>5</sup> And Shehmaa said to Mooshe, Say to the Sons of Yishraael, You are an obstinate people. Should I go up in your midst for one moment, I would doom you. And now therefore put off your jewelry from you, that I may know what I shall do with you.

<sup>6</sup> And the Sons of Yishraael will strip themselves of their jewelry, from Mount Ooreb.

<sup>7</sup> And Mooshe will take the tent and pitch it outside the camp, a good distance from the camp. And he will call it the Tent of Meeting. And everyone who seeks Shehmaa will go out to the Tent of Meeting which is outside the camp.

<sup>8</sup> And it will be, whenever Mooshe will go out to the tent, that all the people will arise and stand, each at the entrance of his tent, and gaze after Mooshe until he enters the tent.

<sup>9</sup> And whenever Mooshe enters the tent, the pillar of cloud will descend, and stand at the entrance of the tent, and will speak with Mooshe.

<sup>10</sup> And when all the people will see the pillar of cloud standing at the entrance of the tent, all the people will arise and prostrate, each at the entrance of his tent.

<sup>11</sup> And Shehmaa will speak to Mooshe Face to face, just as a man speaks to his brother. When he will return to the camp, his slave

33:2 Unnamed angel  
in Israelite Samaritan  
Tradition.

## 33

<sup>1</sup> And Adonai spoke unto Moses . . . . .  
"Depart, go up hence, thou and the people that thou hast brought up out of the land of Egypt, unto the land of which I swore unto Abraham, to Isaac, and to Jacob, saying: Unto thy seed will I give it —

<sup>2</sup> and I will send an angel before thee; and I will drive out the Canaanite, . . . . . **the Amorite, and the Hittite**, . . . . . and the Perizzite, . . . **the Hivite**, and the Jebusite —

<sup>3</sup> unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way."

<sup>4</sup> And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

<sup>5</sup> And Adonai said unto Moses: "Say unto the children of Israel: Ye are a stiffnecked people; if I go up into the midst of thee for one moment, I shall consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee."

<sup>6</sup> And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

<sup>7</sup> Now Moses used to take the Tent and to pitch it without the camp, afar off from the camp; and he called it the Tent of Meeting. And it came to pass, that every one that sought Adonai went out unto the Tent of Meeting, which was without the camp.

<sup>8</sup> And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent.

<sup>9</sup> And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent; and Adonai spoke with Moses.

<sup>10</sup> And when all the people saw the pillar of cloud stand at the door of the Tent, all the people rose up and worshipped, every man at his tent door.

<sup>11</sup> And Adonai spoke unto Moses face to face, as a man speaketh unto his friend. And he would return into the camp; but his min-

Ye'oosha, the son of Nonne, a young man, will not move from within the tent.\*\*

<sup>12</sup> And Mooshe said to Shehmaa, See, You say to me, Bring up this people. And You have not let me know whom You will send with me. And You have said, I have known you by name, and you have also found favor in My sight.

<sup>13</sup> And now, if I have found favor in Your sight, let me know **Your ways** that I may know You, that I may find favor in Your sight. And see that this nation is Your people.

<sup>14</sup> And He said, My Faces shall go with you, and I will lead you.

<sup>15</sup> And he said to Him, If Your Faces do not come, **do not lead me up** from here.

<sup>16</sup> And how then can it be known that I have found favor in Your sight, I and Your people. It is by Your going with us. And that we, I and Your people, may be distinguished from all the people who are upon the face of the earth.\*\*

<sup>17</sup> And Shehmaa said to Mooshe, I will also do this thing of which you have spoken, for you have found favor in My sight and I have known you by name.

<sup>18</sup> And he said, Please, show me Your Honor.

<sup>19</sup> And He said, I Myself will make all My goodness pass before you, and will proclaim the Name of Shehmaa before you. And I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.

<sup>20</sup> And He said, You cannot see My Face, for no human can see Me and live.

<sup>21</sup> And Shehmaa said, Behold, there is a place by Me, and you shall stand upon the rock.

<sup>22</sup> And it will come about, while My Honor is passing by, that I will put you **in the clefts** of the rock, and cover you with My Hand until I have passed by.

<sup>23</sup> And I will take My hand away, and you shall see My Back, but My Face shall not be seen.\*\*

ister Joshua, the son of Nun, a young man, departed not out of the Tent.

<sup>12</sup> And Moses said unto Adonai: "See, Thou sayest unto me: Bring up this people; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said: I know thee by name, and thou hast also found grace in My sight.

<sup>13</sup> Now therefore, I pray Thee, if I have found grace in Thy sight, show me now **your way**, that I may know Thee, to the end that I may find grace in Thy sight; and consider that this nation is Thy people."

<sup>14</sup> And He said: "My presence shall go with thee, and I will give thee rest."

<sup>15</sup> And he said to Him, "If Your Faces do not come, **do not lead us up** from here.

<sup>16</sup> For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? is it not in that Thou goest with us, so that we are distinguished, I and Thy people, from all the people that are upon the face of the earth?"

<sup>17</sup> And Adonai said unto Moses: "I will do this thing also that thou hast spoken, for thou hast found grace in My sight, and I know thee by name."

<sup>18</sup> And he said: "Show me, I pray Thee, Thy glory."

<sup>19</sup> And He said: "I will make all My goodness pass before thee, and will proclaim the name of Adonai before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

<sup>20</sup> And He said: "Thou canst not see My face, for man shall not see Me and live."

<sup>21</sup> And Adonai said: "Behold, there is a place by Me, and thou shalt stand upon the rock.

<sup>22</sup> And it shall come to pass, while My glory passeth by, that I will put thee **in the cleft** of the rock, and will cover thee with My hand until I have passed by.

<sup>23</sup> And I will take away My hand, and thou shalt see My back; but My face shall not be seen."

34:6 This is special to the Samaritan text that Shehmaa said everything and Mooshe listened and was speechless from the fear of the Honor of Shehmaa till He passed over him. Notice the capitalization of "he" to "He" (v. 5) — meaning Shehmaa called upon the Name of Shehmaa, and not Mooshe calling upon the Name of Shehmaa. Below are the "Ten Mercies." 1. Shehmaa, 2. Il, 3. Compassionate, 4. Gracious, 5. Long-Patient Face, 6. Abounding in Loving-Kindness and Truth, 7. Who Keeps Loving-Kindness for Thousands, 8. Who Forgives Iniquity, Transgression and Sin, 9. The Innocent He will Clear Him, 10. Punishing the Iniquity of Fathers on the Children and on the Grandchildren to the Third and Fourth Generations.

<sup>1</sup> And Shehmaa said to Mooshe, Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.

<sup>2</sup> And be ready by morning, and come up in the morning to Mount Sinee, and present yourself there to Me on the top of the mountain.

<sup>3</sup> And no man is to come up with you, nor let any man be seen anywhere on the mountain. **And also flocks and herds** may not graze in front of that mountain.

<sup>4</sup> And **Mooshe** cut out two stone tablets like the former ones, and rose up early in the morning, and went up to Mount Sinee, as Shehmaa had commanded him. And he took two stone tablets in his hand.

<sup>5</sup> And Shehmaa descended in the cloud and stood there with him as He called upon the name of Shehmaa.

<sup>6</sup> And Shehmaa passed by in front of him. And Shehmaa proclaimed, Shehmaa, Il, compassionate, and gracious, long-patient Face, and abounding in loving-kindness and truth,

<sup>7</sup> Keeping loving-kindness for thousands. Who forgives iniquity, transgression, and sin. **And the innocent He will clear him.** Punishing the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.

<sup>8</sup> And Mooshe made haste, and bowed downwards to the ground and prostrated.

<sup>9</sup> And he said, If I have found favor in Your sight, Aadaanee, let Aadaanee go along in our midst, even though the people are so obstinate. And pardon our **iniquities** and our **sins**, and give us the inheritance.\*\*

<sup>10</sup> And He said, Behold I am going to make a covenant **before all.** **With you** I will perform miracles which have not been done in all the earth nor in any nation. And all the people living among you shall see the working of Shehmaa. For it is a fearful thing that I am going to perform with you.

<sup>11</sup> Be sure to keep what I am commanding you this day. Behold, I am going to drive out

<sup>1</sup> And Adonai said unto Moses: "Hew thee two tables of stone like unto the first; and I will write upon the tables the words that were on the first tables, which thou didst break.

<sup>2</sup> And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to Me on the top of the mount.

<sup>3</sup> And no man shall come up with thee, neither let any man be seen throughout all the mount; . . . **also the flock and the herd** may not feed before that mount."

<sup>4</sup> And **he** hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Adonai had commanded him, and took in his hand two tables of stone.

<sup>5</sup> And Adonai descended in the cloud, and stood with him there, and proclaimed the name of Adonai.

<sup>6</sup> And Adonai passed by before him, and proclaimed: "Adonai, Adonai, Elohim, merciful and gracious, long-suffering, and abundant in goodness and truth;

<sup>7</sup> keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and **that will by no means clear the guilty;** visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation."

<sup>8</sup> And Moses made haste, and bowed his head toward the earth, and worshipped.

<sup>9</sup> And he said: "If now I have found grace in Thy sight, O Adonai, let Adonai, I pray Thee, go in the midst of us; for it is a stiffnecked people; and pardon our **iniquity** and our **sin**, and take us for Thine inheritance."

<sup>10</sup> And He said: "Behold, I make a covenant. **Before all your people** I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of Adonai that I am about to do with thee, that it is tremendous.

<sup>11</sup> Observe thou that which I am commanding thee this day; behold, I am driving out



the **Kaanannee**, and the **Ehmarree**, and the **Ihttee**, and the **Girgeshee**, and the **Ferizzee**, and the **Ibbee**, and the **Yeboosee** before you.

<sup>12</sup> Watch yourself that you make no covenant with the inhabitants of the land, towards **him** you are going, or it will become a snare in your midst.

<sup>13</sup> But you are to tear down their altars, and smash their pillars, **and their Asherim** cut down.

<sup>14</sup> For you shall not worship unto another god. For **Shehmaa**, whose Name is Devoted, is a Devoted Il.

<sup>15</sup> Lest you make a covenant with the inhabitants of the land and they would play the harlot with their gods, and sacrifice to their gods, and they call you, and you eat of his sacrifice.

<sup>16</sup> And you might take some of his daughters for your sons, and his daughters might play the harlot with their gods, and cause your sons to play the harlot with their gods.

<sup>17</sup> You shall make for yourself no molten gods.\*\*

<sup>18</sup> You shall keep the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time of the Spring month, because **on it** ..... you came out of Missrem.

<sup>19</sup> The first offspring from every womb belongs to Me, and all **your male livestock**, the first offspring from cattle and sheep.

<sup>20</sup> And the first offspring from a donkey, you shall redeem with a sheep. And if **you will not redeem it**, then you shall cut its neck. **And all man's** firstborn of your sons you shall redeem. And none of them shall appear before Me empty-handed.

<sup>21</sup> You shall work six days, but on the seventh day you shall rest, during plowing time and harvest you shall rest.

<sup>22</sup> And you shall make the Feast of Weeks, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.

<sup>23</sup> Three times a year all your males are to appear **before the ark of Shehmaa**, Eloowwee of Yishrael.

<sup>24</sup> For I will drive out **many** nations before you and enlarge your borders. And no man

the **Amorite and the Canaanite**, and the Hittite, ..... and the Perizzite, and the Hivite, and the Jebusite before you.

<sup>12</sup> Watch yourself that you make no covenant with the inhabitants of the land towards **it** you are going, or it will become a snare in your midst.

<sup>13</sup> But ye shall break down their altars, and dash in pieces their pillars, **and his Asherim** cut down.

<sup>14</sup> For thou shalt bow down to no other Elohim; for Adonai, whose name is Jealous, is a jealous El;

<sup>15</sup> lest thou make a covenant with the inhabitants of the land, and they go astray after their gods, and do sacrifice unto their gods, and they call thee, and thou eat of their sacrifice;

<sup>16</sup> and thou take of their daughters unto thy sons, and their daughters go astray after their gods, and make thy sons go astray after their gods.

<sup>17</sup> Thou shalt make thee no molten gods.

<sup>18</sup> The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the appointed time of the Spring month, because **in the month of the Spring** thou camest out from Egypt.

<sup>19</sup> All that openeth the womb is Mine; and of **all your cattle** thou shalt sanctify the males, the firstlings of ox and sheep.

<sup>20</sup> And the firstling of an ass thou shalt redeem with a sheep; and if **you will not redeem** . . . and if thou wilt not redeem it, then thou shalt break its neck. . . . **All** . . . . the first-born of thy sons thou shalt redeem. And none shall appear before Me empty.

<sup>21</sup> Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

<sup>22</sup> And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year.

<sup>23</sup> Three times in the year shall all thy males appear **before master**, Adonai, Elohey of Israel.

<sup>24</sup> For I will cast out . . . . nations before thee, and enlarge thy borders; neither shall

shall covet your land when you go up three times a year **to be seen** by Shehmaa your Eloowwem.

<sup>25</sup> You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Peasah to be left over until morning.

<sup>26</sup> You shall bring the very first of the first fruits of your soil into the house of Shehmaa your Eloowwem. You shall not boil a young goat in its mother's milk.\*\*

<sup>27</sup> And Shehmaa said to Mooshe, Write down these words. For in accordance with these words I have made a covenant with you and with Yishraael.

<sup>28</sup> And he was there **before** Shehmaa forty days and forty nights. He did not eat bread nor drink water. And He wrote on the tablets the words of the covenant, the Ten Commandments.\*\*

<sup>29</sup> And it came about when Mooshe was coming down from Mount Sinee, and the two tablets of the testimony were **in his hand** as he was coming down from the mountain, and Mooshe did not know that the skin of his face shone because of his speaking with Him.

<sup>30</sup> And when Aahrron and all the Sons of Yishraael saw Mooshe, behold, the skin of his face shone. And they were afraid to come near him.

<sup>31</sup> And Mooshe called to them. And Aahrron and all the rulers in the congregation returned to him. And Mooshe spoke to them.

<sup>32</sup> And afterward all the Sons of Yishraael came **near him**, and he commanded them everything that Shehmaa had spoken with him on Mount Sinee.

<sup>33</sup> And when Mooshe had finished speaking with them, he put a veil over his face.

<sup>34</sup> And whenever Mooshe went in before Shehmaa to speak with Him, he would take off the veil until he came out, and whenever he came out, and spoke to the Sons of Yishraael **all what He will command him**.

<sup>35</sup> And the Sons of Yishraael would see the face of Mooshe, that the skin of Mooshe's face shone. And **he** would replace the veil over his face until he went in to speak with Him.\*\*

any man covet thy land, when thou goest up **to appear** before Adonai thy Elohim three times in the year.

<sup>25</sup> Thou shalt not offer the blood of My sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning.

<sup>26</sup> The choicest first-fruits of thy land thou shalt bring unto the house of Adonai thy Elohim. Thou shalt not seethe a kid in its mother's milk."

<sup>27</sup> And Adonai said unto Moses: "Write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel."

<sup>28</sup> And he was there **with** Adonai forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

<sup>29</sup> And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony **in the hand of Moses**, when he came down from the mount, that Moses knew not that the skin of his face sent forth beams while He talked with him.

<sup>30</sup> And when Aaron and all the children of Israel saw Moses, behold, the skin of his face sent forth beams; and they were afraid to come nigh him.

<sup>31</sup> And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses spoke to them.

<sup>32</sup> And afterward all the children of Israel came **near . . . .**, and he gave them in commandment all that Adonai had spoken with him in mount Sinai.

<sup>33</sup> And when Moses had done speaking with them, he put a veil on his face.

<sup>34</sup> But when Moses went in before Adonai that He might speak with him, he took the veil off, until he came out; and he came out; and spoke unto the children of Israel . . . . . which he **will be commanded**.

<sup>35</sup> And the children of Israel saw the face of Moses, that the skin of Moses' face sent forth beams; and **Moses** put the veil back upon his face, until he went in to speak with Him.

# 35

<sup>1</sup> And Mooshe assembled all the congregation of the Sons of Yishraael, and said to them, These are the things that Shehmaa has commanded to do them.

<sup>2</sup> For six days work may be done, but on the seventh day you shall have a holy day, a Sabbath of complete rest to Shehmaa. Whoever does any work on it shall be put to death.

<sup>3</sup> You shall not ignite a fire in any of your dwellings on the Sabbath day.\*\*

<sup>4</sup> And Mooshe spoke to all the congregation of the Sons of Yishraael, saying, This is the thing which Shehmaa has commanded, saying,

<sup>5</sup> Take from among you a contribution to Shehmaa. Whoever is of a willing heart, **will bring** . . . as Shehmaa's contribution, gold, silver, and copper.

<sup>6</sup> . . . **bright blue**, and purple, and scarlet, and fine linen, and goats' hair,

<sup>7</sup> And rams' skins dyed red, and yellow-dyed skins, and acacia wood,

<sup>8</sup> And oil for lighting, and spices for the anointing oil, and for the fragrant incense,

<sup>9</sup> And onyx stones and setting stones for the ephod and for the breastplate.

<sup>10</sup> And every wise-hearted among you, **he will come, and he will do** all that Shehmaa has commanded.

<sup>11</sup> The tabernacle, **and** its tent, and its covering, **and** its hooks, and its boards, **and** its bars, **and** its pillars, and its sockets,

<sup>12</sup> The ark, and its poles, **and** the mercy seat, and the curtain of the screen,

<sup>13</sup> The table, and its poles, and all its utensils, and the Bread of the Presence,

<sup>14</sup> . . . The menoora for the light, and **all** its utensils, . . . and the oil for the light,

<sup>15</sup> . . . The altar of incense, and its poles, and the anointing oil, and the fragrant incense, and the screen for the doorway, at the entrance of the tabernacle,

<sup>16</sup> The altar of burnt offering, with its copper grating, **and** its poles, and all its utensils, the basin and its stand,

<sup>17</sup> The hangings of the court, **and** its pillars,

# 35

<sup>1</sup> And Moses assembled all the congregation of the children of Israel, and said unto them: "These are the words which Adonai hath commanded, that ye should do them.

<sup>2</sup> Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to Adonai; whosoever doeth any work therein shall be put to death.

<sup>3</sup> Ye shall kindle no fire throughout your habitations upon the sabbath day."

<sup>4</sup> And Moses spoke unto all the congregation of the children of Israel, saying: "This is the thing which Adonai commanded, saying:

<sup>5</sup> Take ye from among you an offering unto Adonai, whosoever is of a willing heart, **will bring it**, Adonai's offering: gold, and silver, and brass;

<sup>6</sup> **and bright blue**, and purple, and scarlet, and fine linen, and goats' hair;

<sup>7</sup> and rams' skins dyed red, and sealskins, and acacia-wood;

<sup>8</sup> and oil for the light, and spices for the anointing oil, and for the sweet incense;

<sup>9</sup> and onyx stones, and stones to be set, for the ephod, and for the breastplate.

<sup>10</sup> Every wise-hearted among you **they will come and they will do** all that Adonai hath commanded:

<sup>11</sup> the tabernacle, . . . its tent, and its covering, . . . its clasps, and its boards, . . . its bars, . . . its pillars, and its sockets;

<sup>12</sup> the ark, and the staves thereof, . . . the ark-cover, and the veil of the screen;

<sup>13</sup> the table, and its staves, and all its vessels, and the showbread;

<sup>14</sup> **and** the candlestick also for the light, and . . . its vessels, **and its candles**, and the oil for the light;

<sup>15</sup> **and** the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle;

<sup>16</sup> the altar of burnt-offering, with its grating of brass, . . . its staves, and all its vessels, the laver and its base;

<sup>17</sup> the hangings of the court, . . . the pillars

and its sockets, and the screen for the gate of the court,

<sup>18</sup> The pegs of the tabernacle, and the pegs of the court, and their cords,

<sup>19</sup> The woven garments for ministering in the holiness, **and** the holy garments for Aahrron the priest, and the garments of his sons to be priests.\*\*

<sup>20</sup> And all the congregation of the Sons of Yishraael departed from Mooshe's presence.

<sup>21</sup> **And they brought**, every man whose heart stirred him, and every **man** whose spirit moved him brought Shehmaa's contribution for the work of the tent of meeting, and for all its service, and for the holy garments.

<sup>22</sup> **And the men brought** with the women, every generous-hearted, **brought** a bracelet and nose ring, ..... **a ring, an earring**, and an adornment, all articles of gold, and all ... that presented an offering of gold to Shehmaa.

<sup>23</sup> And everyone who had in his possession blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and yellow-dyed skins, brought them.

<sup>24</sup> **And all** who could make a contribution of silver and copper brought Shehmaa's contribution. And every man who had in his possession acacia wood **for ... the work** of the service brought it.

<sup>25</sup> And every wise-hearted woman spun **with her hand**, and they brought from her what she had spun, the blue, and purple, **and the scarlet**, and the fine linen.

<sup>26</sup> And all the women whose heart stirred with a skill spun the goats' hair.

<sup>27</sup> And the chiefs brought the onyx stones, and the stones for setting, for the ephod and for the breastplate,

<sup>28</sup> **And the perfumes**, and the **oil of the light**, ... **for** the anointing oil, and for the fragrant incense.

<sup>29</sup> **And every** man and woman, whose heart moved them to bring a freewill offering for all the work, which Shehmaa had commanded through Mooshe to be done, the Sons of Yishraael brought a freewill offering to Shehmaa.\*\*

<sup>30</sup> And Mooshe said to the Sons of Yishraael, See, Shehmaa has called by name Afsaaheel

thereof, and their sockets, and the screen for the gate of the court;

<sup>18</sup> the pins of the tabernacle, and the pins of the court, and their cords;

<sup>19</sup> the plaited garments, for ministering in the holy place, ..... the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

<sup>20</sup> And all the congregation of the children of Israel departed from the presence of Moses.

<sup>21</sup> **And they came**, every man whose heart stirred him up, and all ..... whom his spirit made willing, and brought Adonai's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

<sup>22</sup> **And the men came** with the women, every willing-hearted, ..... bracelet and nose-ring, **and a ring**, ..... and an adornment, all jewels of gold; and every **man** that presented an offering of gold to Adonai.

<sup>23</sup> And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them.

<sup>24</sup> .... **All** that did set apart an offering of silver and brass brought Adonai's offering; and every man, with whom was found acacia-wood **for all the work** of the service, brought it.

<sup>25</sup> And every wise-hearted woman spun **with her hands**, and brought that which they had spun, the blue, and the purple, .... **the scarlet**, and the fine linen.

<sup>26</sup> And all the women whose heart stirred them up in wisdom spun the goats' hair.

<sup>27</sup> And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;

<sup>28</sup> **and the perfume**, and the **oil for the light**, **and for** the anointing oil, and for the sweet incense.

<sup>29</sup> .... **Every** man and woman, whose heart moved them to bring a freewill offering for all the work, which Adonai had commanded through Moses to be done, the Sons of Israel brought a freewill offering to Adonai.

<sup>30</sup> And Moses said unto the children of Israel: "See, Adonai hath called by name

the son of Ooree, the son of Oohr, of the tribe of Ye'ooda.

<sup>31</sup> And He has filled him with the Spirit of Eloowwem, in wisdom, **and in understanding**, and in knowledge, and in all craftsmanship,

<sup>32</sup> And to devise designs to work in gold, and in silver, and in copper,

<sup>33</sup> And in the cutting of stones for settings, and in the carving of wood, to perform in every **thoughtful** work.

<sup>34</sup> And He also has put in his heart to teach, both him and Aalyaab, the son of 'Ah'isaamaak, of the tribe of Daan.

<sup>35</sup> He has filled them with wisdom in heart, **in every** work of an engraver, and of a designer, and of an embroiderer, in bright blue, and in purple, **and in scarlet**, and in fine linen, and of a weaver. **They did all the workmanship**, and devisers of **plans**.

Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

<sup>31</sup> And He hath filled him with the spirit of Elohim, in wisdom, . . . . . **in understanding**, and in knowledge, and in all manner of workmanship.

<sup>32</sup> And to devise skilful works, to work in gold, and in silver, and in brass,

<sup>33</sup> and in cutting of stones for setting, and in carving of wood, to work in all manner of **skillful** workmanship.

<sup>34</sup> And He hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan.

<sup>35</sup> Them hath He filled with wisdom of heart, **to do every** work of an engraver and of a designer and of an embroiderer, in bright blue and in purple . . . **in scarlet**, and in fine linen, and of the weaver, **of them that do all . . . workmanship**, and devisers of **skillful works**.

## 36

<sup>1</sup> And Afsaaeel and Aalyaab, and every wise-hearted man in whom Shehmaa has put in **them wisdom and understanding** to know how to perform all the work in the construction of the sanctuary, in accordance with all that Shehmaa has commanded.\*\*

<sup>2</sup> And Mooshe called Afsaaeel and Aalyaab, and every wise-hearted man in whom Shehmaa had put wisdom, **and all** whose heart stirred him, to **come near** to the work to perform it.

<sup>3</sup> And they received from Mooshe all the contributions which the Sons of Yishraael had brought to perform the work in the construction of the sanctuary. And yet they still brought to him freewill offerings every morning.

<sup>4</sup> **And** all the wise men who were performing all the work of the sanctuary **brought** men from the work which they were performing.

<sup>5</sup> And they said to Mooshe, saying, The people are bringing much more than enough for the construction work which Shehmaa commanded to make.

<sup>6</sup> And Mooshe issued a command, and a proclamation was circulated throughout

## 36

<sup>1</sup> And Bezalel and Oholiab shall work and every wise-hearted man Adonai hath put **wisdom and understanding in them** to know how to work all the work for the service of the sanctuary, according to all that Adonai hath commanded."

<sup>2</sup> And Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Adonai had put wisdom, . . . . **all** whose heart stirred him up to **come to** the work to do it.

<sup>3</sup> And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, wherewith to make it. And they brought yet unto him freewill-offerings every morning.

<sup>4</sup> **And** all the wise men, that wrought all the work of the sanctuary, **came** every man from his work which they wrought.

<sup>5</sup> And they spoke unto Moses, saying: "The people bring much more than enough for the service of the work, which Adonai commanded to make."

<sup>6</sup> And Moses gave commandment, and they caused it to be proclaimed throughout the

the camp, saying, Let no man **or woman** any longer perform work for the contributions of the sanctuary. And the people **ceased** from bringing.

<sup>7</sup> And the work they had was sufficient and enough for all the work to perform it, **and they overworked.**\*\*

<sup>8</sup> And all the **wise-hearted men** among those who were performing the work, **made** the tabernacle with ten curtains, of fine twisted linen, . . . . . **bright blue**, and purple, and scarlet, with cherubim, the work of a skillful workman, he made them.

<sup>9</sup> The length of each curtain was twenty-eight cubits and the width of each curtain four cubits. All the curtains had the same measurements.

<sup>10</sup> And he joined five curtains to one another, and five curtains he joined to one another.

<sup>11</sup> And he made loops of blue on the edge of the outermost curtain in the first set. **And likewise** he made on the edge of the curtain that was outermost in the second set.

<sup>12</sup> He made fifty loops in the one curtain, and he made fifty loops on the edge of the curtain that was in the second set. The loops were opposite each other.

<sup>13</sup> And he made fifty clasps of gold and joined the curtains to one another with the clasps, that the tabernacle was one.\*\*

<sup>14</sup> And he made curtains of goats' hair for a tent over the tabernacle. He made eleven curtains of them.

<sup>15</sup> The length of each curtain was thirty cubits, and four cubits the width of each curtain. The eleven curtains had one measurement.

<sup>16</sup> And he joined five curtains by themselves, and six curtains by themselves.

<sup>17</sup> And he made fifty loops on the edge of the curtain that was outermost in the first set, and he made fifty loops on the edge of **the single** curtain that was outermost in the second set.

<sup>18</sup> And he made fifty clasps of copper to join the tent together, that it would be one.

<sup>19</sup> And he made a covering for the tent of rams' skins dyed red, and a covering of yellow-dyed skins above.\*\*

camp, saying: "Let neither man **and woman** make any more work for the offering of the sanctuary." And the people were **restrained** from bringing.

<sup>7</sup> For the stuff they had was sufficient for all the work to make it, **and too much.**

<sup>8</sup> And every **wise-hearted man** among them that wrought the work . . . . . the tabernacle with ten curtains: of fine twined linen, **and bright blue**, and purple, and scarlet, with cherubim the work of the skillful workman made he them.

<sup>9</sup> The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits; all the curtains had one measure.

<sup>10</sup> And he coupled five curtains one to another; and the other five curtains he coupled one to another.

<sup>11</sup> And he made loops of blue upon the edge of the one curtain that was outmost in the first set; . . . **likewise** he made in the edge of the curtain that was outmost in the second set.

<sup>12</sup> Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second set; the loops were opposite one to another.

<sup>13</sup> And he made fifty clasps of gold, and coupled the curtains one to another with the clasps; so the tabernacle was one.

<sup>14</sup> And he made curtains of goats' hair for a tent over the tabernacle; eleven curtains he made them.

<sup>15</sup> The length of each curtain was thirty cubits, and four cubits the breadth of each curtain; the eleven curtains had one measure.

<sup>16</sup> And he coupled five curtains by themselves, and six curtains by themselves.

<sup>17</sup> And he made fifty loops on the edge of the curtain that was outmost in the first set, and fifty loops made he upon the edge of the . . . . . curtain which was outmost in the second set.

<sup>18</sup> And he made fifty clasps of brass to couple the tent together, that it might be one.

<sup>19</sup> And he made a covering for the tent of rams' skins dyed red, and a covering of seal skins above.



### *Portion: And He Made the Boards*

<sup>20</sup> And he made the boards for the tabernacle of acacia wood, standing upright.

<sup>21</sup> Ten cubits was the length of a board, . . . . **a cubit** and half a cubit was the width of the **single** board.

<sup>22</sup> Each board had two pegs for binding one to another. Thus he made for all the boards of the tabernacle.

<sup>23</sup> And he made boards for the tabernacle, twenty boards for the south side.

<sup>24</sup> And forty sockets of silver he made to go under the twenty boards, two sockets under each of the boards for its two **stakes**, and two sockets under each of the boards for its two **stakes**.

<sup>25</sup> And for the other side of the tabernacle, the north side, he made twenty boards,

<sup>26</sup> And their forty sockets of silver, two sockets under each of the boards, and two sockets under each of the boards.

<sup>27</sup> And for the west side of the tabernacle he made six boards.

<sup>28</sup> And he also made two boards for the two back corners of the tabernacle.

<sup>29</sup> And they will be **twins** from underneath, . . . **like in manner they were twins** at the top by one ring. Thus he made both of them for the two corners.

<sup>30</sup> And there were eight boards and their sockets, sixteen sockets of silver, two sockets, two sockets under each of the boards.\*\*

<sup>31</sup> **And they made** bars of acacia wood, five for the boards on one side of the tabernacle,

<sup>32</sup> And five bars for the boards on the other side of the tabernacle, and five bars for the boards of the **side** of the tabernacle on the far part westward.

<sup>33</sup> And he made the middle bar to pass through the boards from one end to the other.

<sup>34</sup> And he overlaid the boards with gold, and made their rings of gold to be holders for the bars, and overlaid the bars with gold.\*\*

<sup>20</sup> And he made the boards for the tabernacle of acacia-wood, standing up.

<sup>21</sup> Ten cubits was the length of a board, **and a cubit** and half a cubit the width of a . . . . . board.

<sup>22</sup> Each board had two tenons, joined one to another. Thus did he make for all the boards of the tabernacle.

<sup>23</sup> And he made the boards for the tabernacle; twenty boards for the south side southward.

<sup>24</sup> And he made forty sockets of silver under the twenty boards: two sockets under one board for its two **pegs**, and two sockets under another board for its two **pegs**.

<sup>25</sup> And for the second side of the tabernacle, on the north side, he made twenty boards,

<sup>26</sup> and their forty sockets of silver: two sockets under one board, and two sockets under another board.

<sup>27</sup> And for the hinder part of the tabernacle westward he made six boards.

<sup>28</sup> And two boards made he for the corners of the tabernacle in the hinder part;

<sup>29</sup> And they will be **adjusted** beneath, **and in like manner they will be complete** unto the top thereof unto the first ring. Thus he did to both of them in the two corners.

<sup>30</sup> And there were eight boards, and their sockets of silver, sixteen sockets: under every board two sockets.

<sup>31</sup> **And he made** bars of acacia-wood: five for the boards of the one side of the tabernacle,

<sup>32</sup> and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the . . . . . tabernacle for the hinder part westward.

<sup>33</sup> And he made the middle bar to pass through in the midst of the boards from the one end to the other.

<sup>34</sup> And he overlaid the boards with gold, and made their rings of gold for holders for the bars, and overlaid the bars with gold.

<sup>35</sup> And he made a veil of bright blue, purple, and scarlet thread, and fine woven linen. It was worked with an artistic design of cherubim.

<sup>36</sup> And he made for it four pillars of acacia wood, and overlaid them with gold, with their hooks of gold. And he cast four sockets of silver for them.

<sup>37</sup> And he also made a screen for the tabernacle gate, of bright blue, and purple, and scarlet thread, and fine woven linen, made by a weaver,

<sup>38</sup> ..... Its five pillars with their hooks. And he overlaid their capitals and their rings with gold. And their five sockets were copper.\*\*

### 37

<sup>1</sup> And Afsaaleel made the ark of acacia wood, two and a half cubits was its length, a cubit and a half its width, and a cubit and a half its height.

<sup>2</sup> And he overlaid it with pure gold inside and outside, and made a molding of gold all around it.

<sup>3</sup> And he cast for it four rings of gold to be set in its four corners, two rings on one side, and two rings on the other side of it.

<sup>4</sup> And he made poles of acacia wood, and overlaid them with gold.

<sup>5</sup> And he put the poles into the rings at the sides of the ark, to bear the ark **with them**.\*\*

<sup>6</sup> And he made the mercy seat of pure gold, two and a half cubits was its length, and a cubit and a half its width.

<sup>7</sup> And he made two cherubim of beaten gold, he made them of one piece at the two ends of the mercy seat,

<sup>8</sup> One cherub at one end on this side, and the other cherub at the other end on that side. He made the cherubim at the two ends of one piece with the mercy seat.

<sup>9</sup> And the cherubim spread out their wings above, covering the mercy seat with their wings. They face **one at one**, the faces of the cherubim toward the mercy seat.\*\*

<sup>10</sup> And he made the table of acacia wood, two cubits was its length, a cubit its width,

<sup>35</sup> And he made **the** veil of blue, and purple, and scarlet, and fine twined linen; with the cherubim the work of the skilful workman made he it.

<sup>36</sup> And he made thereunto four pillars of acacia, and overlaid them with gold, their hooks being of gold; and he cast for them four sockets of silver.

<sup>37</sup> And he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the weaver in colors;

<sup>38</sup> **and** its five pillars of it with their hooks; and he overlaid their capitals and their fillets with gold; and their five sockets were of brass.

### 37

<sup>1</sup> And Bezalel made the ark of acacia-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

<sup>2</sup> And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

<sup>3</sup> And he cast for it four rings of gold, in the four feet thereof: even two rings on the one side of it, and two rings on the other side of it.

<sup>4</sup> And he made staves of acacia-wood, and overlaid them with gold.

<sup>5</sup> And he put the staves into the rings on the sides of the ark, to bear the ark .....

<sup>6</sup> And he made an ark-cover of pure gold: two cubits and a half was the length thereof, and a cubit and a half the breadth thereof.

<sup>7</sup> And he made two cherubim of gold: of beaten work made he them, at the two ends of the ark-cover:

<sup>8</sup> one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover made he the cherubim at the two ends thereof.

<sup>9</sup> And the cherubim spread out their wings on high, screening the ark-cover with their wings, with their faces **men at his brother**; toward the ark-cover were the faces of the cherubim.

<sup>10</sup> And he made the table of acacia-wood: two cubits was the length thereof, and a cu-

37:6 "Mercy Seat" — It should be noted that the Mercy Seat in the Israelite Samaritan text is in masculine form and in the Masoretic Text it is feminine. And see Exodus 25:17-22.

37:9 "Cherubim" — See Israelite Samaritan Tradition of Angels at Genesis 1 note.



and a cubit and a half its height.

<sup>11</sup> And he overlaid it with pure gold, and made a molding of gold all around it.

<sup>12</sup> And he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it.

<sup>13</sup> And he cast for it four rings of gold, and put the rings on the four corners that were at its four legs.

<sup>14</sup> The rings will be before the frame, as holders for the poles to bear the table.

<sup>15</sup> And he made the poles of acacia wood to bear the table, and overlaid them with gold.

<sup>16</sup> And he made of pure gold the utensils which were on the table, its dishes, its cups, its bowls, and its pitchers for pouring.\*\*

<sup>17</sup> And he also made the menorah of pure gold, of hammered work he made the menorah. **Her thighs, . . . her branches**, its bowls, its ornamental knobs, and its flowers were of the same piece.

<sup>18</sup> And six branches came out of its sides, three branches of the menorah out of one side, and three branches of the menorah out of the other side.

<sup>19</sup> There were three bowls made like almond blossoms, **the one** branch with an ornamental knob and a flower, and three bowls made like almond blossoms on the other branch, with an ornamental knob and a flower, and for the six branches coming out of the menorah.

<sup>20</sup> And on the menorah itself were four bowls made like almond blossoms, each with its ornamental knob and flower.

<sup>21</sup> And there was a knob under the two branches of the same, and a knob under the two branches of the same, and a knob under the two branches of the same, according to the six branches extending from it.

<sup>22</sup> Their knobs and their branches were of one piece. All of it was one hammered piece of pure gold.

<sup>23</sup> And he made its seven candles, its wick trimmers, and its trays of pure gold.

<sup>24</sup> Of a talent of pure gold he made it, with all its utensils.\*\*

bit the breadth thereof, and a cubit and a half the height thereof.

<sup>11</sup> And he overlaid it with pure gold, and made thereto a crown of gold round about.

<sup>12</sup> And he made unto it a border of a handbreadth round about, and made a golden crown to the border thereof round about.

<sup>13</sup> And he cast for it four rings of gold, and put the rings in the four corners that were on the four feet thereof.

<sup>14</sup> Close by the border were the rings, the holders for the staves to bear the table.

<sup>15</sup> And he made the staves of acacia-wood, and overlaid them with gold, to bear the table.

<sup>16</sup> And he made the vessels which were upon the table, the dishes thereof, and the pans thereof, and the bowls thereof, and the jars thereof, wherewith to pour out, of pure gold.

<sup>17</sup> And he made the candlestick of pure gold: of beaten work made he the candlestick, **her thigh, and her branch**, its cups, its knobs, and its flowers, were of one piece with it.

<sup>18</sup> And there were six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof;

<sup>19</sup> three cups made like almond-blossoms in . . . **one** branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower. So for the six branches going out of the candlestick.

<sup>20</sup> And in the candlestick were four cups made like almond-blossoms, the knobs thereof, and the flowers thereof;

<sup>21</sup> and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it.

<sup>22</sup> Their knobs and their branches were of one piece with it; the whole of it was one beaten work of pure gold.

<sup>23</sup> And he made the lamps thereof, seven, and the tongs thereof, and the snuffdishes thereof, of pure gold.

<sup>24</sup> Of a talent of pure gold made he it, and all the vessels thereof.

<sup>25</sup> And he made the incense altar of acacia wood. Its length was a cubit, and its width a cubit, it was square, and two cubits was its height. Its horns were of one piece with it.

<sup>26</sup> And he overlaid it with pure gold, its top, its sides all around, and its horns. He also made for it a molding of gold all around it.

<sup>27</sup> And he made two rings of gold for it under its molding, by its two corners on both sides, as holders for the poles with which to bear it.

<sup>28</sup> And he made the poles of acacia wood, and overlaid them with gold.

<sup>29</sup> And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the perfumer.\*\*

## 38

<sup>1</sup> And he made the altar of burnt offering of acacia wood, five cubits . . . . . **length**, and five cubits . . . . . **width**, it was square, and its height was three cubits.

<sup>2</sup> And he made its horns on its four corners, the horns were of one piece with it. And he overlaid it with copper.

<sup>3</sup> And he made all the utensils for the altar, the pans, the shovels, the basins, **and the** forks, and the firepans. All its utensils he made of copper.

<sup>4</sup> And he made a grate of copper network for the altar, under its rim, midway from the bottom.

<sup>5</sup> And he cast four rings for the four corners of the copper grating, as holders for the poles.

<sup>6</sup> And he made the poles of acacia wood, and overlaid them with copper.

<sup>7</sup> And he put the poles into the rings on the sides of the altar, with which to bear it. He made the altar hollow with boards.

<sup>8</sup> And he made the laver of copper, and its base of copper, **according to the visions of the armies** that assembled at the gate of the tent of meeting.\*\*

38:8 The Israelite Samaritan commentators and translators understood "the visions of the armies" as angels who were always at the gate of the tent of meeting.

<sup>25</sup> And he made the altar of incense of acacia-wood: a cubit was the length thereof, and a cubit the breadth thereof, four-square; and two cubits was the height thereof; the horns thereof were of one piece with it.

<sup>26</sup> And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it; and he made unto it a crown of gold round about.

<sup>27</sup> And he made for it two golden rings under the crown thereof, upon the two ribs thereof, upon the two sides of it, for holders for staves wherewith to bear it.

<sup>28</sup> And he made the staves of acacia-wood, and overlaid them with gold.

<sup>29</sup> And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.

## 38

<sup>1</sup> And he made the altar of burnt-offering of acacia-wood: five cubits was **the length** thereof, and five cubits **the width** thereof, four-square, and three cubits the height thereof.

<sup>2</sup> And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it; and he overlaid it with brass.

<sup>3</sup> And he made all the vessels of the altar, the pots, and the shovels, and the basins, . . . **the** forks, and the fire-pans; all the vessels thereof made he of brass.

<sup>4</sup> And he made for the altar a grating of network of brass, under the ledge round it beneath, reaching halfway up.

<sup>5</sup> And he cast four rings for the four ends of the grating of brass, to be holders for the staves.

<sup>6</sup> And he made the staves of acacia-wood, and overlaid them with brass.

<sup>7</sup> And he put the staves into the rings on the sides of the altar, wherewith to bear it; he made it hollow with planks.

<sup>8</sup> And he made the laver of brass, and the base thereof of brass, **with the mirrors of the serving women** that did service at the door of the tent of meeting.

<sup>9</sup> And he made the court on the south side. The hangings of the court were of fine woven linen, one hundred cubits long.

<sup>10</sup> **And their pillars** twenty, and twenty copper sockets. The hooks of the pillars and their bands were silver.

<sup>11</sup> And on the north side the hangings were one hundred cubits long, with twenty pillars, and their twenty copper sockets. The hooks of the pillars and their bands were silver.

<sup>12</sup> And on the west side there were hangings of fifty cubits, with ten pillars and their ten sockets. The hooks of the pillars and their bands were silver.

<sup>13</sup> And for the east side the hangings were fifty cubits.

<sup>14</sup> The hangings of one side of the gate were fifteen cubits long, with their three pillars, and their three sockets.

<sup>15</sup> And the same for the other side of the court gate, on this side and that were hangings of fifteen cubits, with their three pillars and their three sockets.

<sup>16</sup> All the hangings of the court all around were of fine woven linen.

<sup>17</sup> And the sockets for the pillars were copper, **their hooks** ..... of silver, and the overlay of their capitals was silver. **Unto all the pillars** of the court were bands of silver.

<sup>18</sup> And the screen for the gate of the court was woven of bright blue, purple, and scarlet thread, and of fine woven linen. The length was twenty cubits, and the height along its width was five cubits, corresponding to the hangings of the court.

<sup>19</sup> ..... **Their pillars** four with their four sockets of copper, their hooks were silver, and the overlay of their capitals and their bands was silver.

<sup>20</sup> And all ..... **pegs** of the tabernacle, and of the court all around, were copper.\*\*

<sup>9</sup> And he made the court; for the south side southward the hangings of the court were of fine twined linen, a hundred cubits.

<sup>10</sup> ..... **Their pillars** twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets were of silver.

<sup>11</sup> And for the north side a hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver.

<sup>12</sup> And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

<sup>13</sup> And for the east side eastward fifty cubits.

<sup>14</sup> The hangings for the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

<sup>15</sup> And so for the other side; on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three and their sockets three.

<sup>16</sup> All the hangings of the court round about were of fine twined linen.

<sup>17</sup> And the sockets for the pillars were of brass; **the hooks of the pillars and their fillets** of silver; and the overlay of their capitals of silver; **and all the pillars** of the court were filleted with silver.

<sup>18</sup> And the screen for the gate of the court was the work of the weaver in colors, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

<sup>19</sup> **And their pillars** four, and their sockets four, of brass; their hooks of silver, and the overlaying of their capitals and their fillets of silver.

<sup>20</sup> And all **the pegs** of the tabernacle, and of the court round about, were of brass.

### Portion: The Accounts

<sup>21</sup> These are the inventories of the tabernacle, the tabernacle of the Testimony, which was counted according to the commandment of Mooshe, for the service of the Libems, by the hand of Itaamaar, son of Aahrnon the priest.

<sup>21</sup> These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. —

22 And Afsaaleel the son of Ooree, the son of Oohr, of the tribe of Ye'ooda, made all that Shehmaa had commanded Mooshe.

23 And with him was Aalyaab, the son of 'Ah'isaamaak, of the tribe of Daan, an engraver and designer, a weaver of bright blue, purple, and scarlet thread, and of fine linen.

24 All . . . . . **gold** that was used in all the work of the holy, that is the gold of the offering, was nine and twenty talents, and seven hundred and thirty shekels, in shekels of the sanctuary.\*\*

25 And the silver from those who were numbered of the congregation was one hundred talents, and one thousand and seven hundred . . . . . **five** and seventy shekels. . . . .

26 A Baka for each man, that is, half a shekel, in shekels of the sanctuary, for everyone included in the numbering from twenty years old and above, for six hundred thousand and three thousand, and five hundred and fifty.

27 And from the hundred talents of silver were cast **the sockets** of the sanctuary and the bases of the veil, the one hundred sockets from the hundred talents, one talent for each socket.

28 And from the one thousand and the seven hundred, . . . . . **five** and seventy he made hooks for the pillars, overlaid their capitals, and made bands for them.\*\*

29 And the offering of copper, seventy talents and two thousand and four hundred shekels.

30 And with it he made the sockets for the gate of the tabernacle of meeting, . . . . . **the** copper altar and the copper grating belongs **to the altar** and all the utensils of the altar.

31 And the sockets for the court all around, the bases for the court gate, all the pegs for the tabernacle, and all the pegs for the court all around.

## 39

1 And from the bright blue, purple, and scarlet thread they made woven garments of ministry, for ministering in the holy, and

22 And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Adonai commanded Moses.

23 And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, a craftsman, and a skilful workman, and a weaver in colors, in blue, and in purple, and in scarlet, and fine linen. —

24 All **the gold** that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation was a hundred talents, and a thousand and seven hundred, **and five** and seventy shekels, **in shekels of the sanctuary**.

26 A Beka for each man, that is, half a shekel, in shekels of the sanctuary, for everyone included in the numbering from twenty years old and above, for six hundred thousand and three thousand, and five hundred and fifty.

27 And from the hundred talents of silver were cast . . . . . **sockets** of the sanctuary and the bases of the veil: the one hundred sockets from the hundred talents, one talent for each socket.

28 And from the one thousand and the seven hundred, **and five** and seventy he made hooks for the pillars, overlaid their capitals, and made bands for them.

29 And the offering of copper, seventy talents and two thousand and four hundred shekels.

30 And with it he made the sockets for the gate of the tabernacle of meeting, **and the** copper altar and the copper grating belongs **to him** and all the utensils of the altar,

31 and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

## 39

1 And of the blue, and purple, and scarlet they made plaited garments, for ministering in the holy place, and made the holy gar

39:1 From this place to the end of the Torah, after the words "As Shehmaa had commanded Mooshe" at the end of the passage, the Israelite Samaritan worshippers will add loudly by heart while hiding their face with their full right palm and fingers: "Peace of Shehmaa upon the prophet, the righteous, the flawless, the pure, the loyal Mooshe."

made the holy woven garments for Aahrron, as Shehmaa had commanded Mooshe.\*\*

**2 And they made** the ephod of gold, bright blue, purple, and scarlet thread, and of fine woven linen.

**3 And they beat** the gold into thin sheets, **and they cut** it into threads, to work it in the bright blue, and the purple, and the scarlet thread, and the fine linen, into artistic designs.

**4 He made** shoulder straps for it, to couple it together, it was coupled together at its two edges.

**5 And the intricately woven band** of his ephod that was on it was of the same workmanship, woven of gold, bright blue, and purple, and scarlet thread, and of fine woven linen, as Shehmaa had commanded Mooshe.

**6 And they set** onyx stones, enclosed in settings of gold. They were engraved, as signets are engraved, with the names of the Sons of Yishraael.

**7 And they put** them on the shoulders of the ephod as memorial stones for the Sons of Yishraael, as Shehmaa had commanded Mooshe.\*\*

**8 And they made** the breastplate, artistically woven like the workmanship of the ephod, of gold, bright blue, and purple, and scarlet thread, and of fine woven linen.

**9 He made** the breastplate square by doubling it, a span was its length and a span its width. ....

**10 And they set** in it four rows of stones, a row with a sardius, a topaz, and an emerald was the first row.

**11 And the second row,** a turquoise, a sapphire, and a diamond.

**12 And the third row,** a jacinth, an agate, and an amethyst.

**13 And the fourth row,** a beryl, an onyx, and a jasper. They were enclosed in settings of gold in their mountings.

**14 And there were twelve stones** according to the names of the Sons of Yishraael, according to their names, engraved like a signet, each one with its own name according to the twelve tribes.\*\*

ments for Aaron, as Adonai commanded Moses.

**2 And he made** the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

**3 And they did beat** the gold into thin plates, **and he cut** it into threads, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the skilful workman.

**4 They made** shoulder-pieces for it, joined together; at the two ends was it joined together.

**5 And the skilfully woven band,** that was upon it, wherewith to gird it on, was of the same piece and like the work thereof: of gold, of blue, and purple, and scarlet, and fine twined linen, as Adonai commanded Moses.

**6 And they wrought** the onyx stones, enclosed in settings of gold, graven with the engravings of a signet, according to the names of the children of Israel.

**7 And he put** them on the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel, as Adonai commanded Moses.

**8 And he made** the breastplate, the work of the skilful workman, like the work of the ephod: of gold, of blue, and purple, and scarlet, and fine twined linen.

**9 It was four-square; they made** the breastplate double; a span was the length and a span the breadth **doubled**.

**10 And they set** in it four rows of stones: a row of carnelian, topaz, and smaragd was the first row.

**11 And the second row,** a carbuncle, a sapphire, and an emerald.

**12 And the third row,** a jacinth, an agate, and an amethyst.

**13 And the fourth row,** a beryl, an onyx, and a jasper; they were enclosed in fittings of gold in their settings.

**14 And the stones were according** to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one according to his name, for the twelve tribes.

<sup>15</sup> And they made chains for the breastplate at the ends, like braided cords of pure gold.

<sup>16</sup> And they also made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate.

<sup>17</sup> And they put . . . two braided chains of gold in the two rings on the ends of the breastplate.

<sup>18</sup> And **the two edges** of the two braided chains they fastened in the two settings. **And they put them** on the shoulder straps of the ephod in the front.

<sup>19</sup> And they made two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which was **linked with** the inside of the ephod.

<sup>20</sup> And they made two other gold rings. **And they put them** on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.

<sup>21</sup> And they bound the breastplate **from its ring** to the ring of the ephod with a blue cord, that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as Shehmaa had commanded Mooshe. <sup>21a</sup> **And they made the Oorem and the Tammem as Shehmaa had commanded Mooshe.\*\***

<sup>22</sup> **And they made the robe . . . . . of** woven work, all of blue.

<sup>23</sup> And there was an opening in the middle of the robe, like the opening in a coat of mail, with a woven binding all around the opening, that it would not tear.

<sup>24</sup> And they made on the hem of the robe pomegranates of blue, and purple, and scarlet, **and of fine woven linen.**

<sup>25</sup> And they made bells of pure gold, and put **the bells . . . . . on** the hem of the robe all around between the pomegranates.

<sup>26</sup> A bell **of gold** and a pomegranate, a bell **of gold** and a pomegranate, all around the hem of the robe to minister in, as Shehmaa had commanded Mooshe.\*\*

<sup>27</sup> And they made the tunic, artistically woven of fine linen, for Aahrron and his sons,

<sup>15</sup> And they made upon the breastplate plaited chains, of wreathen work of pure gold.

<sup>16</sup> And they made two settings of gold, and two gold rings; and put the two rings on the two ends of the breastplate.

<sup>17</sup> And they put **the** two wreathen chains of gold on the two rings at the ends of the breastplate.

<sup>18</sup> And . . . two **edges** ends of the two wreathen chains they put on the two settings, **and he put them** on the shoulder-pieces of the ephod, in the forepart thereof.

<sup>19</sup> And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was **toward** the side of the ephod inward.

<sup>20</sup> And they made two rings of gold, **and he put them** on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skillfully woven band of the ephod.

<sup>21</sup> And they bound the breastplate **from its rings** to the ring of the ephod with a blue cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as Shehmaa had commanded Moses. . . . .

<sup>22</sup> **And he made a robe of the ephod of** woven work, all of blue;

<sup>23</sup> and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent.

<sup>24</sup> And they made upon the skirts of the robe pomegranates of blue, and purple, and scarlet . . . of fine woven . . . . .

<sup>25</sup> And they made bells of pure gold, and put **the bells inside the pomegranates** upon the hem of the robe round about, between the pomegranates:

<sup>26</sup> a bell . . . . . and a pomegranate, a bell . . . . . and a pomegranate, upon the skirts of the robe round about, to minister in; as Adonai commanded Moses.

<sup>27</sup> And they made the tunics of fine linen of woven work for Aaron, and for his sons,

39:21 "Oorem and the Tammem." The Israelite Samaritan translators and commentators considered the Oorem and the Tammem as a different part added to the ephod on the chest of the high priest, and it was put right on the breastplate. They were a combination of lights and completeness. "Oorem" = Lights and "Tammem" = Complete. And see Exodus 28:29.

<sup>28</sup> And a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen,

<sup>29</sup> And a sash of fine woven linen, . . . . . **bright blue**, and purple, and scarlet thread, made by a weaver, as Shehmaa had commanded Mooshe.\*\*

<sup>30</sup> And they made the plate of the holy crown of pure gold, and wrote on it an inscription like the engraving of a signet, Holiness to Shehmaa.

<sup>31</sup> And they tied to it a bright blue cord, to fasten it above on the turban, as Shehmaa had commanded Mooshe.\*\*

<sup>32</sup> And all the work of the tabernacle of the tent of meeting was finished. And the Sons of Yishraael did as Shehmaa had commanded Mooshe, they did.

<sup>33</sup> And they brought the tabernacle to Mooshe, the tent and all its furnishings, its clasps, its boards, its bars, . . . . . **its pillars, and their sockets,**

<sup>34</sup> And the covering of ram skins dyed red, the covering of yellow-dyed skins, and the veil of the covering,

<sup>35</sup> The ark of the Testimony with its poles, and the mercy seat,

<sup>36</sup> The table, **and** all its utensils, and the Bread of the Presence,

<sup>37</sup> The pure menoora with its candles, the candles set in order, and all its utensils, and the oil for the light,

<sup>38</sup> . . . . . **the** gold altar, the anointing oil, and the sweet incense, the screen for the tabernacle gate,

<sup>39</sup> The copper altar, its grate of copper, **and the** poles, and all its utensils, the laver with its base,

<sup>40</sup> The hangings of the court, its pillars, and its sockets, the screen for the court gate, its cords, and its pegs, all the utensils for the service of the tabernacle, for the tent of meeting,

<sup>41</sup> The woven garments to serve in holiness, **and the** holy woven garments for Aahrron the priest, and his sons' woven garments, to be priests.

<sup>42</sup> According to all that Shehmaa had commanded Mooshe, the Sons of Yishraael did all the work.

<sup>28</sup> and the mitre of fine linen, and the goodly head-tires of fine linen, and the linen breeches of fine twined linen,

<sup>29</sup> and the girdle of fine twined linen, **and bright blue**, and purple, and scarlet, the work of the weaver in colors; as Adonai commanded Moses.

<sup>30</sup> And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet: holy to Adonai.

<sup>31</sup> And they tied unto it a thread of blue, to fasten it upon the mitre above; as Adonai commanded Moses.

<sup>32</sup> Thus was finished all the work of the tabernacle of the tent of meeting; and the children of Israel did **all that** Adonai commanded Moses, so did they.

<sup>33</sup> And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, **and its pillars, and its sockets,**

<sup>34</sup> and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen;

<sup>35</sup> the ark of the testimony, and the staves thereof, and the ark-cover;

<sup>36</sup> the table, . . . all the vessels thereof, and the showbread;

<sup>37</sup> the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light;

<sup>38</sup> **and the** golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent;

<sup>39</sup> the brazen altar, and its grating of brass, . . . . . **the** staves, and all its vessels, the laver and its base;

<sup>40</sup> the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle of the tent of meeting;

<sup>41</sup> the plaited garments for ministering in . . . . . **the** holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

<sup>42</sup> According to all that Adonai commanded Moses, so the children of Israel did all the work.

39:43 At the end of this passage, the reader will say by heart, while hiding his face with his full right palm and fingers: “Maree [Aramaic form of ‘My Aadaanee’] bless me from the blessing of the prophet, the righteous, the flawless, the pure, the loyal Mooshe.”

43 And Mooshe looked over all the work, and indeed they had done it. As Shehmaa had commanded, they had done it. And Mooshe blessed them.\*\*

## 40

- 1 And Shehmaa spoke to Mooshe, saying,
- 2 On the first day of the first month you shall set up the tabernacle, the tent of meeting.
- 3 And you shall put in it the ark of the Testimony, and partition off the ark with **the mercy seat**.
- 4 And you shall bring in the table and arrange the things that are to be set in order on it, and you shall bring in the menoora and light its candles.
- 5 And you shall also set the altar of gold for the incense before the ark of the Testimony, and put up the screen for the gate of the tabernacle.
- 6 And you shall set the altar of the burnt-offering before the gate of the tabernacle, the tent of meeting.
- 7 And you shall set the laver between the tabernacle of meeting and the altar, and put water therein.
- 8 And you shall set up the court all around, and hang up the screen at the court gate.\*\*

- 9 And you shall take the anointing oil, and anoint the tabernacle and all that is in it, and you shall hallow it and all its utensils, and it shall be holy.
- 10 And you shall anoint the altar of the burnt-offering and all its utensils, and consecrate the altar. The altar shall be most holy.
- 11 And you shall anoint the laver and its base, and consecrate it.
- 12 And you shall bring Aahrnon and his sons to the gate of the tabernacle of meeting and wash them with water.
- 13 And you shall put the holy garments on Aahrnon, and anoint him, and consecrate him, to be priest to Me.
- 14 And you shall bring his sons and clothe them with tunics.
- 15 And you shall anoint them, as you

43 And Moses saw all the work, and, behold, they had done it; as Adonai had commanded, even so had they done it. And Moses blessed them.

## 40

- 1 And Adonai spoke unto Moses, saying:
- 2 “On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting.
- 3 And thou shalt put therein the ark of the testimony, and thou shalt screen the ark **with the veil**.
- 4 And thou shalt bring in the table, and set in order the bread that is upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
- 5 And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle.
- 6 And thou shalt set the altar of burnt-offering before the door of the tabernacle of the tent of meeting.
- 7 And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein.
- 8 And thou shalt set up the court round about, and hang up the screen of the gate of the court.

- 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof; and it shall be holy.
- 10 And thou shalt anoint the altar of burnt-offering, and all its vessels, and sanctify the altar; and the altar shall be most holy.
- 11 And thou shalt anoint the laver and its base, and sanctify it.
- 12 And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water.
- 13 And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto Me in the priest’s office.
- 14 And thou shalt bring his sons, and put tunics upon them.
- 15 And thou shalt anoint them, as thou didst



anointed their father, who shall be priest to Me as priests. Their anointing shall surely be an everlasting priesthood throughout their generations.

<sup>16</sup> And Mooshe did, according to all that Shehmaa had commanded him, so he did.\*\*

<sup>17</sup> And it came to pass in the first month in the second year **since their exodus from Missrem**, on the first day of the month, the tabernacle was raised up.

<sup>18</sup> And Mooshe raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars.

<sup>19</sup> And he spread out the tent over the tabernacle, and put the covering of the tent on top of it, as Shehmaa had commanded Mooshe.\*\*

<sup>20</sup> And he took and put the Testimony into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark.

<sup>21</sup> And he brought the ark into the tabernacle, and hung up the veil of the covering, and partitioned off the ark of the Testimony, as Shehmaa had commanded Mooshe.\*\*

<sup>22</sup> **And he put** the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil.

<sup>23</sup> And he set the bread in order upon it before Shehmaa, as Shehmaa had commanded Mooshe.\*\*

<sup>24</sup> And he put the menoora in the tabernacle of meeting, across from the table, on the south side of the tabernacle.

<sup>25</sup> And he lit the candles before Shehmaa, as Shehmaa had commanded Mooshe.\*\*

<sup>26</sup> And he put the gold altar in the tabernacle of meeting in front of the veil.

<sup>27</sup> And he burned sweet incense on it **before Shehmaa**, as Shehmaa had commanded Mooshe.\*\*

<sup>28</sup> And he hung up the screen at the gate of the tabernacle.

<sup>29</sup> And he put the altar of burnt offering **before** the gate of the tabernacle, the tent of meeting, and offered upon it the burnt

anoint their father, that they may minister unto Me in the priest's office; and their anointing shall be to them for an everlasting priesthood throughout their generations."

<sup>16</sup> Thus did Moses; according to all that Adonai commanded him, so did he.

<sup>17</sup> And it came to pass in the first month in the second year, ..... on the first day of the month, that the tabernacle was reared up.

<sup>18</sup> And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars.

<sup>19</sup> And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as Adonai commanded Moses.

<sup>20</sup> And he took and put the testimony into the ark, and set the staves on the ark, and put the ark-cover above upon the ark.

<sup>21</sup> And he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as Adonai commanded Moses.

<sup>22</sup> **And he placed** the table in the tent of meeting, upon the side of the tabernacle northward, without the veil.

<sup>23</sup> And he set a row of bread in order upon it before Adonai; as Adonai commanded Moses.

<sup>24</sup> And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward.

<sup>25</sup> And he lighted the lamps before Adonai; as Adonai commanded Moses.

<sup>26</sup> And he put the golden altar in the tent of meeting before the veil;

<sup>27</sup> and he burnt thereon incense of sweet spices; ..... as Adonai commanded Moses.

<sup>28</sup> And he put the screen of the door to the tabernacle.

<sup>29</sup> And the altar of burnt-offering he set ..... at the door of the tabernacle of the tent of meeting, and offered upon it the burnt-

offering and the grain offering, as Shehmaa had commanded Mooshe.\*\*

<sup>30</sup> And he set the laver between the tabernacle of meeting and the altar, and put water there for washing.

<sup>31</sup> And Mooshe, . . . **Aahrro**n, and his sons would wash their hands and their feet with water from it.

<sup>32</sup> Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, as Shehmaa had commanded Mooshe.\*\*

<sup>33</sup> And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. Mooshe finished **all** the work.

<sup>34</sup> And the cloud covered the tent of meeting, and the Honor of Shehmaa filled the tabernacle.

<sup>35</sup> And Mooshe was not able to enter the tabernacle of meeting, because the cloud rested above it. And the Honor of Shehmaa filled the tabernacle.

<sup>36</sup> And whenever the cloud was taken up from above the tabernacle, the Sons of Yishraael would go onward in all their journeys.

<sup>37</sup> And if the cloud will not be taken up, . . . . they will **not** journey till the day that it will be taken up.

<sup>38</sup> For the cloud of Shehmaa is above the tabernacle by day, and fire will be **in it by night**, in the sight of all the House of Yishraael, throughout all their journeys.

offering and the meal-offering; as Adonai commanded Moses.

<sup>30</sup> And he set the laver between the tent of meeting and the altar, and put water therein, wherewith to wash;

<sup>31</sup> that Moses **and Aaron** and his sons might wash their hands and their feet thereat;

<sup>32</sup> when they went into the tent of meeting, and when they came near unto the altar, they should wash; as Adonai commanded Moses.

<sup>33</sup> And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished . . . . . the work.

<sup>34</sup> Then the cloud covered the tent of meeting, and the glory of Adonai filled the tabernacle.

<sup>35</sup> And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Adonai filled the tabernacle.

<sup>36</sup> And whenever the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys.

<sup>37</sup> And if the cloud will not be taken up, **and** they will **not** journey till the day that it will be taken up.

<sup>38</sup> For the cloud of Adonai was upon the tabernacle by day, and fire was **by night in it**, in the sight of all the house of Israel, throughout all their journeys.

### *Book of Exodus*

#### *Two hundred "kisseem" (passages)*

#### *Nine "aalaakem" (portions)*

# *And He Called unto Mooshe*

## LEVITICUS

*Portion: And He Called Mooshe*

### 1

<sup>1</sup> And He called to Mooshe, and Shehmaa spoke to him from the Tent of Meeting, saying,

<sup>2</sup> Speak to the Sons of Yishraael and say to them, When any man of you brings a sacrifice to Shehmaa, you shall bring **your sacrifices** of animals from the herd or the flock.

<sup>3</sup> If his sacrifice is a burnt offering from the herd, he shall offer it, a male without defect. He shall offer it at the doorway of the tent of meeting, that he may be accepted before Shehmaa.

<sup>4</sup> And he shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.

<sup>5</sup> And he shall slay the young bull before Shehmaa. And Aahrron's sons the priests shall offer up the blood and sprinkle the blood around on the altar that is at the doorway of the tent of meeting.

<sup>6</sup> **And they shall then skin** the offering, **and they will cut it** into pieces.

<sup>7</sup> And the sons of Aahrron **the priests** shall put fire on the altar and arrange wood on the fire.

<sup>8</sup> And Aahrron's sons the priests shall arrange the pieces, **and** the head, and the suet, over the wood which is on the fire that is on the altar.

<sup>9</sup> And its inwards and its thighs **they will wash** with water. And the priest shall offer up in smoke all of it on the altar for a burnt offering. **It is an** offering by fire of a sweet savor to Shehmaa.\*\*

*Portion: And He Called*

### 1

<sup>1</sup> And He called to Moses, and Adonai spoke unto him out of the tent of meeting, saying:

<sup>2</sup> Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto Adonai, ye shall bring **your offering** of the cattle, even of the herd or of the flock.

<sup>3</sup> If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before Adonai.

<sup>4</sup> And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

<sup>5</sup> And he shall kill the bullock before Adonai; and Aaron's sons, the priests, shall present the blood, and dash the blood round about against the altar that is at the door of the tent of meeting.

<sup>6</sup> **And he shall then skin** the offering, **and he will cut it** into pieces.

<sup>7</sup> And the sons of Aaron **the priest** shall put fire upon the altar, and lay wood in order upon the fire.

<sup>8</sup> And Aaron's sons, the priests, shall lay the pieces, . . . . . the head, and the suet, in order upon the wood that is on the fire which is upon the altar;

<sup>9</sup> And its inwards and its thighs **he will wash** with water. And the priest shall make the whole smoke on the altar, for a burnt-offering, . . . . **an** offering made by fire, of a sweet savour unto Adonai.

<sup>10</sup> And if his sacrifice is a **burnt offering** from the flock, of the sheep or of the goats, ..... he shall offer it a male without defect **to the gate of the tent of meeting he shall offer it.**

<sup>11</sup> And he shall slay it on the side of the altar northward before Shehmaa. And Aahrron's sons the priests shall sprinkle its blood around on the altar.

<sup>12</sup> **And they will cut** it into its pieces with its head and its suet, and the priest shall arrange them on the wood which is on the fire that is on the altar.

<sup>13</sup> And the entrails, and the legs he shall wash with water. And the priest shall offer all of it, and offer it up in smoke on the altar. It is a burnt offering, an offering by fire of a sweet savor to Shehmaa.\*\*

<sup>14</sup> And if his sacrifice to Shehmaa is a burnt offering of birds, then he shall bring his sacrifice from the turtledoves or from young pigeons.

<sup>15</sup> And the priest shall bring it to the altar, and nip its head and offer it up in smoke on the altar. And its blood is to be drained out on the side of the altar.

<sup>16</sup> And he shall also take away its **crop** with its feathers and cast it beside the altar eastward, to the place of the ashes.

<sup>17</sup> And he shall tear it by its wings, **and shall not sever it.** And the priest shall offer it up in smoke on the altar on the wood which is on the fire. It is a burnt offering, an offering by fire of a sweet savor to Shehmaa.\*\*

## 2

<sup>1</sup> And when a soul presents a grain offering as a sacrifice to Shehmaa, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it, **it is an offering.**

<sup>2</sup> And he shall bring it to Aahrron's sons the priests, and shall take **from it** his handful of its fine flour and of its oil with all of its frankincense. And the priest shall offer up in smoke its memorial portion upon the altar, an offering by fire of a sweet savor to Shehmaa.

<sup>3</sup> And the remainder of the grain offering belongs to Aahrron and his sons, a thing

<sup>10</sup> And if his offering is ..... of the flock, whether of the sheep, or of the goats, **for a burnt offering**, he shall offer it a male without blemish.....

<sup>11</sup> And he shall kill it on the side of the altar northward before Adonai; and Aaron's sons, the priests, shall dash its blood against the altar round about.

<sup>12</sup> **And he will cut** it into its pieces; and the priest shall lay them, with its head and its suet, in order on the wood that is on the fire which is upon the altar.

<sup>13</sup> But the inwards and the legs shall he wash with water; and the priest shall offer the whole, and make it smoke upon the altar; it is a burnt-offering, an offering made by fire, of a sweet savour unto Adonai.

<sup>14</sup> And if his offering to Adonai be a burnt-offering of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

<sup>15</sup> And the priest shall bring it unto the altar, and pinch off its head, and make it smoke on the altar; and the blood thereof shall be drained out on the side of the altar.

<sup>16</sup> And he shall take away its **crop** with the feathers thereof, and cast it beside the altar on the east part, in the place of the ashes.

<sup>17</sup> And he shall rend it by the wings ... shall **not** divide it asunder; and the priest shall make it smoke upon the altar, upon the wood that is upon the fire; it is a burnt-offering, an offering made by fire, of a sweet savour unto Adonai.

## 2

<sup>1</sup> And when any one bringeth a meal-offering unto Adonai, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.....

<sup>2</sup> And he shall bring it to Aaron's sons the priests; and he shall take **from there** his handful of the fine flour and of the oil, together with all the frankincense; and the priest shall make the memorial-part thereof smoke upon the altar, an offering made by fire, of a sweet savour unto Adonai.

<sup>3</sup> But that which is left of the meal-offering shall be Aaron's and his sons'; it is a thing

1:16 "Crop" — In the Israelite Samaritan text "crop" is masculine. In the Masoretic Text it is feminine.

most holy, of the offerings to Shehmaa by fire.\*\*

<sup>4</sup> And when you bring a sacrifice that is baked in an oven, unleavened cakes of fine flour mixed with oil, and unleavened wafers spread with oil.

<sup>5</sup> And if your sacrifice is made on **a griddle**, of fine flour mixed with oil, it will be unleavened.

<sup>6</sup> You shall break it into bits and pour oil on it. It is an offering.

<sup>7</sup> And if your sacrifice be a pan offering, it shall be made of fine flour with oil.

<sup>8</sup> And you shall bring the offering which is made of these things to Shehmaa. And it shall be presented to the priest, and he shall bring it to the altar.

<sup>9</sup> And the priest shall take up from the offering its memorial portion, and shall offer up in smoke on the altar an offering by fire of a sweet savor to Shehmaa.

<sup>10</sup> And the remainder of the offering belongs to Aahrroon and his sons, a thing most holy of the offerings to Shehmaa by fire.

<sup>11</sup> All the offering that you will offer to Shehmaa should not be leaven, for all leaven and all honey **you shall not offer** from it an offering to Shehmaa.

<sup>12</sup> As a first sacrifice you shall bring them to Shehmaa, **and** it shall not ascend for a sweet savor **on** the altar.

<sup>13</sup> And all sacrifice of **your offerings**, you shall season with salt. That the salt of the covenant of your Eloowwem shall not be lacking from your **offerings**, with any of your **sacrifices** you shall offer salt.\*\*

<sup>14</sup> And if you bring an offering of first fruits to Shehmaa, you shall bring of your first fruits for the offering fresh heads of grain roasted in the fire, grits of new growth.

<sup>15</sup> And you shall then put oil on it and lay incense on it. It is a grain offering.

<sup>16</sup> And the priest shall offer up in smoke its memorial portion, part of its grits and its oil with all its incense as an offering by fire to Shehmaa.\*\*

most holy of the offerings of Adonai made by fire.

<sup>4</sup> And when thou bringest a meal-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers spread with oil.

<sup>5</sup> And if your offering is made on **the griddle**, it shall be of fine flour mixed with oil; it will be unleavened.

<sup>6</sup> Thou shalt break it in picces, and pour oil thereon; it is a meal-offering.

<sup>7</sup> And if thy offering be a meal-offering of the stewing-pan, it shall be made of fine flour with oil.

<sup>8</sup> And thou shalt bring the meal-offering that is made of these things unto Adonai; and it shall be presented unto the priest, and he shall bring it unto the altar.

<sup>9</sup> And the priest shall take off from the meal-offering the memorial-part thereof, and shall make it smoke upon the altar — an offering made by fire, of a sweet savour unto Adonai.

<sup>10</sup> But that which is left of the meal-offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of Adonai made by fire.

<sup>11</sup> All the offering that you will offer to Adonai should not be leaven, for all leaven and all honey **you shall not smoke** from it an offering to Adonai.

<sup>12</sup> As an offering of first-fruits ye may bring them unto Adonai; **and** shall not come up for a sweet savour **onto** the altar.

<sup>13</sup> And all sacrifice of **your offering**, you shall season with salt, so that the salt of the covenant of your Elohim shall not be lacking from your **offering**; with any of your **sacrifice** you shall offer salt.

<sup>14</sup> And if thou bring a meal-offering of first-fruits unto Adonai, thou shalt bring for the meal-offering of thy first-fruits corn in the ear parched with fire, even groats of the fresh ear.

<sup>15</sup> And thou shalt put oil upon it, and lay frankincense thereon; it is a meal-offering.

<sup>16</sup> And the priest shall make the memorial-part of it smoke, even of the groats thereof, and of the oil thereof, with all the frankincense thereof; it is an offering made by fire unto Adonai.

<sup>1</sup> And if his sacrifice is a sacrifice of peace offerings, if he is going to offer out of the herd, whether male or female, he shall offer it without defect before Shehmaa.

<sup>2</sup> And he shall lay his hand on the head of his sacrifice and slay it at the doorway of the tent of meeting. And Aahrron's sons the priests shall sprinkle the blood around on the altar.

<sup>3</sup> And from the sacrifice of the peace offerings he shall present an offering by fire to Shehmaa, the fat that covers the entrails and all the fat that is on the entrails,

<sup>4</sup> And the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.

<sup>5</sup> And Aahrron's sons shall offer it up in smoke on the altar, on the burnt offering, which is on the wood, that is on the fire, **that is on the altar**. It is an offering by fire of a sweet savor to Shehmaa.\*\*

<sup>6</sup> And if his sacrifice for a sacrifice of peace offerings to Shehmaa is from the flock, male or female, he shall offer it without defect.

<sup>7</sup> If he offers a sheep for his sacrifice, then he shall offer it before Shehmaa.

<sup>8</sup> And he shall lay his hand on the head of his sacrifice and slay it before the tent of meeting. And Aahrron's sons shall sprinkle **the blood** around on the altar.

<sup>9</sup> And he shall bring as an offering from the sacrifice of peace offerings made by fire to Shehmaa, its fat, the entire fat tail which he shall remove close to the backbone, . . . . . **the fat** that covers the entrails, and all the fat that is on the entrails,

<sup>10</sup> And the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.

<sup>11</sup> And the priest shall make **smoke** unto the altar as food, an offering by fire to Shehmaa.\*\*

<sup>12</sup> And if his sacrifice is a goat, then he shall offer it before Shehmaa.

<sup>13</sup> And he shall lay his hand on its head and slay it before the tent of meeting. And the

<sup>1</sup> And if his offering be a sacrifice of peace offerings: if he offer of the herd, whether male or female, he shall offer it without blemish before Adonai.

<sup>2</sup> And he shall lay his hand upon the head of his offering, and kill it at the door of the tent of meeting; and Aaron's sons the priests shall dash the blood against the altar round about.

<sup>3</sup> And he shall present of the sacrifice of peace-offerings an offering made by fire unto Adonai: the fat that covereth the inwards, and all the fat that is upon the inwards,

<sup>4</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the lobe above the liver, which he shall take away hard by the kidneys.

<sup>5</sup> And Aaron's sons shall make it smoke on the altar upon the burnt-offering, which is upon the wood that is on the fire; . . . . . it is an offering made by fire, of a sweet savour unto Adonai.

<sup>6</sup> And if his offering for a sacrifice of peace offerings unto Adonai be of the flock, male or female, he shall offer it without blemish.

<sup>7</sup> If he bring a sheep for his offering, then shall he present it before Adonai.

<sup>8</sup> And he shall lay his hand upon the head of his offering, and kill it before the tent of meeting; and Aaron's sons shall dash **his blood** thereof against the altar round about.

<sup>9</sup> And he shall present of the sacrifice of peace-offerings an offering made by fire unto Adonai: the fat thereof, the fat tail entire, which he shall take away hard by the rump-bone; **and the fat** that covereth the inwards, and all the fat that is upon the inwards,

<sup>10</sup> and the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys.

<sup>11</sup> And the priest shall **smoke it** unto the altar as food, an offering by fire to Adonai.

<sup>12</sup> And if his offering be a goat, then he shall present it before Adonai.

<sup>13</sup> And he shall lay his hand upon the head of it, and kill it before the tent of meeting;

sons of Aahrron, **the priests**, shall sprinkle its blood around on the altar.

<sup>14</sup> And from it he shall present his sacrifice as an offering by fire to Shehmaa, the fat that covers the entrails and all the fat that is on the entrails,

<sup>15</sup> And the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.

<sup>16</sup> And the priest shall offer them up in smoke on the altar as food, an offering by fire for a sweet savor **to Shehmaa**. All fat is Shehmaa's.

<sup>17</sup> It is a perpetual statute throughout your generations in all your dwellings, you shall not eat any fat or any blood.\*\*

## 4

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Speak to the Sons of Yishraael, saying, If a soul sins unintentionally from any of the commandments which Shehmaa has commanded not to be done and commits any of them,

<sup>3</sup> If the anointed priest sins because of the guilt of the people, and he shall offer for his sin he committed a bull without defect to Shehmaa, as a sin offering.

<sup>4</sup> And he shall bring the bull to the doorway of the tent of meeting before Shehmaa. And he shall lay his hand on the head of the bull and slay the bull before Shehmaa.

<sup>5</sup> And the anointed priest **that was authorized** to take some of the blood of the bull and bring it to the tent of meeting,

<sup>6</sup> And the priest shall dip his finger in the blood and sprinkle some of the blood **with his finger** seven times before Shehmaa, in front of the veil of the sanctuary.

<sup>7</sup> And the priest shall also put some of the blood on the horns of the altar of fragrant incense, which is before Shehmaa in the tent of meeting. And all **the blood** ..... he shall pour out at the base of the altar of burnt offering, which is at the doorway of the tent of meeting.

<sup>8</sup> And he shall remove from it all the fat of the bull of the sin offering, the fat that cov-

and the sons of Aaron ..... shall dash the blood thereof against the altar round about.

<sup>14</sup> And he shall present thereof his offering, even an offering made by fire unto Adonai: the fat that covereth the inwards, and all the fat that is upon the inwards,

<sup>15</sup> and the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys.

<sup>16</sup> And the priest shall make them smoke upon the altar; it is the food of the offering made by fire, for a sweet savour; ..... all the fat is Adonai's.

<sup>17</sup> It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

## 4

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> Speak unto the children of Israel, saying: If any one shall sin through error, in any of the things which Adonai hath commanded not to be done, and shall do any one of them:

<sup>3</sup> if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Adonai for a sin-offering.

<sup>4</sup> And he shall bring the bullock unto the door of the tent of meeting before Adonai; and he shall lay his hand upon the head of the bullock, and kill the bullock before Adonai.

<sup>5</sup> And the anointed priest ..... shall take of the blood of the bullock, and bring it to the tent of meeting.

<sup>6</sup> And the priest shall dip his finger in the blood, and sprinkle of the blood ..... seven times before Adonai, in front of the veil of the sanctuary.

<sup>7</sup> And the priest shall put of the blood upon the horns of the altar of sweet incense before Adonai, which is in the tent of meeting; and all the remaining **blood of the bull** shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.

<sup>8</sup> And all the fat of the bullock of the sin-offering he shall take off from it; the fat that

ers **the** entrails, and all the fat which is on the entrails,

<sup>9</sup> And the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys,

<sup>10</sup> As it is removed from the bull of the sacrifice of peace offerings. And the priest is to offer them up in smoke on the altar of burnt offering.

<sup>11</sup> And the hide of the bull, and all its flesh with its head and its legs, and its entrails and its refuse,

<sup>12</sup> And the entire bull, **and they shall bring out** to a pure place outside the camp **on** the ashes that were poured out, **and they shall burn** it **on the wood** with fire. Where the ashes are poured out it shall be burned.\*\*

<sup>13</sup> And if the whole congregation of Yishraael commits error, and the matter is hidden from the eyes of the assembly, and they commit any of the commandments which Shehmaa has commanded not to be done and they become guilty,

<sup>14</sup> And the sin which they have sinned becomes known, and the assembly shall offer a bull of the herd **without defect** for a sin offering and bring it before the tent of meeting.

<sup>15</sup> And the elders of the congregation shall lay their hands on the head of the bull before Shehmaa. And the bull shall be slain before Shehmaa.

<sup>16</sup> And the anointed priest shall bring some of the blood of the bull to the tent of meeting.

<sup>17</sup> And the priest shall dip his finger in the blood and sprinkle **from the blood** seven times before Shehmaa, in front of **the holy veil**.

<sup>18</sup> And **the priest** shall put some of the blood on the horns of the altar of **the fragrant incense**, which is before Shehmaa, in the tent of meeting. And all the blood he shall pour out at the base of the altar of burnt offering, which is at the doorway of the tent of meeting.

<sup>19</sup> And he shall remove all its fat from it and offer it up in smoke on the altar.

<sup>20</sup> And he shall also do with the bull just as he did with the bull of the sin offering, thus

covers **over** the inwards, and all the fat that is upon the inwards,

<sup>9</sup> and the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys,

<sup>10</sup> as it is taken off from the ox of the sacrifice of peace-offerings; and the priest shall make them smoke upon the altar of burnt-offering.

<sup>11</sup> But the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung,

<sup>12</sup> And the entire bull, **and he shall bring out** to a pure place outside the camp **onto** the ashes are poured out, **and he shall burn** it **on wood** with fire; where the ashes are poured out it shall be burned.

<sup>13</sup> And if the whole congregation of Israel shall err, the thing being hid from the eyes of the assembly, and do any of the things which Adonai hath commanded not to be done, and are guilty:

<sup>14</sup> And the sin which they have committed becomes known, and the assembly shall offer a bull of the herd ..... for a sin offering and bring it before the tent of meeting.

<sup>15</sup> And the elders of the congregation shall lay their hands upon the head of the bullock before Adonai; and the bullock shall be killed before Adonai.

<sup>16</sup> And the anointed priest shall bring of the blood of the bullock to the tent of meeting.

<sup>17</sup> And the priest shall dip his finger in the blood, and sprinkle ..... seven times before Adonai, in front of **the ..... veil**.

<sup>18</sup> And **he** shall put some of the blood on the horns of the altar ..... which is before Adonai, in the tent of meeting, and all the remaining blood shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.

<sup>19</sup> And all the fat thereof shall he take off from it, and make it smoke upon the altar.

<sup>20</sup> Thus shall he do with the bullock; as he did with the bullock of the sin-offering, so



he shall do with it. And the priest shall make atonement for them. And they will be forgiven.

<sup>21</sup> And he shall bring out the bull outside the camp and burn it as he burned the first bull. It is the sin offering for the assembly.\*\*

<sup>22</sup> When a chief sins and unintentionally does any one of all the commandments which Shehmaa his Eloowwem has commanded not to be done and is guilty,

<sup>23</sup> If his sin which he has sinned is made known to him, he shall bring for his sacrifice a goat, a male without defect.

<sup>24</sup> And he shall lay his hand on the head of the male goat and slay it in the place where **they will slaughter** the burnt offering before Shehmaa. It is a sin offering.

<sup>25</sup> And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering. And its blood he shall pour out at the base of the altar of burnt offering.

<sup>26</sup> And all its fat he shall remove as in the case that **he shall take** the fat of the sheep of the sacrifice of peace offerings. And the priest shall offer . . . . . up in smoke on the altar, over the offerings made by fire. And the priest shall make atonement for him in regard to his sin. And he will be forgiven.\*\*

<sup>27</sup> And if one soul of the people of the land sins unintentionally **from all commandments** which Shehmaa has commanded not to be done, and becomes guilty,

<sup>28</sup> If his sin which he has sinned is made known to him, he shall bring for his sacrifice a goat, a female without defect, for his sin which he has sinned.

<sup>29</sup> And he shall lay his hand on the head of the sin offering and slay the sin offering at the place of the burnt offering **that they will slaughter**.

<sup>30</sup> And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering. And all its entire blood he shall pour out at the base of **the altar of burnt offering**.

<sup>31</sup> And he shall remove all its fat, just as **he shall remove the fat** from the sacrifice of

shall he do with this; and the priest shall make atonement for them, and they shall be forgiven.

<sup>21</sup> And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock; it is the sin-offering for the assembly.

<sup>22</sup> When a ruler sinneth, and doeth through error any one of all the things which Adonai his Elohim hath commanded not to be done, and is guilty:

<sup>23</sup> if his sin, wherein he hath sinned, be known to him, he shall bring for his offering a goat, a male without blemish.

<sup>24</sup> And he shall lay his hand on the head of the male goat and slay it in the place where **he will slaughter** the burnt-offering before Adonai; it is a sin-offering.

<sup>25</sup> And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and the remaining blood thereof shall he pour out at the base of the altar of burnt-offering.

<sup>26</sup> And all its fat he shall remove as in the case that **it shall be taken** from the fat of the sheep of the sacrifice of peace offerings, and the priest shall offer **them** up in smoke on the altar, over the offerings made by fire, and the priest shall make atonement for him in regard to his sin, and he will be forgiven.

<sup>27</sup> And if one soul of the people of the land sins unintentionally **from the commandments** which Adonai hath commanded not to be done, and becomes guilty:

<sup>28</sup> if his sin, which he hath sinned, be known to him, then he shall bring for his offering a goat, a female without blemish, for his sin which he hath sinned.

<sup>29</sup> And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering . . . . .

<sup>30</sup> And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and all the remaining blood thereof shall he pour out at the base of **the altar** . . . . .

<sup>31</sup> And he shall remove all its fat, just as **fat was removed** from off the sacrifice of

peace offerings. And the priest shall offer it up in smoke on the altar for a sweet savor to Shehmaa. And the priest shall make atonement for him. And he will be forgiven.\*\*

<sup>32</sup> And if he brings a **ewe** as his sacrifice for a sin offering, he shall bring it a female without defect.

<sup>33</sup> And he shall lay his hand on the head of the sin offering and slay it for a sin offering in the place where **they shall slaughter** the burnt offering.

<sup>34</sup> And the priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering. And all its blood he shall pour out at the base of **the altar of burnt offering**.

<sup>35</sup> And he shall remove all its fat, just as **he shall remove** the fat of the sheep from the sacrifice of the peace offerings. And the priest shall make . . . . . smoke on the altar, on the offerings by fire to Shehmaa. And the priest shall make atonement for him in regard to his sin which he has sinned. And he will be forgiven.\*\*

## 5

<sup>1</sup> And if a soul sins after he hears a voice of adjuration when he is a witness, whether he has seen or known, if he does not tell then he will bear his guilt.

<sup>2</sup> Or if a soul touches any unclean thing, whether a carcass of an unclean beast, or the carcass of unclean cattle, or a carcass of unclean swarming things, though it is hidden from him and he is unclean, then he will be guilty.

<sup>3</sup> Or if he touches human uncleanness, of whatever his uncleanness is with which he becomes unclean, and it is hidden from him, and then he comes to know, he will be guilty.

<sup>4</sup> Or if a soul swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know it, he will be guilty in one of these.

<sup>5</sup> And it shall be when he **will commit sin** in one of these, that he shall confess that in which he has sinned.

peace-offerings; and the priest shall make it smoke upon the altar for a sweet savour unto Adonai; and the priest shall make atonement for him, and he shall be forgiven.

<sup>32</sup> And if he bring a **sheep** as his offering for a sin-offering, he shall bring it a female without blemish.

<sup>33</sup> And he shall lay his hand on the head of the sin-offering and slay it for a sin-offering in the place where **he shall slaughter** the burnt offering.

<sup>34</sup> And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and all the remaining blood thereof shall he pour out at the base of **the altar** . . . . .

<sup>35</sup> And he shall remove all its fat, just as **will be removed** the fat of the sheep from the sacrifice of the peace-offerings, and the priest shall make **them** smoke on the altar, on the offerings by fire to Adonai; and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

## 5

<sup>1</sup> And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity;

<sup>2</sup> or if any one touch any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean swarming things, and be guilty, it being hidden from him that he is unclean;

<sup>3</sup> or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; and, when he knoweth of it, be guilty;

<sup>4</sup> or if any one swear clearly with his lips to do evil, or to do good, whatsoever it be that a man shall utter clearly with an oath, and it be hid from him; and, when he knoweth of it, be guilty in one of these things;

<sup>5</sup> and it shall be, when he **will be blamed** in one of these things, that he shall confess that wherein he hath sinned;

<sup>6</sup> And he shall bring his guilt offering to Shehmaa for his sin which he has sinned, a female from the flock, a sheep or a goat as a sin offering. And the priest shall make atonement on his behalf **for his sin he sinned, and he will be forgiven.\*\***

<sup>7</sup> And if he cannot **afford** a sheep, and he shall bring **over** his guilt offering for that in which he has sinned, two turtledoves or two young pigeons to Shehmaa, one for a sin offering and the other for a burnt offering.

<sup>8</sup> And he shall bring them to the priest, who shall offer first that which is for the sin offering. And **the priest** shall nip its head at the front of its neck, but he shall not sever it.

<sup>9</sup> And he shall sprinkle some of the blood of the sin offering **unto** the wall of the altar. And the rest of the blood shall be drained out at the base of the altar. It is a sin offering.

<sup>10</sup> And the second he shall then prepare as a burnt offering according to the ordinance. And the priest shall make atonement on his behalf for his sin which he has sinned. And it will be forgiven him.\*\*

<sup>11</sup> And if his means do not suffice for two turtledoves or two young pigeons, then for his sacrifice for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering. **He shall not pour** oil on it or place incense on it, for it is a sin offering.

<sup>12</sup> And he shall bring it to the priest, and . . . . . take his handful of it as its memorial portion and offer it up in smoke on the altar, upon the offerings of Shehmaa by fire. It is a sin offering.

<sup>13</sup> And the priest shall make atonement for him concerning his sin which he has sinned from one of these. And it will be forgiven him. And it shall become the priest's, like the offering.\*\*

<sup>14</sup> And Shehmaa spoke to Mooshe, saying,

<sup>15</sup> If a soul acts unfaithfully and sins unintentionally against Shehmaa's holy things, and he shall bring his guilt offering to Shehmaa, a ram without defect from the flock, according to your valuation in silver

<sup>6</sup> and he shall bring his forfeit unto Adonai for his sin which he hath sinned, a female from the flock, a sheep or a goat, for a sin-offering; and the priest shall make atonement on his behalf **from his sin** . . . . .

<sup>7</sup> And if his means **suffice** not for a sheep, then he shall bring. . . . his forfeit for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto Adonai: one for a sin-offering, and the other for a burnt-offering.

<sup>8</sup> And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and . . . . . pinch off its head close by its neck, but shall not divide it asunder.

<sup>9</sup> And he shall sprinkle of the blood of the sin-offering **upon** the wall of the altar; and the rest of the blood shall be drained out at the base of the altar; it is a sin-offering.

<sup>10</sup> And he shall prepare the second for a burnt-offering, according to the ordinance; and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.

<sup>11</sup> But if his means suffice not for two turtledoves, or two young pigeons, then he shall bring his offering for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin-offering; **he shall not put** oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering.

<sup>12</sup> And he shall bring it to the priest, **and the priest** shall take his handful of it as the memorial-part thereof, and make it smoke on the altar, upon the offerings of Adonai made by fire; it is a sin-offering.

<sup>13</sup> And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven; and the remnant shall be the priest's, as the meal-offering.

<sup>14</sup> And Adonai spoke unto Moses, saying:

<sup>15</sup> If any one commit a trespass, and sin through error, in the holy things of Adonai, then he shall bring his forfeit unto Adonai, a ram without blemish out of the flock, according to thy valuation in silver by shekels,

by shekels, after the shekel of the sanctuary, for a guilt offering.

<sup>16</sup> And he shall make restitution for that which he has sinned against the holy things, and shall add to it a fifth part of it and give it to the priest. The priest shall make atonement for him with the ram of the guilt offering. And it will be forgiven him.

<sup>17</sup> And if **one** soul sins and does any of the commandments which Shehmaa has commanded not to be done, though he was unaware, still he is guilty and shall bear his punishment.

<sup>18</sup> And he is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. And the priest shall make atonement for him concerning his error in which he sinned unintentionally and did not know it. And it will be forgiven him.

<sup>19</sup> It is a guilt offering, he was certainly guilty before Shehmaa.\*\*

<sup>20</sup> And Shehmaa spoke to Mooshe, saying,

<sup>21</sup> When a soul is sinning and acts unfaithfully against Shehmaa, and deceives his companion in regard to a deposit or a pledge, or through robbery, or has extorted from his companion,

<sup>22</sup> Or has found what was lost and lied about it and sworn falsely, in regard to any one of the things a man may do in sinning,

<sup>23</sup> And when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found.

<sup>24</sup> From every **thing** which he swore falsely, he shall make restitution for it in full, **and** add to it **one fifth** more. He shall give it to the one to whom it belongs on the day of his guilt offering.

<sup>25</sup> And he shall bring his guilt offering to Shehmaa, a ram without defect from the flock, in . . . . . valuation, for a guilt offering.  
.....

<sup>26</sup> And the priest shall make atonement for him before Shehmaa. And he will be forgiven for any one of the things which he may have done to incur guilt.\*\*

after the shekel of the sanctuary, for a guilt-offering.

<sup>16</sup> And he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the guilt-offering, and he shall be forgiven.

<sup>17</sup> And if a soul **will** sin, and do any of the things which Adonai hath commanded not to be done, though he know it not, yet is he guilty, and shall bear his iniquity.

<sup>18</sup> And he shall bring a ram without blemish out of the flock, according to thy valuation, for a guilt-offering, unto the priest; and the priest shall make atonement for him concerning the error which he committed, though he knew it not, and he shall be forgiven.

<sup>19</sup> It is a guilt-offering — he is certainly guilty before Adonai.

<sup>20</sup> And Adonai spoke unto Moses, saying:

<sup>21</sup> If any one sin, and commit a trespass against Adonai, and deal falsely with his neighbour in a matter of deposit, or of pledge, or of robbery, or have oppressed his neighbour;

<sup>22</sup> or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a man doeth, sinning therein;

<sup>23</sup> then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was deposited with him, or the lost thing which he found,

<sup>24</sup> From **any** which he hath sworn falsely in all, he shall even restore it in full, **and** add to it **fifths** more thereto; unto him to whom it appertaineth shall he give it, in the day of his being guilty.

<sup>25</sup> And he shall bring his forfeit unto Adonai, a ram without blemish out of the flock, **in your** valuation, for a guilt-offering, **unto the priest.**

<sup>26</sup> And the priest shall make atonement for him before Adonai, and he shall be forgiven, concerning whatsoever he doeth so as to be guilty thereby.

## Portion: My Command

## 6

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>2</sup> **My command** to Aahrron and his sons, saying, This is the law for the burnt offering, the burnt offering itself, **on the fire** upon the altar all night till **morning**. And the fire on the altar is to be kept burning on it.

<sup>3</sup> And the priest shall put on his linen robe, and he shall put on undergarments next to his flesh. And he shall take up the ashes to which the fire consumed the burnt offering on the altar and place them beside the altar.

<sup>4</sup> And he shall take off his garments and put on other garments, and carry the ashes outside the camp to a pure place.

<sup>5</sup> And the fire on the altar shall be kept burning on it. It shall not go out. And the priest shall burn wood on it every morning. And he shall lay out the burnt offering on it, and offer up in smoke the fat portions of . . . . **peace offerings** on it.

<sup>6</sup> Fire shall be kept burning continually on the altar. It is not to go out.\*\*

<sup>7</sup> And this is the law of the offering the sons of Aahrron **have offered** before Shehmaa **before** the altar.

<sup>8</sup> And he shall lift up from it a handful of the fine flour of the offering, and of the oil and all the incense that is on the offering. And he shall offer it up in smoke on the altar, an **offering** for a sweet savor, as its memorial offering to Shehmaa.

<sup>9</sup> And what is left of it Aahrron and his sons are to eat. It shall be eaten as unleavened cakes in a holy place. They are to eat it in the court of the tent of meeting.

<sup>10</sup> It shall not be baked with leaven. I have given it as their share **from the offerings of Shehmaa** by fire. It is most holy, like the sin offering and the guilt offering.

<sup>11</sup> Every male among the sons of Aahrron may eat it. It is an everlasting statute throughout your generations, from the offerings by fire to Shehmaa. Whoever touches them will become consecrated.\*\*

<sup>12</sup> And Shehmaa spoke to Mooshe, saying,

## Portion: Command

## 6

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> **Command** Aaron and his sons, saying: This is the law of the burnt-offering: it is the burnt-offering that is **a fire** upon the altar all night unto **the morning**; and the fire of the altar shall be kept burning thereby.

<sup>3</sup> And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

<sup>4</sup> And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

<sup>5</sup> And the fire upon the altar shall be kept burning thereby, it shall not go out; and the priest shall kindle wood on it every morning; and he shall lay the burnt-offering in order upon it, and shall make smoke thereon the fat of **the peace-offerings**.

<sup>6</sup> Fire shall be kept burning upon the altar continually; it shall not go out.

<sup>7</sup> And this is the law of the meal-offering: the sons of Aaron **offer it** before Adonai, **onto the front** of the altar.

<sup>8</sup> And he shall take up from his handful, of the fine flour of the meal-offering, and of the oil, and all the frankincense which is upon the meal-offering, and shall make the memorial-part smoke upon the altar . . . . . for a sweet savour unto Adonai.

<sup>9</sup> And that which is left thereof shall Aaron and his sons eat; it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it.

<sup>10</sup> It shall not be baked with leaven. I have given it as their portion **from my offerings**. . . . . made by fire; it is most holy, as the sin-offering, and as the guilt-offering.

<sup>11</sup> Every male among the children of Aaron may eat of it, as a due for ever throughout your generations, from the offerings of Adonai made by fire; whatsoever toucheth them shall be holy.

<sup>12</sup> And Adonai spoke unto Moses, saying:

<sup>13</sup> This is the sacrifice which Aahrron and his sons are to present to Shehmaa on the day when he is anointed. The tenth of an ephah of fine flour continuously **to the offering**, half of it in the morning and half of it **between the sunsets**.

<sup>14</sup> It shall be prepared with oil on **the griddle**. You shall bring it stirred, flour mixed with hot water. You shall present the sacrifice in baked pieces as a sweet savor to Shehmaa.

<sup>15</sup> . . . **The** anointed priest who will be in his place from among his sons shall offer it. By an everlasting statute it shall be entirely offered up in smoke to Shehmaa.

<sup>16</sup> And every offering of the priest shall be burned entirely. It shall not be eaten.\*\*

<sup>17</sup> And Shehmaa spoke to Mooshe, saying,

<sup>18</sup> Speak to Aahrron and to his sons, saying, This is the law of the sin offering. In the place where the burnt offering is slain, the sin offering shall be slain before Shehmaa. It is most holy.

<sup>19</sup> The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting.

<sup>20</sup> Anyone who touches its flesh will become consecrated. And when any of its blood splashes on a garment, in a holy place you shall wash what was splashed **on it**.

<sup>21</sup> And if the earthen vessel in which it was boiled shall be broken, and if it was boiled in a copper vessel, it shall be scoured and rinsed in water.

<sup>22</sup> Every male among the priests may eat of it. It is most holy.

<sup>23</sup> And every sin offering **that will come from its blood** into the tent of meeting to make atonement in Holiness shall not be eaten. It shall be burned with fire.\*\*

## 7

<sup>1</sup> And this is the law of the guilt offering. It is most holy.

<sup>2</sup> In the place where they slay the burnt offering they are to slay the guilt offering. And **they shall sprinkle** its blood around on the altar.

<sup>13</sup> This is the offering of Aaron and of his sons, which they shall offer unto Adonai in the day when he is anointed: the tenth part of an ephah of fine flour continuously **an offering**, half of it in the morning, and half thereof **in the evening**.

<sup>14</sup> On **a griddle** it shall be made with oil; when it is soaked, thou shalt bring it in; in broken pieces shalt thou offer the meal-offering for a sweet savour unto Adonai.

<sup>15</sup> **And the** anointed priest that shall be in his stead from among his sons shall offer it, it is a due for ever; it shall be wholly made to smoke unto Adonai.

<sup>16</sup> And every meal-offering of the priest shall be wholly made to smoke; it shall not be eaten.

<sup>17</sup> And Adonai spoke unto Moses, saying:

<sup>18</sup> Speak unto Aaron and to his sons, saying: This is the law of the sin-offering: in the place where the burnt-offering is killed shall the sin-offering be killed before Adonai; it is most holy.

<sup>19</sup> The priest that offereth it for sin shall eat it; in a holy place shall it be eaten, in the court of the tent of meeting.

<sup>20</sup> Anyone who touches its flesh will become consecrated; and when any of its blood splashes on a garment, in a holy place you shall wash what was splashed **on it**.

<sup>21</sup> But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen vessel, it shall be scoured, and rinsed in water.

<sup>22</sup> Every male among the priests may eat thereof; it is most holy.

<sup>23</sup> And every sin-offering that **it will be brought from its blood** into the tent of meeting to make atonement in Holiness shall not be eaten; it shall be burned with fire.

## 7

<sup>1</sup> And this is the law of the guilt-offering: it is most holy.

<sup>2</sup> In the place where they slay the burnt-offering they are to slay the guilt-offering, and **he shall sprinkle** its blood around on the altar.

6:20 "On it" — The Israelite Samaritan text considers the material as masculine. In the Masoretic Text it is feminine.

<sup>3</sup> And he shall offer from it all its fat, the fat tail, and the fat that covers the entrails, **and all the fat that is on the entrails,**

<sup>4</sup> And the two kidneys with the fat that is on them, which is on the loins, and the lobe on the liver he shall remove with the kidneys.

<sup>5</sup> And the priest shall offer them up in smoke on the altar as an offering by fire to Shehmaa. It is a guilt offering.

<sup>6</sup> Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy.

<sup>7</sup> The guilt offering is like the sin offering. There is one law for them. The priest who makes atonement with it shall have it for himself.

<sup>8</sup> And the priest who presents a man's burnt offering, that priest shall have to himself the skin of the burnt offering which **they will offer.**

<sup>9</sup> And every offering that is baked in the oven and everything prepared in a pan or on **the griddle** shall belong to the priest that presents it.

<sup>10</sup> And every offering mixed with oil or dry shall all the sons of Aahraron have, a man as his brothers the same.\*\*

<sup>11</sup> And this is the law of the sacrifice of peace offerings which **they will offer** to Shehmaa.

<sup>12</sup> If he offers it by way of thanksgiving, along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well-stirred fine flour mixed with oil.

<sup>13</sup> With the sacrifice of his peace offerings for thanksgiving, he shall present his sacrifice with cakes of leavened bread.

<sup>14</sup> And of it he shall present one of every offering as a contribution to Shehmaa. It shall be for the priest that sprinkles the blood of the peace offerings.

<sup>15</sup> And the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his sacrifice. He shall not leave any of it over until morning.

<sup>16</sup> And if the sacrifice of his sacrifice is a votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice. And

<sup>3</sup> And he shall offer of it all the fat thereof: the fat tail, and the fat that covereth the inwards, . . . . .

<sup>4</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys.

<sup>5</sup> And the priest shall make them smoke upon the altar for an offering made by fire unto Adonai; it is a guilt-offering.

<sup>6</sup> Every male among the priests may eat thereof; it shall be eaten in a holy place; it is most holy.

<sup>7</sup> As is the sin-offering, so is the guilt-offering; there is one law for them; the priest that maketh atonement therewith, he shall have it.

<sup>8</sup> And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which **he will offer.**

<sup>9</sup> And every meal-offering that is baked in the oven, and all that is dressed in the stewing-pan, and on **a griddle**, shall be the priest's that offereth it.

<sup>10</sup> And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.

<sup>11</sup> And this is the law of the sacrifice of peace-offerings, which **he will offer** unto Adonai.

<sup>12</sup> If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers spread with oil, and cakes mingled with oil, of fine flour soaked.

<sup>13</sup> With cakes of leavened bread he shall present his offering with the sacrifice of his peace-offerings for thanksgiving.

<sup>14</sup> And of it he shall present one out of each offering for a gift unto Adonai; it shall be the priest's that dasheth the blood of the peace-offerings against the altar.

<sup>15</sup> And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten on the day of his offering; he shall not leave any of it until the morning.

<sup>16</sup> But if the sacrifice of his offering be a vow, or a freewill-offering, it shall be eaten on the day that he offereth his sacrifice; and on the

on the morrow what is left of it may be eaten.

<sup>17</sup> And what is left over from the flesh of the sacrifice on the third day shall be burned with fire.

<sup>18</sup> And if any of the flesh of the sacrifice of his peace offerings should be on the third day **eaten indeed**, and he who offers it will not be accepted, neither imputed unto him offering. It shall be an offensive thing, and the soul who eats of it will bear his iniquity.

<sup>19</sup> And the meat that touches anything unclean shall not be eaten. It shall be burned with fire. . . . . Of **the meat**, anyone who is clean may eat meat.

<sup>20</sup> And the soul who eats the meat of the sacrifice of peace offerings which belong to Shehmaa, having his uncleanness upon him, that soul shall be cut off from her people.

<sup>21</sup> And any soul who touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean **creeping** thing, and eats of the meat of the sacrifice of peace offerings which belong to Shehmaa, that soul shall be cut off from her people.\*\*

<sup>22</sup> And Shehmaa spoke to Mooshe, saying,

<sup>23</sup> Speak to the Sons of Yishraael, saying, You shall not eat any fat from a bull, a sheep, or a goat.

<sup>24</sup> And fat of that which dies and the fat of an animal torn by beasts may be put to any other use, but you must certainly not eat it.

<sup>25</sup> For whoever eats the fat of the animal from which he presents an offering by fire to Shehmaa, and the soul that eats shall be cut off from her people.

<sup>26</sup> And you are not to eat any blood, either of bird or animal, in any of your dwellings.

<sup>27</sup> **And all the souls** who eat any blood, that soul shall be cut off from her people.\*\*

<sup>28</sup> And Shehmaa spoke to Mooshe, saying,

<sup>29</sup> **And to all the sons of Yishraael you shall speak**, saying, He who offers the sacrifice of his peace offerings to Shehmaa shall bring his sacrifice to Shehmaa from the sacrifice of his peace offerings.

<sup>30</sup> His own hands are to bring the **offering**

morrow that which remaineth of it may be eaten.

<sup>17</sup> But that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire.

<sup>18</sup> And if any of the flesh of the sacrifice of his peace-offerings should be on the third day **the portion being eaten**, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an abhorred thing, and the soul that eateth of it shall bear his iniquity.

<sup>19</sup> And the meat that touches anything unclean shall not be eaten, it will be burned with fire. **And of the meat**, every one that is clean may eat meat.

<sup>20</sup> But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto Adonai, having his uncleanness upon him, that soul shall be cut off from her people.

<sup>21</sup> And when any one shall touch any unclean thing, whether it be the uncleanness of man, or an unclean beast, or any unclean **animal**, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto Adonai, that soul shall be cut off from her people.

<sup>22</sup> And Adonai spoke unto Moses, saying:

<sup>23</sup> Speak unto the children of Israel, saying: Ye shall eat no fat, of ox, or sheep, or goat.

<sup>24</sup> And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it.

<sup>25</sup> For whosoever eateth the fat of the beast, of which men present an offering made by fire unto Adonai, even the soul that eateth it shall be cut off from his people.

<sup>26</sup> And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

<sup>27</sup> **Every soul** that eateth any blood, that soul shall be cut off from her people.

<sup>28</sup> And Adonai spoke unto Moses, saying:

<sup>29</sup> . . . . . **Speak to the sons of Israel**, saying: He that offereth his sacrifice of peace-offerings unto Adonai shall bring his offering unto Adonai out of his sacrifice of peace-offerings.

<sup>30</sup> His own hands shall bring the **offerings**



by fire to Shehmaa. He shall bring the fat with the breast, that the breast may be waved as a wave offering before Shehmaa.

<sup>31</sup> And the priest shall offer up the fat in smoke on the altar, but the breast shall belong to Aahrron and his sons.

<sup>32</sup> And you shall give the right thigh to the priest as a contribution from the sacrifices of your peace offerings.

<sup>33</sup> The one among the sons of Aahrron who offers the blood of the peace offerings and the fat shall have the right thigh for a portion.

<sup>34</sup> For I have taken the breast of the wave offering and the thigh of the contribution from the Sons of Yishraael from the sacrifices of their peace offerings and have given them to Aahrron the priest and to his sons as their due forever from the Sons of Yishraael.

<sup>35</sup> This is that which is consecrated to Aahrron and that which is consecrated to his sons from the offerings by fire to Shehmaa, in that day when He presented them to serve as priests to Shehmaa.

<sup>36</sup> That is what Shehmaa had commanded to give them from the Sons of Yishraael in the day that He anointed them. It is their due forever throughout their generations.

<sup>37</sup> This is the law of the burnt offering, **and to the offering**, and the sin offering, and the guilt offering, and the ordination offering, and the sacrifice of peace offerings,

<sup>38</sup> That which Shehmaa commanded Mooshe at Mount Sinee in the day that He commanded the Sons of Yishraael to present their sacrifices to Shehmaa in the desert of Sinee.\*\*

## 8

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Take Aahrron and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread.

<sup>3</sup> And assemble all the congregation at the doorway of the tent of meeting.

<sup>4</sup> And Mooshe did just as Shehmaa commanded him. And the congregation was assembled at the doorway of the tent of meeting.

of Adonai made by fire: the fat with the breast shall he bring, that the breast may be waved for a wave-offering before Adonai.

<sup>31</sup> And the priest shall make the fat smoke upon the altar; but the breast shall be Aaron's and his sons'.

<sup>32</sup> And the right thigh shall ye give unto the priest for a heave-offering out of your sacrifices of peace-offerings.

<sup>33</sup> He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right thigh for a portion.

<sup>34</sup> For the breast of waving and the thigh of heaving have I taken of the children of Israel out of their sacrifices of peace-offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel.

<sup>35</sup> This is the consecrated portion of Aaron, and the consecrated portion of his sons, out of the offerings of Adonai made by fire, in the day when they were presented to minister unto Adonai in the priest's office;

<sup>36</sup> which Adonai commanded to be given them of the children of Israel, in the day that they were anointed. It is a due for ever throughout their generations.

<sup>37</sup> This is the law of the burnt-offering, . . . **to the offering**, and of the sin-offering, and of the guilt-offering, and of the consecration-offering, and of the sacrifice of peace-offerings;

<sup>38</sup> which Adonai commanded Moses in mount Sinai, in the day that he commanded the children of Israel to present their offerings unto Adonai, in the wilderness of Sinai.

## 8

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened bread;

<sup>3</sup> and assemble thou all the congregation at the door of the tent of meeting."

<sup>4</sup> And Moses did as Adonai commanded him; and the congregation was assembled at the door of the tent of meeting.

<sup>5</sup> And Mooshe said to the congregation, This is the thing which Shehmaa has commanded to do.

<sup>6</sup> And Mooshe brought Aahrroon and his sons and washed them with water.

<sup>7</sup> And he put the tunic on him, and girded him with the sash, and clothed him with the robe, and put the ephod on him, and he girded him with the artistic band of the ephod, and with which he tied it to him.

<sup>8</sup> And he placed the breastpiece on him. And in the breastpiece he put the Oorem and the Tammem.

<sup>9</sup> And he placed the turban on his head. And on the turban, at its front, he placed the golden plate, the holy crown, just as Shehmaa had commanded Mooshe.\*\*

<sup>10</sup> And Mooshe took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them.

<sup>11</sup> And he sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to consecrate them.

<sup>12</sup> And he poured some of the anointing oil on Aahrroon's head and anointed him, to consecrate him.

<sup>13</sup> And Mooshe brought Aahrroon's sons and clothed them with tunics, and girded them with sashes, and bound caps on them, as Shehmaa had commanded Mooshe.\*\*

<sup>14</sup> And he brought the bull of the sin offering. And Aahrroon and his sons, they laid their hands on the head of the bull of the sin offering.

<sup>15</sup> **And it was slain.** And Mooshe took the blood, and with his finger put it on the horns of the altar all around, and purified the altar. And he poured out the blood at the base of the altar and consecrated it, to make atonement for it.

<sup>16</sup> And he took all the fat that was on the entrails and the lobe of the liver, and the two kidneys and their fat. And Mooshe offered it up in smoke on the altar.

<sup>17</sup> And the bull and its hide and its flesh and its refuse he burned in the fire outside the camp, just as Shehmaa had commanded Mooshe.\*\*

<sup>5</sup> And Moses said unto the congregation: "This is the thing which Adonai hath commanded to be done."

<sup>6</sup> And Moses brought Aaron and his sons, and washed them with water.

<sup>7</sup> And he put upon him the tunic, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the skillfully woven band of the ephod, and bound it unto him therewith.

<sup>8</sup> And he placed the breastplate upon him; and in the breastplate he put the Urim and the Thummim.

<sup>9</sup> And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as Adonai commanded Moses.

<sup>10</sup> And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

<sup>11</sup> And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.

<sup>12</sup> And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

<sup>13</sup> And Moses brought Aaron's sons, and clothed them with tunics, and girded them with a sash, and bound head-tires upon them; as Adonai commanded Moses.

<sup>14</sup> And the bullock of the sin-offering was brought; and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.

<sup>15</sup> **And when it was slain,** and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the remaining blood at the base of the altar, and sanctified it, to make atonement for it.

<sup>16</sup> And he took all the fat that was upon the inwards, and the lobe of the liver, and the two kidneys, and their fat, and Moses made it smoke upon the altar.

<sup>17</sup> But the bullock, and its skin, and its flesh, and its dung, were burnt with fire without the camp; as Adonai commanded Moses.

18 And he **offered** the ram of the burnt offering. And Aahrron and his sons laid their hands on the head of the ram.

19 And Mooshe slaughtered it and sprinkled the blood around on the altar.

20 And he cut the ram into its pieces. Mooshe offered up the head and the pieces and the suet in smoke.

21 And he washed the entrails and the legs with water. Mooshe offered up the whole ram in smoke on the altar. It was a burnt offering for a sweet savor. It was an offering by fire to Shehmaa, just as Shehmaa had commanded Mooshe.\*\*

22 And he presented the second ram, the reserved ram. And Aahrron and his sons laid their hands on the head of the ram.

23 And Mooshe slaughtered it and took some of its blood and put it on the lobe of Aahrron's right ear, and on the thumb of his right hand, and on the toe of his right foot.

24 And he brought Aahrron's sons. And Mooshe put some of the blood on the lobe of their right ear, and on the thumb of their right hand, and on the toe of their right foot. And Mooshe sprinkled the blood around on the altar.

25 And he took the fat, . . . **the** fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat, and the right thigh.

26 And from the basket of unleavened bread that was before Shehmaa, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the portions of fat and on the right thigh.

27 And he put all upon the hands of Aahrron, and on the hands of his sons, and presented them as a wave offering before Shehmaa.

28 And Mooshe took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for a sweet savor, . . . . . an offering by fire to Shehmaa.\*\*

29 And Mooshe took the breast and presented it for a wave offering before Sheh-

18 And he **presented** the ram of the burnt-offering; and Aaron and his sons laid their hands upon the head of the ram.

19 And when it was killed, Moses dashed the blood against the altar round about.

20 And when the ram was cut into its pieces, Moses made the head, and the pieces, and the suet smoke.

21 And when the inwards and the legs were washed with water, Moses made the whole ram smoke upon the altar; it was a burnt-offering for a sweet savour; it was an offering made by fire unto Adonai; as Adonai commanded Moses.

22 And the other ram was presented, the ram of consecration, and Aaron and his sons laid their hands upon the head of the ram.

23 And when it was slain, Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And Aaron's sons were brought, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot; and Moses dashed the blood against the altar round about.

25 And he took the fat, **and the** fat tail, and all the fat that was upon the inwards, and the lobe of the liver, and the two kidneys, and their fat, and the right thigh.

26 And out of the basket of unleavened bread, that was before Adonai, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh.

27 And he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave-offering before Adonai.

28 And Moses took them from off their hands, and made them smoke on the altar upon the burnt-offering; they were a consecration-offering for a sweet savour; it is an offering made by fire unto Adonai.

29 And Moses took the breast, and waved it for a wave-offering before Adonai; it was

maa. It was Mooshe's portion of the ram of ordination, just as Shehmaa had commanded Mooshe.

<sup>30</sup> And Mooshe took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aahrron, **and on** his garments, on his sons, and on the garments of his sons with him. And he consecrated Aahrron **and** his garments, and his sons, and the garments of his sons with him.\*\*

<sup>31</sup> And Mooshe said to Aahrron and to his sons, Boil the flesh at the doorway of the tent of meeting, **in the place of holy**, and eat it there together with the bread which is in the basket of the ordination offering, as I commanded, saying, Aahrron and his sons shall eat it.

<sup>32</sup> And the remainder of the flesh and of the bread you shall burn in the fire.

<sup>33</sup> And you shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled. For He will **ordain your hands** through seven days.

<sup>34</sup> Shehmaa has commanded to do as has been done this day, to make atonement on your behalf.

<sup>35</sup> And at the doorway of the tent of meeting you shall remain day and night for seven days and keep the charge of Shehmaa, that you will not die, for so I have been commanded.

<sup>36</sup> And Aahrron and his sons did all the things which Shehmaa had commanded through Mooshe.\*\*

## 9

<sup>1</sup> And it came about on the eighth day that Mooshe called Aahrron and his sons and the elders of Yishraael.

<sup>2</sup> And he said to Aahrron, Take for yourself a bull's calf for a sin offering, and a ram for a burnt offering, without defect, and offer before Shehmaa.

<sup>3</sup> **And to the elders** of the Sons of Yishraael you shall speak, saying, Take a male goat for a sin offering, and a calf and a sheep, both

Moses' portion of the ram of consecration; as Adonai commanded Moses.

<sup>30</sup> And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron,..... **on** his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron,..... his garments, and his sons, and his sons' garments with him.

<sup>31</sup> And Moses said unto Aaron and to his sons: "Boil the flesh at the door of the tent of meeting; ..... and there eat it and the bread that is in the basket of consecration, as I commanded, saying: Aaron and his sons shall eat it.

<sup>32</sup> And that which remaineth of the flesh and of the bread shall ye burn with fire.

<sup>33</sup> And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled. For He will **ordain your hand** through seven days.

<sup>34</sup> As hath been done this day, so Adonai hath commanded to do, to make atonement for you.

<sup>35</sup> And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of Adonai, that ye die not; for so I am commanded."

<sup>36</sup> And Aaron and his sons did all the things which Adonai commanded by the hand of Moses.

### Portion: Eighth

## 9

<sup>1</sup> And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

<sup>2</sup> and he said unto Aaron: "Take thee a bull-calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Adonai.

<sup>3</sup> **And ..... to the sons** of Israel thou shalt speak, saying: Take ye a he-goat for a sin-offering; and a calf and a sheep,

one year old, without defect, for a burnt offering,

<sup>4</sup> And a bull, and a ram for peace offerings, to sacrifice before Shehmaa, and an offering mixed with oil, for today Shehmaa will be **envisioned** unto you.

<sup>5</sup> And they took what Mooshe had commanded to the front of the tent of meeting. And the whole congregation came near and stood before Shehmaa.

<sup>6</sup> And Mooshe said, This is the thing which Shehmaa has commanded you to do, that the Honor of Shehmaa may appear to you.\*\*

<sup>7</sup> And Mooshe said to Aahreron, Come near to the altar and sacrifice your sin offering and your burnt offering, that you may make atonement for yourself and for the people. And make the offering of the people, and make atonement for them, just as Shehmaa has commanded.

<sup>8</sup> And Aahreron came near to the altar and slaughtered the calf of the sin offering which was for himself.

<sup>9</sup> And Aahreron's sons presented the blood to him, and he dipped his finger in the blood and put it on the horns of the altar, and poured out the blood at the base of the altar.

<sup>10</sup> And the fat and the kidneys and the lobe of the liver of the sin offering he offered up in smoke on the altar just as Shehmaa had commanded Mooshe.

<sup>11</sup> And the flesh and the skin he burned with fire outside the camp.\*\*

<sup>12</sup> And he slaughtered the burnt offering. And Aahreron's sons handed the blood to him, and he sprinkled it around on the altar.

<sup>13</sup> And they handed the burnt offering to him in pieces, with the head, and which he made smoke **unto the altar**.

<sup>14</sup> And he washed the entrails and the legs and offered them up in smoke with the burnt offering on the altar.

<sup>15</sup> And he presented the people's sacrifice and took the goat of the sin offering, which was for the people, and slaughtered it and offered it for sin, like the first.

<sup>16</sup> And he presented the burnt offering, and offered it according to the ordinance.

both of the first year, without blemish, for a burnt-offering;

<sup>4</sup> and an ox and a ram for peace-offerings, to sacrifice before Adonai; and a meal-offering mingled with oil; for to-day Adonai **appears** unto you."

<sup>5</sup> And they brought that which Moses commanded before the tent of meeting; and all the congregation drew near and stood before Adonai.

<sup>6</sup> And Moses said: "This is the thing which Adonai commanded that ye should do; that the glory of Adonai may appear unto you."

<sup>7</sup> And Moses said unto Aaron: "Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and present the offering of the people, and make atonement for them; as Adonai commanded."

<sup>8</sup> So Aaron drew near unto the altar, and slew the calf of the sin-offering, which was for himself.

<sup>9</sup> And the sons of Aaron presented the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar.

<sup>10</sup> But the fat, and the kidneys, and the lobe of the liver of the sin-offering, he made smoke upon the altar; as Adonai commanded Moses.

<sup>11</sup> And the flesh and the skin were burnt with fire without the camp.

<sup>12</sup> And he slew the burnt-offering; and Aaron's sons delivered unto him the blood, and he dashed it against the altar round about.

<sup>13</sup> And they handed the burnt offering to him in pieces, with the head, and which he made smoke **over the altar**.

<sup>14</sup> And he washed the inwards and the legs, and made them smoke upon the burnt-offering on the altar.

<sup>15</sup> And the people's offering was presented; and he took the goat of the sin-offering which was for the people, and slew it, and offered it for sin, as the first.

<sup>16</sup> And the burnt-offering was presented; and he offered it according to the ordinance.

<sup>17</sup> And he presented the offering, and filled **his palms** with some of it, and offered it up in smoke on the altar, besides the burnt offering of the morning.

<sup>18</sup> And he slaughtered the bull and the ram, the sacrifice of peace offerings which was for the people. And Aahrron's sons handed the blood to him and he sprinkled it around on the altar,

<sup>19</sup> And the portions of fat from the bull and from the ram, the fat tail, and the covering, and the kidneys, and the lobe of the liver,

<sup>20</sup> **And he placed** the portions of fat on the breasts. And he offered the fat up in smoke on the altar.

<sup>21</sup> And the breasts and the right thigh Aahrron waved as a wave offering before Shehmaa, **as Shehmaa had ordered through Mooshe.\*\***

#### *Portion: And Aahrron Lifted*

<sup>22</sup> And Aahrron lifted up **his hand over** the people and blessed them. And he stepped down after making the sin offering and the burnt offering and the peace offerings.

<sup>23</sup> And Mooshe and Aahrron went into the tent of meeting. And they came out and blessed the people. And the Honor of Shehmaa appeared to all the people.

<sup>24</sup> And fire came out from before Shehmaa and consumed the burnt offering and the portions of fat on the altar. And when all the people saw it, they sang and fell on their faces.

## 10

<sup>1</sup> And Naadaab and Aabeeyyoo, the sons of Aahrron, took their respective firepans, and after putting fire in them placed incense **on them** and offered strange fire before Shehmaa, which He had not commanded them.

<sup>2</sup> And fire came out from the presence of Shehmaa and consumed them, and they died before Shehmaa.\*\*

<sup>3</sup> And Mooshe said to Aahrron, It is what Shehmaa spoke, saying, By those who come near Me I will be treated as holy. And before

<sup>17</sup> And the meal-offering was presented; and he filled **his palm** therefrom, and made it smoke upon the altar, besides the burnt-offering of the morning.

<sup>18</sup> He slew also the ox and the ram, the sacrifice of peace-offerings, which was for the people; and Aaron's sons delivered unto him the blood, and he dashed it against the altar round about,

<sup>19</sup> and the fat of the ox, and of the ram, the fat tail, and that which covereth the inwards, and the kidneys, and the lobe of the liver.

<sup>20</sup> **And they placed** the fat upon the breasts, and he made the fat smoke upon the altar.

<sup>21</sup> And the breasts and the right thigh Aaron waved for a wave-offering before Adonai; **as Moses ordered** .....  
.....

<sup>22</sup> And Aaron lifted up **his hands unto** the people, and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings.

<sup>23</sup> And Moses and Aaron went into the tent of meeting, and came out, and blessed the people; and the glory of Adonai appeared unto all the people.

<sup>24</sup> And there came forth fire from before Adonai, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

## 10

<sup>1</sup> And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense **on it** and offered strange fire before Adonai, which He had not commanded them.

<sup>2</sup> And there came forth fire from before Adonai, and devoured them, and they died before Adonai.

<sup>3</sup> Then Moses said unto Aaron: "This is it that Adonai spoke, saying: Through them that are nigh unto Me I will be sanctified,

all the people I will be honored. And Aahrron kept silent.

<sup>4</sup> And Mooshe called to Misha'el and **Eleesaafaan**, the sons of Aahrron's uncle 'Azzeel, and said to them, Come forward **and carry** your relatives away from the front of the Holy to the outside of the camp.

<sup>5</sup> And they came forward and carried them with their tunics to the outside of the camp, as Mooshe had said.\*\*

<sup>6</sup> And Mooshe said to Aahrron and to his sons Elaazaar and Itaamaar, Do not unbind your heads nor tear your clothes, that you will not die and that He will not become wrathful against all the congregation. And your brothers, the whole house of Yishraael, shall bewail the burning which Shehmaa has burned.

<sup>7</sup> And you shall not even go out from the doorway of the tent of meeting, or you will die. For Shehmaa's anointing oil is upon you. And they did according to the word of Mooshe.\*\*

<sup>8</sup> And Shehmaa then spoke to Aahrron, saying,

<sup>9</sup> Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, that you will not die. It is a perpetual statute throughout your generations.

<sup>10</sup> And to make a distinction between the holy and the profane, and between the unclean and the clean.

<sup>11</sup> And to teach the Sons of Yishraael all the statutes which Shehmaa has spoken to them through Mooshe.\*\*

<sup>12</sup> And Mooshe spoke to Aahrron, and to the rest of his sons, Elaazaar and Itaamaar, Take the offering that is left over from Shehmaa's offerings by fire and eat it unleavened beside the altar, for it is most holy.

<sup>13</sup> And you shall eat it in a holy place, because it is your due and your sons' due out of Shehmaa's offerings by fire, for thus **I have commanded**.

<sup>14</sup> And the breast of the wave offering, and the thigh of the offering you may eat in a clean place, you and your sons and your

and before all the people I will be glorified." And Aaron held his peace.

<sup>4</sup> And Moses called Mishael and **Elzaphan**, the sons of Uzziel the uncle of Aaron, and said unto them: "Draw near, . . . **carry** your brethren from before the sanctuary out of the camp."

<sup>5</sup> So they drew near, and carried them in their tunics out of the camp, as Moses had said.

<sup>6</sup> And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons: "Let not the hair of your heads go loose, neither rend your clothes, that ye die not, and that He be not wroth with all the congregation; but let your brethren, the whole house of Israel, bewail the burning which Adonai hath kindled.

<sup>7</sup> And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Adonai is upon you." And they did according to the word of Moses.

<sup>8</sup> And Adonai spoke unto Aaron, saying:

<sup>9</sup> "Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not; it shall be a statute forever throughout your generations.

<sup>10</sup> And that ye may put difference between the holy and the common, and between the unclean and the clean;

<sup>11</sup> and that ye may teach the children of Israel all the statutes which Adonai hath spoken unto them by the hand of Moses."

<sup>12</sup> And Moses spoke unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left: "Take the meal-offering that remaineth of the offerings of Adonai made by fire, and eat it without leaven beside the altar; for it is most holy.

<sup>13</sup> And ye shall eat it in a holy place, because it is thy due, and thy sons' due, of the offerings of Adonai made by fire; for so **I am commanded**.

<sup>14</sup> And the breast of waving and the thigh of heaving shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee;

daughters with you. For they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the Sons of Yishraael.

<sup>15</sup> The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the fat portions, to present as a wave offering before Shehmaa. And it shall be a thing perpetually due you and your sons **and to your daughters** with you, just as Shehmaa has commanded.\*\*

<sup>16</sup> And Mooshe demanded and demanded again for the goat of the sin offering, **and behold, it is burned.** And he was angry with Aahrron's surviving sons Elaazaar and Itaamaar, saying,

<sup>17</sup> Why did you not eat the sin offering at the holy place. For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before Shehmaa.

<sup>18</sup> Behold, its blood had not been brought inside the Holy. You should certainly have eaten it in the Holy, just as I commanded.

<sup>19</sup> And Aahrron spoke to Mooshe. Behold, this very day they have offered their sin offering and their burnt offering before Shehmaa. And things like these happened to me. If I had eaten a sin offering today, would it have been good in the sight of Shehmaa.

<sup>20</sup> And as Mooshe heard that, it seemed good in his sight.\*\*

## 11

<sup>1</sup> And Shehmaa spoke again to Mooshe and to Aahrron, saying to them,

<sup>2</sup> Speak to the Sons of Yishraael, saying, These are the creatures which you may eat from all the animals that are on the earth.

<sup>3</sup> Whatever divides a hoof, thus making **two** split hoofs, and chews the cud, among the animals, that you may eat.

<sup>4</sup> But you are not to eat of these, among those which chew the cud, or among those which divide the hoof, the camel, for though

for they are given as thy due, and thy sons' due, out of the sacrifices of the peace-offerings of the children of Israel.

<sup>15</sup> The thigh of heaving and the breast of waving shall they bring with the offerings of the fat made by fire, to wave it for a wave-offering before Adonai; and it shall be thine, and thy sons' ..... with thee, as a due for ever; as Adonai hath commanded."

<sup>16</sup> And Moses diligently inquired for the goat of the sin-offering, **and behold, it had been burned;** and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying:

<sup>17</sup> "Wherefore have ye not eaten the sin-offering in the place of the sanctuary, seeing it is most holy, and He hath given it you to bear the iniquity of the congregation, to make atonement for them before Adonai?

<sup>18</sup> Behold, the blood of it was not brought into the sanctuary within; ye should certainly have eaten it in the sanctuary, as I commanded."

<sup>19</sup> And Aaron spoke unto Moses: "Behold, this day have they offered their sin-offering and their burnt-offering before Adonai, and there have befallen me such things as these; and if I had eaten the sin-offering to-day, would it have been well-pleasing in the sight of Adonai?"

<sup>20</sup> And when Moses heard that, it was well-pleasing in his sight.

## 11

<sup>1</sup> And Adonai spoke unto Moses and to Aaron, saying unto them:

<sup>2</sup> Speak unto the children of Israel, saying: These are the living things which ye may eat among all the beasts that are on the earth.

<sup>3</sup> Whatsoever parteth the hoof, and is wholly ..... cloven-footed, and cheweth cud, among the beasts, that may ye eat.

<sup>4</sup> Nevertheless these shall ye not eat of them that only chew the cud, or of them that only part the hoof: the camel, because he cheweth



it chews cud, it does not divide the hoof, it is unclean to you.

<sup>5</sup> And the coney, for though it chews cud, it does not divide the hoof, it is unclean to you,

<sup>6</sup> And the rabbit, for though it chews cud, it does not divide the hoof, it is unclean to you,

<sup>7</sup> And the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you.

<sup>8</sup> You shall not eat of their flesh nor touch their carcasses. They are unclean to you.\*\*

<sup>9</sup> And these you may eat, whatever is in the water, all that have fins and scales, those in the water, in the seas or in the brooks, you may eat.

<sup>10</sup> And whatever is **in the water**, in the seas and in the brooks, that does not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you.

<sup>11</sup> And they shall be a detestable thing to you. You may not eat of their flesh, and their carcasses you shall detest.

<sup>12</sup> And **all** in the water not having fins and scales is a detestable thing to you.\*\*

<sup>13</sup> And these you shall detest among the birds, they are a detestable thing, **you shall not eat** the eagle and the vulture and the buzzard,

<sup>14</sup> And the kite, and the falcon in its kind,

<sup>15</sup> And every raven in its kind,

<sup>16</sup> And the ostrich, and the owl, and the sea gull **to its kinds**, and the hawk, .....

<sup>17</sup> And the little owl and the cormorant, and the great owl.

<sup>18</sup> And the white owl, and the pelican, and the carrion vulture,

<sup>19</sup> And the stork, **and the heron** in its kinds, and the hoopoe, and the bat.

<sup>20</sup> All the swarming winged things that walk on all fours are detestable to you.\*\*

<sup>21</sup> Yet these you may eat among all the winged insects which walk on fours, those

the cud but parteth not the hoof, he is unclean unto you.

<sup>5</sup> And the rock-badger, because he cheweth the cud but does not parteth the hoof, he is unclean unto you.

<sup>6</sup> And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you.

<sup>7</sup> And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you.

<sup>8</sup> Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

<sup>9</sup> . . . . These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them may ye eat.

<sup>10</sup> And all that . . . . . have not fins and scales in the seas, and in the rivers, of all that swarm in the waters, and of all the living creatures that are in the waters, they are a detestable thing unto you,

<sup>11</sup> and they shall be a detestable thing unto you; ye shall not eat of their flesh, and their carcasses ye shall have in detestation.

<sup>12</sup> . . . . **All** hath no fins nor scales in the waters, that is a detestable thing unto you.

<sup>13</sup> And these ye shall have in detestation among the fowls; **they shall not be eaten**, they are a detestable thing: the great vulture, and the bearded vulture, and the osprey; <sup>14</sup> and the kite, and the falcon after its kinds;

<sup>15</sup> . . . . every raven after its kinds;

<sup>16</sup> and the ostrich, and the night-hawk, and the sea-mew, . . . . . and the hawk **after his kind**;

<sup>17</sup> and the little owl, and the cormorant, and the great owl;

<sup>18</sup> and the horned owl, and the pelican, and the carrion-vulture;

<sup>19</sup> and the stork, . . . . . **the heron** after its kinds, and the hoopoe, and the bat.

<sup>20</sup> All winged swarming things that go upon all fours are a detestable thing unto you.

<sup>21</sup> Yet these may ye eat of all winged swarming things that go upon all fours, which

11:5 "Aashphan" = coney.

11:6 "Arnebet" = rabbit.

11:7 "Aazzer" = pig.

11:13 "Neshar" = eagle; "Feras" = vulture; "Aazniyya" = buzzard.

11:14 "Daa" = kite; "Aayya" = falcon.

11:15 "'Aareb" = raven.

11:16 "Bat Ayyaneh" = ostrich; "Taamos" = owl; "Shaff" = sea gull; "Nass" = hawk.

11:17 "Kewas" = little owl; "Shelak" = cormorant; "Yanshof" = great owl.

11:18 "Tanshemet" = white owl; "Kaht" = pelican; "Raama" = carrion vulture.

11:19 "Aasida" = stork; "Aanafa" = heron; "Dugifat" = hoopoe; "'Aatalef" = bat.

11:22 "Aarbee" = locust;  
 "Salam" = devastating  
 locust; "Aargaal" =  
 cricket; "Aagab" =  
 grasshopper.

which have above their feet jointed legs with which to jump on the earth.

22 These of them you may eat, the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.

23 And all other winged insects which are four-footed are detestable to you.\*\*

24 And by these you will be made unclean. Whoever touches their carcasses becomes unclean until evening.

25 And whoever picks up any of their carcasses shall wash his clothes and wash in water and be unclean until evening.

26 Concerning all the animals which divide the hoof but do not make a split, or which do not chew cud, they are unclean to you, whoever touches them becomes unclean.

27 And also whatever walks on its paws, among all the creatures that walk on fours, are unclean to you, whoever touches their carcasses becomes unclean until evening.

28 And the one who picks up **some of their carcasses** shall wash his clothes and be unclean until evening. They are unclean to you.\*\*

11:29 "Aallaad" = mole;  
 "'Aakaabor" = mouse;  
 "Saab" = tortoise.

29 And these are to you the unclean among the swarming things which swarm on the earth, the mole, and the mouse, and the tortoise in its kinds.

30 And the monitor lizard, and the varan, and the lizard, and the skink, and the chameleon.

31 These are to you the unclean **from all** the swarming things. Whoever touches them when they are dead becomes unclean until evening.

32 And anything on which one of them may fall when they are dead becomes unclean, including any wooden article, or clothing, or a skin, or a sack. Any article with which work is done, it will be put in the water and be unclean until evening, then it becomes clean.

33 And for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break it.

34 Any of the food which may be eaten, on which water comes, shall become unclean,

have jointed legs above their feet, wherewith to leap upon the earth;

22 even these of them ye may eat: the locust after its kinds, and the bald locust after its kinds, and the cricket after its kinds, and the grasshopper after its kinds.

23 But all winged swarming things, which have four feet, are a detestable thing unto you.

24 And by these ye shall become unclean; whosoever toucheth the carcass of them shall be unclean until even.

25 And whosoever beareth aught of the carcass of them shall wash his clothes, . . . . . and be unclean until the even.

26 Every beast which parteth the hoof, but is not cloven-footed, nor cheweth the cud, is unclean unto you; every one that toucheth them shall be unclean.

27 And whatsoever goeth upon its paws, among all beasts that go on all fours, they are unclean unto you; whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth . . . . . **their carcasses** shall wash his clothes, and be unclean until the even; they are unclean unto you.

29 And these are they which are unclean unto you among the swarming things that swarm upon the earth: the weasel, and the mouse, and the great lizard after its kinds, 30 and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.

31 These are they which are unclean to you **in all that swarm**; whosoever doth touch them, when they are dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean.

33 And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break.

34 All food therein which may be eaten, that on which water cometh, shall be unclean;

11:30 "Aanakah" =  
 monitor lizard; "Ukka"  
 = varan; "Ullaataa" =  
 lizard; "Aamot" =  
 skink; "Tanshemet" =  
 chameleon.

and any liquid which may be drunk in every vessel shall become unclean.

<sup>35</sup> And everything on which part of their carcass may fall becomes unclean, an oven or a stove shall be smashed, they are unclean and shall continue as unclean to you.

<sup>36</sup> But a **water** spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean.

<sup>37</sup> And if a part of their carcass falls on a seed for sowing which is to be sown, it is clean.

<sup>38</sup> And if water is put on **the seed** and a part of their carcass falls on it, it is unclean to you.\*\*

<sup>39</sup> And if one of the beasts dies which you have for food, the one who touches its carcass becomes unclean until evening.

<sup>40</sup> And whoever eats some of its carcass shall wash his clothes and be unclean until evening, and the one who picks up its carcass shall wash his clothes and be unclean until evening.

<sup>41</sup> And every swarming thing that swarms on the earth is detestable, not to be eaten.

<sup>42</sup> Whatever crawls on its belly, and whatever walks on fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable.

<sup>43</sup> Do not render your souls detestable through any of the swarming things that swarm, and you shall not make yourselves unclean with them so that you become unclean.

<sup>44</sup> For I am Shehmaa your Eloowwem. And consecrate yourselves and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.

<sup>45</sup> For I am Shehmaa **your Eloowwem** who brought you up from the land of Missrem to be your Eloowwem, thus you shall be holy, for I am holy.

<sup>46</sup> This is the law regarding the animal and the bird, **and every living soul** that moves in the waters, . . . . . **to all the souls** that swarm on the earth,

<sup>47</sup> To make a distinction between the un-

and all drink in every such vessel that may be drunk shall be unclean.

<sup>35</sup> And every thing whereupon any part of their carcass falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces; they are unclean, and shall be unclean unto you.

<sup>36</sup> Nevertheless a . . . . . spring or a cistern wherein is a gathering of water shall be clean; but he who toucheth their carcass shall be unclean.

<sup>37</sup> And if aught of their carcass fall upon any sowing seed which is to be sown, it is clean.

<sup>38</sup> But if water be put upon **a seed**, and aught of their carcass fall thereon, it is unclean unto you.

<sup>39</sup> And if any beast, of which ye may eat, die, he that toucheth the carcass thereof shall be unclean until the even.

<sup>40</sup> And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

<sup>41</sup> And every swarming thing that swarmeth upon the earth is a detestable thing; it shall not be eaten.

<sup>42</sup> Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all swarming things that swarm upon the earth, them ye shall not eat; for they are a detestable thing.

<sup>43</sup> Ye shall not make yourselves detestable with any swarming thing that swarmeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

<sup>44</sup> For I am Adonai your Elohim; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth.

<sup>45</sup> For I am Adonai . . . . . that brought you up out of the land of Egypt, to be your Elohim; ye shall therefore be holy, for I am holy.

<sup>46</sup> This is the law of the beast, and of the fowl, **and all the living souls** that moveth in the waters, **and to every soul** that swarmeth upon the earth;

<sup>47</sup> to make a difference between the unclean

clean and the clean, and between the edible creature and the creature which is not to be eaten.\*\*

## 12

12:2 "Laws of Impurity at present times" — The laws of impurity in the Torah are designated for both men and women. In the case of a man, when he becomes impure from intercourse or having a wet-dream, he washes his flesh with water and stays unclean until the evening. If he became unclean Friday evening, he sits in the back of the synagogue and keeps his voice from praying loudly. He will not take part in the reading of the Torah portion, after the prayer of Shabbat morning. There is no shame in this because it happens to everybody. When a woman becomes unclean by her monthly period, she moves from her regular bedroom to a special room in the house, and stays there for seven days. The room is furnished and has all facilities to give her the full comfort for seven days. She is untouchable by anyone in the family or the community, and the whole family is devoted to her in order to provide all her needs. All her requests will be placed beside her bed or the place where she is sitting, and she will take it from there: be it food, or clothes, or anything. She will take the chair that she sits on outside to be cleaned

- <sup>1</sup> And Shehmaa spoke to Mooshe saying,
- <sup>2</sup> Speak to the Sons of Yishraael saying, When a woman **conceives** and gives birth to a male child, then she shall be unclean for seven days, as in the days of her menstrual impurity she shall be unclean.
- <sup>3</sup> And on the eighth day the flesh of his foreskin shall be circumcised.
- <sup>4</sup> And she shall sit **in the blood** of her purity for thirty-three days. She shall not touch any consecrated thing, nor enter the Temple until the days of purification are completed.
- <sup>5</sup> And if she will give birth to a female child, then she shall be unclean for two weeks, as in her menstrual impurity. And she shall sit in the blood of purification for sixty-six days.
- <sup>6</sup> And when the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting a one year old sheep for a burnt offering and a young pigeon or a turtledove for a sin offering.
- <sup>7</sup> And he shall offer it before Shehmaa, and **the priest** shall make atonement for her. And she shall be cleansed from the flow of her blood. This is the law for her who bears, whether a male **and to the female**.
- <sup>8</sup> And if she cannot afford a sheep, then she shall take two turtledoves or two young pigeons, the one **for a sin offering** and the other **for a burnt offering**. And the priest shall make atonement for her, and she will be clean.\*\*

## 13

- <sup>1</sup> And Shehmaa spoke to Mooshe and to Aahrron, saying,
- <sup>2</sup> When a man has on the skin of his flesh a swelling or a scab or a bright spot, and it becomes a mark of leprosy on the skin of his

and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

### Portion: Will Be Delivered

## 12

- <sup>1</sup> And Adonai spoke unto Moses, saying:
- <sup>2</sup> Speak unto the children of Israel, saying: If a woman be **delivered**, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.
- <sup>3</sup> And in the eighth day the flesh of his foreskin shall be circumcised.
- <sup>4</sup> And she shall continue **in the bloods** of her purity three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purification be fulfilled.
- <sup>5</sup> But if she bear a maid-child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of purification threescore and six days.
- <sup>6</sup> And when the days of her purification are fulfilled, for a son, or for a daughter, she shall bring a sheep of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest.
- <sup>7</sup> And he shall offer it before Adonai, and . . . . . make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male **or to the female**.
- <sup>8</sup> And if she cannot afford a sheep, then she shall take two turtledoves or two young pigeons, the one **for a burnt offering** and the other **for a sin offering**; and the priest shall make atonement for her, and she will be clean.

## 13

- <sup>1</sup> And Adonai spoke unto Moses and unto Aaron, saying:
- <sup>2</sup> When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague

flesh, then he shall be brought to Aahrron the priest or to one of his sons the priests.

<sup>3</sup> And the priest shall look at the mark on the skin of the flesh. And if the hair in the infection has turned white and the infection appears to be deeper than the skin of his flesh, it is an infection of leprosy, **and the priest will see . . . . .** and he shall pronounce him unclean.

<sup>4</sup> And if the bright spot is white on the skin of his flesh, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate him having infection for seven days.

<sup>5</sup> **And the priest will see . . . . .** on the seventh day. And if in his eyes the infection has not changed, the infection not spreading on the skin, then the priest shall isolate him for seven more days.

<sup>6</sup> And the priest will see . . . . . on the seventh day again. And if the infection has faded, the mark . . . . . **not** spreading on the skin, then the priest shall pronounce him clean, it is a scab. And he shall wash his clothes and be clean.

<sup>7</sup> . . . **If** the scab spreads farther on the skin after he has shown himself to the priest for his cleansing, he shall appear again to the priest.

<sup>8</sup> And the priest shall look. And if the scab has spread on the skin, then the priest shall pronounce him unclean, it is leprosy.\*\*

<sup>9</sup> **And** when an **infection** of leprosy is on a man, then he shall be brought to the priest.

<sup>10</sup> And the priest shall look, and if there is a white swelling in the skin, and it has turned the hair white, and there is quick raw flesh in the swelling,

<sup>11</sup> It is a old leprosy on the skin of his flesh. And the priest shall pronounce him unclean. He shall not isolate him, for he is unclean.

<sup>12</sup> And if the leprosy breaks out farther on the skin, and the leprosy covers all the skin of him having infection from his head even to his feet, as far as the priest can see;

<sup>13</sup> And the priest shall look. And behold, if the leprosy has covered all his flesh, he shall pronounce him clean having infection. It has all turned white and he is clean.

of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

<sup>3</sup> And the priest shall look upon the plague in the skin of the flesh; and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; **and the priest will see it** on him, and pronounce him unclean.

<sup>4</sup> And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days.

<sup>5</sup> **And the priest will see it** on him the seventh day; and, behold, if the plague stay in its appearance, and the plague be not spread in the skin, then the priest shall shut him up seven days more.

<sup>6</sup> And the priest will see **it** on the seventh day again, and behold, if the plague be dim, the plague spread **and not** in the skin, then the priest shall pronounce him clean: it is a scab; and he shall wash his clothes, and be clean.

<sup>7</sup> **And if** the scab spread abroad in the skin, after that he hath shown himself to the priest for his cleansing, he shall show himself to the priest again.

<sup>8</sup> And the priest shall look, and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

<sup>9</sup> . . . When an **infection** of leprosy is in a man, then he shall be brought unto the priest.

<sup>10</sup> And the priest shall look, and, behold, if there be a white rising in the skin, and it has turned the hair white, and there be quick raw flesh in the rising,

<sup>11</sup> it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean; he shall not shut him up; for he is unclean.

<sup>12</sup> And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his feet, as far as appeareth to the priest;

<sup>13</sup> then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white: he is clean.

overnight by the dew. During the seven days she may go to her place of study or work, and return back to her room. She may walk in the house, but without touching anything that is able to become impure. Every day she washes herself; however, all her duties as the mother of the house are done by the other members of the family. If she has young children she makes an arrangement with one of her women neighbors to take care of the children until her husband returns back from work. A nursing baby remains with her.

When her neighbor is impure, she returns the favor by helping in this same way. This exchange contributes much to kind relationships between Samaritan families. At the end of the seven days, she immerses in the home bath of living water. She immerses her whole self under a filled bath with the tap still flowing. After the birth of a baby boy, the impure period lasts 41 days including the eighth day of circumcision. This period is given to her from the Torah in order to give her full-time care for the baby, while the other members of the family are giving her all her needs. After the birth of a daughter the period lasts 80 days, which is dedicated to taking care of the child, with complete comfort. That other members of the family fulfill all motherly duties reduces the natural stress between wife and husband and gives more

peace to the family. The positive outcome is that divorce among the Samaritans is almost unheard of.

14 And in the day that raw flesh appears on him, he shall be unclean.

15 And the priest shall look at the raw flesh, and he shall pronounce him unclean. The raw flesh is unclean, it is leprosy.

16 Or if the raw flesh turns again and is changed to white, then he shall come to the priest.

17 **And** the priest **shall look** at him. And behold, if the infection has turned to white, then the priest shall pronounce clean him having infection, he is clean.\*\*

18 And flesh that has ..... a boil and it is healed,

19 And in the place of the boil there is a white swelling or a reddish-white bright spot, then it shall be shown to the priest.

20 And the priest shall look. And behold, if **its look** be lower than the skin, **and its hair** on it has turned white, and the priest shall pronounce him unclean. It is the infection of leprosy, it has broken out in the boil.

21 And if the priest **will see** . . . and behold, there are no white hairs in it and it is not lower than the skin and is faded, then the priest shall isolate him for seven days.

22 And if it spreads farther on the skin, then the priest shall pronounce him unclean, it is an infection.

23 And if the bright spot remains in its place and does not spread, it is only the scar of the boil, and the priest shall pronounce him clean.\*\*

24 Or if the flesh sustains in its skin a burn by fire, and the rawness of the burn becomes a bright spot, reddish-white, or white;

25 and the priest shall look at it. And if the hair in the bright spot has turned white and it appears to be deeper than the skin, it is leprosy, it has broken out in the burn. Therefore, the priest shall pronounce him unclean, it is an infection of leprosy.

26 And if the priest **will see** . . . and behold, there is no white hair in the bright spot and it is no deeper than the skin, but is dim, then the priest shall isolate him for seven days.

27 **And** the priest **will see** . . . on the seventh day. If it spreads farther in the skin,

14 But whensoever raw flesh appeareth in him, he shall be unclean.

15 And the priest shall look on the raw flesh, and pronounce him unclean; the raw flesh is unclean: it is leprosy.

16 But if the raw flesh again be turned into white, then he shall come unto the priest;

17 **and** the priest **shall see** it on him; and, behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean.

18 And when the flesh hath in **his skin** thereof a boil, and it is healed,

19 and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shown to the priest.

20 And the priest shall look, and behold, if **her look** be lower than the skin, **and her hair** on it has turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil.

21 But if the priest **will see it**, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim, then the priest shall shut him up seven days.

22 And if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.

24 Or when the flesh hath in the skin thereof a burning by fire, and the quick flesh of the burning become a bright spot, reddish-white, or white;

25 then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin, it is leprosy, it hath broken out in the burning; and the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest **will see it**, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days.

27 **And** the priest **will see it** upon him the seventh day; if it spread abroad in the skin,

then the priest shall pronounce him unclean, it is an infection of leprosy.

<sup>28</sup> And if the bright spot remains in its place and has not spread in the skin, but is dim, it is the swelling from the burn, and the priest shall pronounce him clean, for it is the scar of the burn.\*\*



### Portion: And a Man or a Woman

<sup>29</sup> And a man or a woman, if having an infection on the head or in the beard,

<sup>30</sup> And the priest shall look at the infection, and if it appears to be deeper than the skin and there is thin yellowish hair in it, and the priest shall pronounce him impure. It is a mark, it is leprosy of the head or of the beard.

<sup>31</sup> And if the priest looks at the infection of the mark, and indeed, it appears to be no deeper than the skin and there is no black hair in it, and the priest shall isolate him with the marked infection for seven days.

<sup>32</sup> And on the seventh day the priest shall look at **the mark**. And if the mark has not spread and there be no yellowish hair, and the appearance of the mark is no deeper than the skin,

<sup>33</sup> And he shall shave himself, and he shall not shave the mark. And the priest shall isolate him with the mark seven more days.

<sup>34</sup> And on the seventh day the priest shall look at the mark. And if the mark has not spread in the skin and it appears to be no deeper than the skin, the priest shall pronounce him pure. And he shall wash his clothes and be pure.

<sup>35</sup> And if the mark spreads further in the skin after his purification,

<sup>36</sup> **and the priest will look** ..... and if the mark has spread in the skin, the priest need not seek for the yellowish hair, he is impure.

<sup>37</sup> And if in his sight the mark has remained, and black hair has grown in it, the mark has

then the priest shall pronounce him unclean: it is the plague of leprosy.

<sup>28</sup> And if the bright spot stay in its place, and be not spread in the skin, but be dim, it is the rising of the burning, and the priest shall pronounce him clean; for it is the scar of the burning.

<sup>29</sup> And when a man or woman hath a plague upon the head or upon the beard,

<sup>30</sup> then the priest shall look on the plague; and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard.

<sup>31</sup> And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up him that hath the plague of the scall seven days.

<sup>32</sup> And in the seventh day the priest shall look on **the disease**; and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin,

<sup>33</sup> then he shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more.

<sup>34</sup> And in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin, then the priest shall pronounce him clean; and he shall wash his clothes, and be clean.

<sup>35</sup> But if the scall spread abroad in the skin after his cleansing,

<sup>36</sup> **and the priest will look at him**; and behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair: he is unclean.

<sup>37</sup> But if the scall stay in its appearance, and black hair be grown up therein; the scall is

healed, he is pure. And the priest shall pronounce him pure.\*\*

<sup>38</sup> And when a man or a woman has bright spots on the skin of the flesh, white bright spots;

<sup>39</sup> And the priest shall look. And if the bright spots on the skin of their flesh are a faint white, it is freckling that has broken out on the skin, he is pure.

<sup>40</sup> And if a man's hair has fallen off his head, he is bald, he is pure.

<sup>41</sup> And if his head becomes bald at the front and sides, he is bald on the forehead, he is pure.

<sup>42</sup> And if on **his bald head or his bald forehead** there occurs a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead.

<sup>43</sup> And the priest shall look at it. And if the swelling of the infection is reddish white on his bald head or on his bald forehead, like the appearance of leprosy in the skin of the flesh,

<sup>44</sup> He is a leprous man, he is impure. The priest shall surely pronounce him impure, his infection is on his head.

<sup>45</sup> And as for the leper who has the infection, his clothes shall be torn, and the hair of his head shall grow long and wild, and he shall grow a mustache and cry, Impure. Impure.

<sup>46</sup> He shall remain impure all the days during which he has the infection. He is impure. He shall dwell alone. His dwelling shall be outside the camp.\*\*

<sup>47</sup> And when a garment has a mark of leprosy in it, whether it is a wool garment or a linen garment,

<sup>48</sup> Or in warp or woof, of linen or of wool, whether in leather or in any article made of leather.

<sup>49</sup> And if the mark is greenish or reddish in the garment or in the leather, or in the warp or in the woof, or in any article of leather, it is a leprous mark and shall be shown to the priest.

<sup>50</sup> And the priest shall look at the mark and shall quarantine the article with the mark for seven days.

<sup>51</sup> And he shall then look at the mark on the seventh day. If the mark has spread in the

healed, he is clean; and the priest shall pronounce him clean.

<sup>38</sup> And if a man or a woman have in the skin of their flesh bright spots, even white bright spots;

<sup>39</sup> then the priest shall look; and, behold, if the bright spots in the skin of their flesh be of a dull white, it is a tetter, it hath broken out in the skin: he is clean.

<sup>40</sup> And if a man's hair be fallen off his head, he is bald; yet is he clean.

<sup>41</sup> And if his hair be fallen off from the front part of his head, he is forehead-bald; yet is he clean.

<sup>42</sup> And if on . . . **bald head or . . . bald forehead**, there occurs a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead.

<sup>43</sup> Then the priest shall look upon him; and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh,

<sup>44</sup> he is a leprous man, he is unclean; the priest shall surely pronounce him unclean: his plague is in his head.

<sup>45</sup> And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry: "Unclean, unclean."

<sup>46</sup> All the days wherein the plague is in him he shall be unclean; he is unclean; he shall dwell alone; without the camp shall his dwelling be.

<sup>47</sup> And when the plague of leprosy is in a garment, whether it be a woollen garment, or a linen garment;

<sup>48</sup> or in the warp, or in the woof, whether they be of linen, or of wool; or in a skin, or in any thing made of skin.

<sup>49</sup> If the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any thing of skin, it is the plague of leprosy, and shall be shown unto the priest.

<sup>50</sup> And the priest shall look upon the plague, and shut up that which hath the plague seven days.

<sup>51</sup> And he shall look on the plague on the seventh day: if the plague be spread in the



garment, or in the warp or in the woof, or in the leather, whatever the purpose for which the leather is used, the mark is a malignant leprosy, it is impure.

<sup>52</sup> And he shall burn the garment, or the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs. For it is a leprous malignancy. It shall be burned in the fire.\*\*

<sup>53</sup> And if the priest shall look, and indeed the mark has not spread in the garment, or in the warp or in the woof, or in any article of leather;

<sup>54</sup> And the priest shall order them to wash the thing in which the mark occurs, and he shall quarantine it for seven more days.

<sup>55</sup> And after the article with the mark has been washed, the priest shall again look. And if the mark has not changed **his color**, and the mark has not spread, it is impure. You shall burn it in the fire, whether an eating away has produced bareness on the top or on the front of it.

<sup>56</sup> And if the priest looks, and if the mark has faded **after they laundered it, and they shall tear** it out of the garment, or out of the leather, or out of the warp or from the woof.

<sup>57</sup> And if it appears again in the garment, or in the warp or in the woof, or in any article of leather, it is an outbreak. The article with the mark shall be burned in the fire.

<sup>58</sup> And the garment, or the warp or the woof, or any article of leather from which the mark has departed when you washed it, it shall be washed a second time and will be pure.

<sup>59</sup> This is the law for the mark of leprosy in a garment of wool or linen, or in the warp or in the woof, or in any article of the leather, for pronouncing it pure or impure.\*\*

garment, or in the warp, or in the woof, or in the skin, whatever service skin is used for, the plague is a malignant leprosy: it is unclean.

<sup>52</sup> And he shall burn the garment, or the warp, or the woof, whether it be of wool or of linen, or any thing of skin, wherein the plague is; for it is a malignant leprosy; it shall be burnt in the fire.

<sup>53</sup> And if the priest shall look, and, behold, the plague be not spread in the garment, or in the warp, or in the woof, or in any thing of skin;

<sup>54</sup> then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more.

<sup>55</sup> And the priest shall look, after that the plague is washed; and, behold, if the plague have not changed **his colors**, and the plague be not spread, it is unclean; thou shalt burn it in the fire; it is a fret, whether the bareness be within or without.

<sup>56</sup> And if the priest look, and, behold, the plague be dim **after laundering it, and he shall tear** it out of the garment, or out of the skin, or out of the warp, or out of the woof.

<sup>57</sup> And if it appear still in the garment, or in the warp, or in the woof, or in any thing of skin, it is breaking out, thou shalt burn that wherein the plague is with fire.

<sup>58</sup> And the garment, or the warp, or the woof, or any thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

<sup>59</sup> This is the law of the plague of leprosy in a garment of wool or linen, or in the warp, or in the woof, or in any thing of skin, to pronounce it clean, or to pronounce it unclean.

#### Portion: Leper

## 14

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> This shall be the law of the leper in the day of his purity. And he shall be brought to the priest.

## 14

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.

<sup>3</sup> And the priest shall go out to the outside of the camp. And the priest shall look, and if the infection of leprosy has been healed in the leper.

<sup>4</sup> And the priest shall give orders **and they shall take** two live pure birds, and cedar wood, and a scarlet string, and savory for the one who is to be purified.

<sup>5</sup> And the priest shall give orders **and they shall slaughter** the one bird in an earthenware vessel over living water.

<sup>6</sup> **And** for the live bird, he shall take it together with the cedar wood, and the scarlet string, and the savory, and shall dip them and the live bird in the blood of the bird that was slain over . . . living water.

<sup>7</sup> And he shall sprinkle seven times the one who is to be purified from the leprosy and shall pronounce him pure, and shall let the live bird go free over the open field.

<sup>8</sup> And the one to be purified shall wash his clothes and shave off all his hair and bathe in water and be pure. And afterward he may enter the camp but he shall dwell outside his tent for seven days.

<sup>9</sup> And on the seventh day that he shall shave off all his hair, he shall shave his head and his beard and his eyebrows, even all his hair. He shall wash his clothes and bathe his body in water and be pure.\*\*

<sup>10</sup> And on the eighth day he is to take two **one-year-old** male sheep without defect, and a yearling ewe sheep without defect, and three tenths of an ephah of fine flour mixed with oil for a grain offering, and one pint of oil.

<sup>11</sup> And the priest who pronounces him pure shall present the man to be purified, and them, before Shehmaa at the doorway of the tent of meeting.

<sup>12</sup> And the priest shall take the one male sheep and bring it for a guilt offering, with the pint of oil, and present them as a wave offering before Shehmaa.

<sup>13</sup> And **they will slaughter** the male sheep in the place where they slaughter the sin offering and the burnt offering, at the place of the Holy. Because like the sin offering is the priests', **like the guilt offering**, it is most holy.\*\*

<sup>3</sup> And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

<sup>4</sup> and the priest shall give orders **and he shall take** two live pure birds and cedar wood and a scarlet string and savory for the one who is to be purified.

<sup>5</sup> And the priest shall give orders **and he shall slaughter** the one bird in an earthenware vessel over running water.

<sup>6</sup> . . . As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the savory, and shall dip them and the living bird in the blood of the bird that was killed over **the living water**.

<sup>7</sup> And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field.

<sup>8</sup> And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water, and he shall be clean; and after that he may come into the camp, but shall dwell outside his tent seven days.

<sup>9</sup> And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off; and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean.

<sup>10</sup> And on the eighth day he shall take two . . . . . he-lambs without blemish, and one ewe-sheep of the first year without blemish, and three tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and one log of oil.

<sup>11</sup> And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before Adonai, at the door of the tent of meeting.

<sup>12</sup> And the priest shall take one of the he-sheep, and offer him for a guilt-offering, and the log of oil, and wave them for a wave-offering before Adonai.

<sup>13</sup> And **he will slaughter** the male sheep in the place where they slaughter the sin-offering and the burnt-offering, at the place of the Holy because like the sin-offering is the priest's, . . . . . **the guilt-offering**, it is most holy.

14 And the priest shall take some of the blood of the guilt offering and ..... shall put it on the lobe of the right ear of the one to be purified, and on the thumb of his right hand, and on the big toe of his right foot.

15 And the priest shall take some of the pint of oil and pour it into his left palm.

16 And the priest shall dip his right hand finger into the oil that is in his left palm, and he shall sprinkle some of the oil ..... seven times before Shehmaa.

17 And of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be purified, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering.

18 And the rest of the oil that is in the priest's palm, he shall put on the head of the one to be purified. And the priest shall make atonement on his behalf before Shehmaa.

19 And the priest shall next offer the sin offering and make atonement for the one to be purified from his impurity. Then afterward he shall slaughter the burnt offering.

20 And the priest shall offer up the burnt offering and the grain offering unto the altar **before Shehmaa**. And the priest shall make atonement for him, and he will be pure.\*\*

21 And if he is poor and his means are insufficient, then he is to take one male sheep for a guilt offering as a wave offering to make atonement for him, and one tenth of an ephah of fine flour mixed with oil for a grain offering, and a pint of oil,

22 And two turtledoves or two young pigeons which are within his means, one shall be a sin offering **and one** a burnt offering.

23 And on the eighth day he shall bring them for his purification to the priest, at the doorway of the tent of meeting, before Shehmaa.

24 And the priest shall take the sheep of the guilt offering and the pint of oil, and ..... shall offer them for a wave offering before Shehmaa. And he shall slaughter the sheep of the guilt offering.\*\*

14 And the priest shall take of the blood of the guilt-offering, and **the priest** shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take of the log of oil, and pour it into the palm of his own left hand.

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil **with his finger** seven times before Adonai.

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the guilt-offering.

18 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed; and the priest shall make atonement for him before Adonai.

19 And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed because of his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering and the meal-offering upon the altar; ..... and the priest shall make atonement for him, and he shall be clean.

21 And if he be poor, and his means suffice not, then he shall take one he-sheep for a guilt-offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal-offering, and a log of oil;

22 and two turtle-doves, or two young pigeons, such as his means suffice for; and the one shall be a sin-offering, **and the one** a burnt-offering.

23 And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before Adonai.

24 And the priest shall take the sheep of the guilt-offering, and the log of oil, and **the priest** shall wave them for a wave-offering before Adonai. And he shall slaughter the sheep of the guilt offering.

14:17 "Oil" — The oil is applied to the edges of the body. Sacrifice, in the Israelite Samaritan belief, replaced the human body. In other Canaanite religions they offered a living body to be sacrificed and burned at their place of worship. The blood purifies the human body, as the link to the blood of the animal's body. Generally, the reason for this special ritual of putting oil or blood on the edges of the body is not clear, but in the Egyptian ritual it was a kind of protection on the human body from demon powers.

<sup>25</sup> And the priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be purified and on the thumb of his right hand and on the toe of his right foot.

<sup>26</sup> And the priest shall also pour some of the oil into his left palm.

<sup>27</sup> And with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before Shehmaa.

<sup>28</sup> And the priest shall put some of the oil that is in his palm on the lobe of the right ear of the one to be purified, and on the thumb of his right hand and on the toe of his right foot, on the place of the blood of the guilt offering.

<sup>29</sup> And the rest of the oil that is in the priest's palm he shall put on the head of the one to be purified, to make atonement on his behalf before Shehmaa.

<sup>30</sup> And he shall then offer one of the turtle-doves or young pigeons, which are within his means,

<sup>31</sup> Such as he can afford, the one for a sin-offering and the other for a burnt offering, together with the grain offering. And he shall make atonement before Shehmaa on behalf of the one to be purified.

<sup>32</sup> This is the law for him in whom there is an infection of leprosy, whose means are limited for his purification.\*\*

<sup>33</sup> And Shehmaa spoke to Mooshe and to Aahreron, saying,

<sup>34</sup> When you enter the land of Kaanan, which I give you for a possession, and I shall put a mark of leprosy on a house in the land of your possession.

<sup>35</sup> And the one who owns the house shall come and tell the priest, saying, Such like a mark of leprosy is in the house.

<sup>36</sup> And the priest shall command that they empty the house before the priest goes in to look at the mark, that everything in the house need not become impure, and afterward the priest shall go in to look at the house.

<sup>37</sup> And **the priest** shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions **and its look** is deeper than the wall,

<sup>38</sup> And the priest shall come out of the

<sup>25</sup> And the priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be purified and on the thumb of his right hand and on the toe of his right foot.

<sup>26</sup> And the priest shall pour of the oil into the palm of his own left hand.

<sup>27</sup> And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before Adonai.

<sup>28</sup> And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt-offering.

<sup>29</sup> And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before Adonai.

<sup>30</sup> And he shall offer one of the turtle-doves, or of the young pigeons, such as his means suffice for;

<sup>31</sup> even such as his means suffice for, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering; and **the priest** shall make atonement for him that is to be cleansed before Adonai.

<sup>32</sup> This is the law of him in whom is the plague of leprosy, whose means suffice not for that which pertaineth to his cleansing.

<sup>33</sup> And Adonai spoke unto Moses and unto Aaron, saying:

<sup>34</sup> When ye are come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

<sup>35</sup> then he that owneth the house shall come and tell the priest, saying: "There seemeth to me to be as it were a plague in the house."

<sup>36</sup> And the priest shall command that they empty the house, before the priest go in to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house.

<sup>37</sup> And **he** shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions **and their look** is deeper than the surface,

<sup>38</sup> then the priest shall go out of the house t

house, to the door of the house, and quarantine the house for seven days.

<sup>39</sup> And the priest shall return on the seventh day and look. If the mark has indeed spread in the walls of the house.

<sup>40</sup> And the priest shall order them to tear out the stones with the mark in them and throw them away to an impure place outside the city.

<sup>41</sup> And **they will** have the house **scraped** all around inside. And they shall dump the sand that they scrape off at an impure place outside the city.

<sup>42</sup> And they shall take other stones and replace those stones. And **they shall take** other sand **and they will plaster** the house.\*\*

<sup>43</sup> And if the mark breaks out again in the house after **they have torn out** the stones and scraped the house, and after it has been plastered.

<sup>44</sup> And the priest shall come in and look. And should he see that the mark has spread in the house,..... a malignant mark is in the house, it is impure.

<sup>45</sup> **And they shall tear** down the house, its stones, and its timbers, and all the sand of the house, and **they shall take** them outside the city to an impure place.

<sup>46</sup> And whoever goes into the house during the time that it is quarantined becomes impure until the evening.

<sup>47</sup> And whoever lies down in the house shall wash his clothes. And whoever eats in the house shall wash his clothes.

<sup>48</sup> And if the priest comes and looks and the mark has not spread in the house after the house has been plastered, the priest shall pronounce the house pure because the mark is healed.\*\*

<sup>49</sup> And to purify the house, **and they will take** two birds and cedar wood and a scarlet string and savory.

<sup>50</sup> And he shall slaughter the one bird in an earthenware vessel over living water.

<sup>51</sup> And he shall take the cedar wood, and **the two scarlets, and the savory**, and the living bird, and dip them in the blood of the slain bird as well as in the living water, and sprinkle **over** the house seven times.

<sup>52</sup> And he shall purify the house with the

the door of the house, and shut up the house seven days.

<sup>39</sup> And the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house;

<sup>40</sup> then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city.

<sup>41</sup> And **he will** have the house **scraped** all around inside, and they shall dump the sand that they scrape off at an impure place outside the city.

<sup>42</sup> And they shall take other stones and replace those stones, and **he shall take** other sand **and he will plaster** the house.

<sup>43</sup> And if the mark breaks out again in the house after **he has torn out** the stones and scraped the house, and after it has been plastered.

<sup>44</sup> And the priest shall come in and make an inspection. And should he see that the mark has spread in the house, **it is** a malignant mark in the house; it is impure.

<sup>45</sup> **And he shall tear** down the house, its stones, and its timbers, and all the sand of the house, and **he shall take** them outside the city to an impure place.

<sup>46</sup> Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

<sup>47</sup> And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

<sup>48</sup> And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

<sup>49</sup> And to purify the house, **and he will take** two birds and cedar wood and a scarlet string and savory,

<sup>50</sup> And he shall kill one of the birds in an earthen vessel over running water.

<sup>51</sup> And he shall take the cedar wood, and **the savory, and the two scarlets**, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle **onto** the house seven times.

<sup>52</sup> And he shall cleanse the house with the

blood of the bird and with the living water, along with the live bird and with the cedar wood and **with the two scarlets and with the two savories.**

<sup>53</sup> And he shall let the live bird go free outside the city **over** the field. And he shall make atonement for the house, and it will be pure.

<sup>54</sup> This is the law for any mark of leprosy even for a scab.

<sup>55</sup> And for the leprous garment or house.

<sup>56</sup> And for a swelling, and for a scab, and for a bright spot.

<sup>57</sup> To teach when they are impure and when they are pure. This is the law of leprosy.\*\*

## 15

<sup>1</sup> And Shehmaa also spoke to Mooshe and to Aahrnon, saying,

<sup>2</sup> Speak to the Sons of Yishraael and say to them, When any man has a discharge from his body, his discharge is impure.

<sup>3</sup> And this shall be his impurity in his discharge, it is his impurity, his body allows its discharge to flow, or **whether his body obstructs. He is impure, all the time his body discharges flow, or** whether his body obstructs its discharge it is his impurity.

<sup>4</sup> Every bed on which the person with the discharge lies becomes impure, and everything on which he sits becomes impure.

<sup>5</sup> And anyone who touches his bed shall wash his clothes and bathe in water and be impure until evening,

<sup>6</sup> And whoever sits on the thing on which the man with the discharge has been sitting, shall wash his clothes and bathe in water and be impure until evening.

<sup>7</sup> And whoever touches the person with the discharge shall wash his clothes and bathe in water and be impure until evening.

<sup>8</sup> And if the man with the discharge spits on one who is pure, . . . . **he will launder** his clothes and bathe in water and be impure until evening.

<sup>9</sup> And every saddle on which the person with the discharge rides becomes impure.

<sup>10</sup> And whoever touches any of the things

blood of the bird, and with the running water, and with the living bird, and with the cedar wood and **with the two savories and with the two scarlets.**

<sup>53</sup> But he shall let go the living bird out of the city **onto** the open field; so shall he make atonement for the house; and it shall be clean.

<sup>54</sup> This is the law for all manner of plague of leprosy, and for a scall;

<sup>55</sup> and for the leprosy of a garment, and for a house;

<sup>56</sup> and for a rising, and for a scab, and for a bright spot;

<sup>57</sup> to teach when it is unclean, and when it is clean; this is the law of leprosy.

## 15

<sup>1</sup> And Adonai spoke unto Moses and to Aaron, saying:

<sup>2</sup> Speak unto the children of Israel, and say unto them: When any man hath an issue out of his flesh, his issue is unclean.

<sup>3</sup> And this shall be his impurity in his discharge: it is his impurity, his body allows its discharge to flow, or . . . . .

. . . . . whether his body obstructs its discharge it is his impurity.

<sup>4</sup> Every bed whereon he that hath the issue lieth shall be unclean; and every thing whereon he sitteth shall be unclean.

<sup>5</sup> And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

<sup>6</sup> And he that sitteth on any thing whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even.

<sup>7</sup> And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

<sup>8</sup> And if the man with the discharge spits on one who is pure, **and he will launder** his clothes and bathe in water and be impure until evening.

<sup>9</sup> And what saddle soever he that hath the issue rideth upon shall be unclean.

<sup>10</sup> And whosoever toucheth any thing that

which were under him shall be impure until evening, and he who carries them shall wash his clothes and bathe in water and be impure until evening.

<sup>11</sup> And whomever the one with the discharge touches, **and** without having rinsed **his hand** in water, . . . . **will launder** his clothes and bathe in water and be impure until evening.

<sup>12</sup> And an earthenware vessel which the person with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water.\*\*

<sup>13</sup> And when the man with the discharge becomes purified from his discharge, he shall count off for himself seven days for his purification, he shall wash his clothes and bathe his body in living water and will become pure.

<sup>14</sup> And on the eighth day he shall take for himself two turtledoves or two young pigeons, and come before Shehmaa to the doorway of the tent of meeting and give them to the priest.

<sup>15</sup> And the priest shall offer them, one for a sin offering **and one** for a burnt offering. And the priest shall make atonement on his behalf before Shehmaa because of his discharge.

<sup>16</sup> And if a man has a seminal emission, he shall bathe all his flesh in water and be impure until evening.

<sup>17</sup> And for any garment or any leather on which there is seminal emission, it shall be washed with water and be impure until evening.

<sup>18</sup> And a woman, that **her husband** will lie with her having a seminal emission, they shall both bathe in water and be impure until evening.\*\*

<sup>19</sup> And when a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days. And whoever touches her shall be impure until evening.

<sup>20</sup> And everything also on which she lies during her menstrual impurity shall be impure. And everything on which she sits shall be impure.

<sup>21</sup> And anyone who touches her bed shall wash his clothes and bathe in water and be impure until evening.

was under him shall be unclean until the even; and he that beareth those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

<sup>11</sup> And whomever the one with the discharge touches, **and** without having rinsed **his hands** in water, **and will launder** his clothes and bathe in water and be impure until evening.

<sup>12</sup> And the earthen vessel, which he that hath the issue toucheth, shall be broken; and every vessel of wood shall be rinsed in water.

<sup>13</sup> And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.

<sup>14</sup> And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before Adonai unto the door of the tent of meeting, and give them unto the priest.

<sup>15</sup> And the priest shall offer them, the one for a sin-offering, **and the one** for a burnt-offering; and the priest shall make atonement for him before Adonai for his issue.

<sup>16</sup> And if the flow of seed go out from a man, then he shall bathe all his flesh in water, and be unclean until the even.

<sup>17</sup> And every garment, and every skin, whereon is the flow of seed, shall be washed with water, and be unclean until the even.

<sup>18</sup> And a woman that **a man** will lie with her having a seminal emission, they shall both bathe in water and be impure until evening.

<sup>19</sup> And if a woman have an issue, and her issue in her flesh be blood, she shall be in her impurity seven days; and whosoever toucheth her shall be unclean until the even.

<sup>20</sup> And every thing that she lieth upon in her impurity shall be unclean; every thing also that she sitteth upon shall be unclean.

<sup>21</sup> And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

<sup>22</sup> And whoever touches any of **the things** on which she sits shall wash his clothes and bathe in water and be impure until evening.

<sup>23</sup> And whether it be on the ground bed or on the thing on which she is sitting, when he touches it, he shall be impure until evening.

<sup>24</sup> And if **her husband shall** lie with her so that her menstrual impurity is on him, **he will be impure** seven days, and every bed on which he lies shall be impure.\*\*

<sup>25</sup> And if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period. All the days of her impure discharge she shall continue as though in her menstrual impurity, she is impure.

<sup>26</sup> Any bed on which she lies all the days of her discharge shall be to her as the bed of her menstrual impurity. And every thing on which she sits shall be impure, like her impurity at that time.

<sup>27</sup> And whoever touches them shall be impure and shall wash his clothes and bathe in water and be impure until evening.

<sup>28</sup> And if she becomes pure from her discharge, she shall count off for herself seven days, and afterward she will be pure.

<sup>29</sup> And on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the tent of meeting.

<sup>30</sup> And the priest shall offer one for a sin offering, the one for a burnt offering. And the priest shall make atonement on her behalf before Shehmaa because of her impure discharge.

<sup>31</sup> And **you shall warn** the Sons of Yishraael from their impurity, and that they will not die in their impurity by their defiling My tabernacle that is among them.

<sup>32</sup> This is the law for the one with a discharge, and for the man who has a seminal emission so that he is impure by it,

<sup>33</sup> And for the woman who is ill because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an impure woman.\*\*

<sup>22</sup> And whosoever toucheth a . . . **thing** that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

<sup>23</sup> And if he be on the bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

<sup>24</sup> And if **a man shall** lie with her so that her menstrual impurity is on him, **he will have impurity** seven days, and every bed on which he lies shall be impure.

<sup>25</sup> And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.

<sup>26</sup> Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity; and every thing whereon she sitteth shall be unclean, as the uncleanness of her impurity.

<sup>27</sup> And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

<sup>28</sup> But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

<sup>29</sup> And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting.

<sup>30</sup> And the priest shall offer the one for a sin-offering, and the one for a burnt-offering; and the priest shall make atonement for her before Adonai for the issue of her uncleanness.

<sup>31</sup> And **you shall separate** the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is in the midst of them.

<sup>32</sup> This is the law of him that hath an issue, and of him from whom the flow of seed goeth out, so that he is unclean thereby;

<sup>33</sup> and of her that is sick with her impurity, and of them that have an issue, whether it be a man, or a woman; and of him that lieth with her that is unclean.





*Portion: After the Death*

**16**

<sup>1</sup> And Shehmaa spoke to Mooshe after the death of the two sons of Aahreron, when they had approached the presence of Shehmaa and died.\*

<sup>2</sup> And Shehmaa said to Mooshe, Tell your brother Aahreron that he shall not enter at any time into The Holiness inside the veil, before the cover which is on the ark, and if not, he will die, **for** in the clouds **I will be envisioned before** the mercy seat.

<sup>3</sup> Aahreron shall enter The Holiness with this, with a bull for a sin offering and a ram for a burnt offering.

<sup>4</sup> He shall put on the holy linen tunic, and the linen undergarments shall be over his body. And he shall be girded with the linen sash and attired with the linen turban. These are holy garments. And he shall bathe **all his flesh** in water and wear it.\*\*

<sup>5</sup> And he shall take from the congregation of the Sons of Yishraael two male goats for a sin offering and one ram for a burnt offering.

<sup>6</sup> And Aahreron shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household.

<sup>7</sup> And he shall take the two goats and present them before Shehmaa at the gate of the tent of meeting.

<sup>8</sup> And Aahreron shall cast lots for the two goats, one lot for Shehmaa and the other lot for the Ezaazel.

<sup>9</sup> And Aahreron shall offer the goat on which the lot for Shehmaa fell, and make it a sin offering.

<sup>10</sup> And the goat on which the lot for the Ezaazel fell, **he shall present it** alive before Shehmaa, to make atonement upon it, to send it into the desert to Ezaazel.

*Portion: After the Death*

**16**

<sup>1</sup> And Adonai spoke unto Moses, after the death of the two sons of Aaron, when they drew near before Adonai, and died;

<sup>2</sup> and Adonai said unto Moses: Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the ark-cover which is upon the ark; that he die not; **for** in the cloud **I am envisioned upon** the mercy seat.

<sup>3</sup> Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

<sup>4</sup> He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe . . . **his flesh** in water, and put them on.

<sup>5</sup> And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.

<sup>6</sup> And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.

<sup>7</sup> And he shall take the two goats, and set them before Adonai at the door of the tent of meeting.

<sup>8</sup> And Aaron shall cast lots upon the two goats: one lot for Adonai, and the other lot for Azazel.

<sup>9</sup> And Aaron shall present the goat upon which the lot fell for Adonai, and offer him for a sin-offering.

<sup>10</sup> But the goat, on which the lot fell for Azazel, **it shall be presented** alive before Adonai, to make atonement over him, to send him away for Azazel into the wilderness.

16:8, 10, 26 "Ezaazel" — Name of Angel of Destruction, according to Israelite Samaritan tradition.

<sup>11</sup> And Aahrron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household. And he shall slaughter the bull of the sin offering which is for himself.

<sup>12</sup> And he shall take a firepan full of coals of fire from upon the altar before Shehmaa, and two handfuls of finely ground sweet incense, and bring it inside the veil.

<sup>13</sup> And he shall put the incense on the fire before Shehmaa, that the cloud of incense may cover the cover that is on the testimony, and if not, he will die.\*\*

<sup>14</sup> And he shall take some of the blood of the bull and sprinkle it with his finger **before** the cover on the east. Also in front of the cover he shall sprinkle some of the blood with his finger seven times.

<sup>15</sup> And he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it on the cover, and in front of the mercy seat.

<sup>16</sup> And he shall make atonement for the holy place, because of the impurities of the Sons of Yishraael and because of their transgressions in regard to all their sins. And he shall do for the tent of meeting which dwells with them in the midst of their impurities.

<sup>17</sup> And when he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself, and for his household, and for all the assembly of Yishraael.

<sup>18</sup> And he shall go out to the altar that is before Shehmaa and make atonement for it.\*\*

<sup>18b</sup> And he shall take some of the blood of the bull, and of the blood of the goat, and put it on the horns of the altar on all sides.

<sup>19</sup> And with his finger he shall sprinkle some of the blood on it seven times and cleanse it, and consecrate it from the impurities of the Sons of Yishraael.

<sup>20</sup> And when he finishes atoning for the holy place, and the tent of meeting, and the altar, he shall offer the live goat.

<sup>21</sup> And Aahrron shall lay both of his hands on the head of the live goat, and confess over

<sup>11</sup> And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

<sup>12</sup> And he shall take a censer full of coals of fire from off the altar before Adonai, and his hands full of sweet incense beaten small, and bring it within the veil.

<sup>13</sup> And he shall put the incense upon the fire before Adonai, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he die not.

<sup>14</sup> And he shall take of the blood of the bullock, and sprinkle it with his finger **upon** the ark-cover on the east; and before the ark-cover shall he sprinkle of the blood with his finger seven times.

<sup>15</sup> Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the ark-cover, and before the ark-cover.

<sup>16</sup> And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

<sup>17</sup> And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.

<sup>18</sup> And he shall go out unto the altar that is before Adonai, and make atonement for it;

<sup>18b</sup> and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

<sup>19</sup> And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

<sup>20</sup> And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat.

<sup>21</sup> And Aaron shall lay both his hands upon the head of the live goat, and confess over him

it all the iniquities of the Sons of Yishraael and all their transgressions in regard to all their sins. And he shall lay them on the head of the goat and send it away into the desert by the hand of a man for the time being.

<sup>22</sup> And the goat shall bear on itself all their iniquities to a solitary land. And he shall release the goat in the desert.

<sup>23</sup> And Aahraron shall come into the tent of meeting and take off the linen garments which he put on when he goes into The Holiness, and shall leave them there.

<sup>24</sup> And he shall bathe his body with water in a holy place and put on his clothes, and come forth, and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

<sup>25</sup> And he shall offer up in smoke the fat of the sin offering on the altar.\*\*

<sup>26</sup> And the one who released the goat as the Ezaazel shall wash his clothes and bathe his body with water, then afterward he shall come into the camp.

<sup>27</sup> And the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp. And they shall burn their hides, their flesh, and their refuse in the fire.

<sup>28</sup> And the one who burns them shall wash his clothes, and bathe his body with water, then afterward he shall come into the camp.

<sup>29a</sup> And this shall be for you an everlasting statute.\*\*

<sup>29b</sup> In the seventh month, on the tenth day of the month, you shall torture your souls, and not do any work, whether the citizen, or the proselyte sojourning among you.

<sup>30</sup> For it is on this day that atonement shall be made for you to cleanse you. You will be clean from all your sins before Shehmaa.

<sup>31</sup> It is to be a Sabbath of rest for you, that you shall torture your souls. It is a permanent statute.

<sup>32</sup> . . . The priest, who is anointed and ordained to serve as priest in his father's place, shall make atonement. He shall put on the linen garments, the holy garments,

all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness.

<sup>22</sup> And the goat shall bear upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness.

<sup>23</sup> And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there.

<sup>24</sup> And he shall bathe his flesh in water in a holy place and put on his other vestments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.

<sup>25</sup> And the fat of the sin-offering shall he make smoke upon the altar.

<sup>26</sup> And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.

<sup>27</sup> And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

<sup>28</sup> And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.

<sup>29a</sup> And it shall be a statute for ever unto you:

<sup>29b</sup> in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you.

<sup>30</sup> For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Adonai.

<sup>31</sup> It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

<sup>32</sup> **And** the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments.

<sup>33</sup> And make atonement for the Temple of Holy. And he shall make atonement for the tent of meeting and for the altar. .... He shall also make atonement **upon** the priests and for all the people of the assembly.

<sup>34</sup> And you shall have this as a permanent statute, to make atonement for the Sons of Yishraael for all their sins once every year. And just as Shehmaa had commanded Mooshe, he did.\*\*

<sup>33</sup> And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; **and** he shall make atonement **upon** the priests and for all the people of the assembly.

<sup>34</sup> And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as Adonai commanded Moses.

## 17

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Speak to Aahrron and to his sons and to all the Sons of Yishraael and say to them, This is what Shehmaa has commanded, saying,

<sup>3</sup> Any man from the house of Yishraael who slaughters a bull or a sheep or a goat in the camp, or who slaughters it outside the camp,

<sup>4</sup> And has not brought it to the gate of the tent of meeting, to present it, **to make it a burnt offering, or peace offering, for you to be willful before Shehmaa as a sweet savor. And he slaughters it outside, and he does not present it to the gate of the tent of meeting to offer it as sacrifice to Shehmaa before the tabernacle of Shehmaa, blood guiltiness is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people.**

<sup>5</sup> The reason is that the Sons of Yishraael may bring their sacrifices which they were sacrificing in the open field, that they may bring them in to Shehmaa, at the gate of the tent of meeting to the priest, and sacrifice them as sacrifices of peace offerings to Shehmaa.

<sup>6</sup> And the priest shall sprinkle the blood on the altar of Shehmaa at the gate of the tent of meeting, and offer up the fat in smoke as a sweet savor to Shehmaa.

<sup>7</sup> And they shall no longer sacrifice their sacrifices to the **gates** with which they play the harlot. This shall be a permanent statute to them throughout their generations.

<sup>8</sup> And you shall say to them, Any man from the house of Yishraael, or from the prose-

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This is the thing which Adonai hath commanded, saying:

<sup>3</sup> What man soever there be of the house of Israel, that killeth an ox, or sheep, or goat, in the camp, or that killeth it without the camp,

<sup>4</sup> and hath not brought it unto the door of the tent of meeting, to present it .....

.....

.....

.....

.....

..... as an offering unto

Adonai before the tabernacle of Adonai, blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.

<sup>5</sup> To the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto Adonai, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace-offerings unto Adonai.

<sup>6</sup> And the priest shall dash the blood against the altar of Adonai at the door of the tent of meeting, and make the fat smoke for a sweet savour unto Adonai.

<sup>7</sup> And they shall no more sacrifice their sacrifices unto the **demon goats** after whom they go astray. This shall be a statute for ever unto them throughout their generations.

<sup>8</sup> And thou shalt say unto them: Whatsoever man there be of the house of Israel, or of the

17:7 In the Israelite Samaritan text it is written: "Shareem" = Gates, but in the Jewish Masoretic text it is written "Sherim" = Demon Goats. The latter does not make sense, because Shehmaa wants His sacrifice offered in a pure gate, like the gate of the tent of meeting, and not in a non-sacred public gate where even whores and prostitutes would be.

lytes who sojourn among them, **who shall make** a burnt offering or sacrifice,  
 9 And does not bring it to the gate of the tent of meeting to offer it to Shehmaa, that man shall be cut off from his people.\*\*

10 And any man from the house of Yishraael, or from the proselytes **that shall dwell** among them, who eats any blood, I will set My Face against that soul who eats blood and will cut him off from among his people.

11 For the soul of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls. For it is the blood by reason of the soul that makes atonement.

12 Therefore I said to the Sons of Yishraael, No soul among you may eat blood, nor may any proselyte who sojourns among you eat blood.\*\*

13 And when any man from the **house** of Yishraael, or from the proselytes who sojourn **among you**, that shall hunt a beast or a bird which may be eaten, he shall pour out its blood and cover it with sand.

14 For as for the soul of all flesh, its blood is identified with its soul. **and he said** to the Sons of Yishraael, You are not to eat the blood of any flesh. For the soul of all flesh is its blood. Whoever is **eating it** shall be cut off.

15 And when **all the souls** eat a carcass or non-kosher flesh, whether he is a citizen or a proselyte, he shall wash his clothes and bathe in water, and remain unclean until the evening.....

16 And if he does not wash or bathe his body, then he shall bear his guilt.\*\*

## 18

1 And Shehmaa spoke to Mooshe, saying,

2 Speak to the Sons of Yishraael and say to them, I am Shehmaa your Eloowwem.

3 You shall not do what is done in the land of Missrem where you dwelt, nor are you to do what is done in the land of Kaanan where I am bringing you. You shall not walk in their statutes.

strangers that sojourn among them, **who shall offer** a burnt-offering or sacrifice,  
 9 and bringeth it not unto the door of the tent of meeting, to sacrifice it unto Adonai, even that man shall be cut off from his people.

10 And whatsoever man there be of the house of Israel, or of the strangers **that are dwelling** among them, that eateth any manner of blood, I will set My face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life.

12 Therefore I said unto the children of Israel: No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man there be of the **sons** of Israel, or of the strangers that sojourn **among them**, that taketh in hunting any beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with dust.

14 For as to the life of all flesh, the blood thereof is all one with the life thereof; **and I said** unto the children of Israel: Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever are **eaters**, it shall be cut off.

15 And **every soul** that eateth that which dieth of itself, or that which is torn of beasts, whether he be home-born or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even; **and he will purify himself**.

16 But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

## 18

1 And Adonai spoke unto Moses, saying:

2 Speak unto the children of Israel, and say unto them: I am Adonai your Elohim.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes.

17:15 "Will eat" — the Israelite Samaritans will pronounce "takkel" in relation to non-kosher flesh. However, they pronounce "taaookel" in relation to food that is edible and kosher.

<sup>4</sup> You are to perform My judgments and keep My statutes, to guard that you walk in them. I am Shehmaa your Eloowwem.

<sup>5</sup> And you shall keep My statutes and My judgments, by which a man may live if he does them. I am Shehmaa.

<sup>6</sup> None of you shall draw near to any blood relative of his to uncover nakedness, I am Shehmaa.

<sup>7</sup> You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother, you are not to uncover her nakedness.

<sup>8</sup> You shall not uncover the nakedness of your father's wife. It is your father's nakedness.

<sup>9</sup> The nakedness of your sister, either your father's daughter or your mother's daughter, whether born at home or born outside, **her** nakedness you shall not uncover.

<sup>10</sup> The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover, for their nakedness is yours.

<sup>11</sup> The nakedness of your father's wife's daughter, born to your father, she is your sister. You shall not uncover her nakedness.

<sup>12</sup> You shall not uncover the nakedness of your father's sister, she is your father's blood relative.

<sup>13</sup> You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative.

<sup>14</sup> You shall not uncover the nakedness of your father's brother. You shall not approach his wife, she is your aunt.

<sup>15</sup> You shall not uncover the nakedness of your daughter-in-law, she is your son's wife. You shall not uncover her nakedness.

<sup>16</sup> You shall not uncover the nakedness of your brother's wife. It is your brother's nakedness.

<sup>17</sup> You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They are blood relatives. It is lewdness.

<sup>18</sup> And you shall not marry a woman **over another** as a rival to her, to uncover her nakedness, while she is alive.

<sup>19</sup> And you shall not approach a woman to

<sup>4</sup> Mine ordinances shall ye do, and My statutes shall ye keep, to walk therein: I am Adonai your Elohim.

<sup>5</sup> Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am Adonai.

<sup>6</sup> None of you shall approach to any that is near of kin to him, to uncover their nakedness. I am Adonai.

<sup>7</sup> The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

<sup>8</sup> The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

<sup>9</sup> The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even **their** nakedness thou shalt not uncover.

<sup>10</sup> The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover; for theirs is thine own nakedness.

<sup>11</sup> The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

<sup>12</sup> Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

<sup>13</sup> Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman.

<sup>14</sup> Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

<sup>15</sup> Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

<sup>16</sup> Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

<sup>17</sup> Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness: they are near kinswomen; it is lewdness.

<sup>18</sup> And thou shalt not take a woman **with her sister**, to be a rival to her, to uncover her nakedness, beside the other in her lifetime.

<sup>19</sup> And thou shalt not approach unto a

18:18 "Over her sister"  
— The Israelite Samaritan sages understood "sister" as a sister of the same faith, and not meaning only the same family. However, according to the development of the practice of this commandment, the sages permitted marrying a second woman on two conditions: 1. that the first woman is barren, 2. with the permission of the first wife.

uncover her nakedness during her menstrual impurity.

<sup>20</sup> And you shall not have intercourse with your neighbor's wife, to be defiled with her.

<sup>21</sup> And you shall not give any of your offspring **to be worked** to Melek. Nor shall you profane the name of your Eloowwem. I am Shehmaa.

<sup>22</sup> And you shall not lie with a male as one lies with a female. It is an abomination.

<sup>23</sup> And you shall not have intercourse with any animal, to be defiled with it. Nor shall any woman stand before an animal to mate with it. It is an abomination.\*\*

<sup>24</sup> Do not defile yourselves by any of these things. For by all these the nations which I am casting out before you have become defiled.

<sup>25</sup> And the land has become defiled. Therefore I have brought its punishment upon it. And the land has spewed out its inhabitants.

<sup>26</sup> And you shall keep My statutes and My judgments, and shall not do any of these abominations, neither the citizen nor the proselyte who sojourns among you.

<sup>27</sup> For the men of the land who have been before you have done all these abominations, and the land has become defiled,

<sup>28</sup> And the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you.

<sup>29</sup> For whoever does any of these abominations, those persons who do so shall be cut off from among their people.

<sup>30</sup> And you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, that you not defile yourselves with them. **For I am Shehmaa your Eloowwem.\*\***

## 19

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Speak to all the congregation of the Sons of Yishrael and say to them, You shall be holy. For I Shehmaa your Eloowwem am holy.

<sup>3</sup> Every one of you shall reverence his mother

woman to uncover her nakedness, as long as she is impure by her uncleanness.

<sup>20</sup> And thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

<sup>21</sup> And thou shalt not give any of thy seed **to be delivered** to Molech, neither shalt thou profane the name of thy Elohim: I am Adonai.

<sup>22</sup> Thou shalt not lie with mankind, as with womankind; it is abomination.

<sup>23</sup> And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto; it is perversion.

<sup>24</sup> Defile not ye yourselves in any of these things; for in all these the nations are defiled, which I cast out from before you.

<sup>25</sup> And the land was defiled, therefore I did visit the iniquity thereof upon it, and the land vomited out her inhabitants.

<sup>26</sup> Ye therefore shall keep My statutes and Mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you —

<sup>27</sup> for all these abominations have the men of the land done, that were before you, and the land is defiled —

<sup>28</sup> that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you.

<sup>29</sup> For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people.

<sup>30</sup> Therefore shall ye keep My charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: . . . . . I am Adonai your Elohim.

### Portion: Holy

## 19

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I Adonai your Elohim am holy.

<sup>3</sup> Ye shall fear every man his mother, and his

and his father. And you shall keep My Sabbaths. I am Shehmaa your Eloowwem.

<sup>4</sup> Do not turn to idols or make for yourselves molten gods. I am Shehmaa your Eloowwem.

<sup>5</sup> And when you offer a sacrifice of peace offerings to Shehmaa, you shall offer it to be willful.

<sup>6</sup> It shall be eaten the same day you offer it, and the next day, and what remains until the third day shall be burned with fire.

<sup>7</sup> And if it is eaten at all on the third day, it is an offense. It will not be accepted.

<sup>8</sup> And **whoso ate** it will bear his iniquity, for he has profaned the Holiness of Shehmaa. And that soul shall be cut off from her people.\*\*



#### *Portion: And When You Have Your Harvest*

<sup>9</sup> And **when you have your harvest** of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest.

<sup>10</sup> And neither shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard. You shall leave them for the needy and for the proselyte. I am Shehmaa your Eloowwem.

<sup>11</sup> You shall not steal, nor deal falsely, nor lie to one another.

<sup>12</sup> And you shall not swear falsely by My Name, as to profane the Name of your Eloowwem. I am Shehmaa.

<sup>13</sup> You shall not oppress nor rob your friend. The wages of a hired man are not to remain with you all night until morning.

<sup>14</sup> You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall fear your Eloowwem. I am Shehmaa.

<sup>15</sup> **You . . . . shall do** no injustice in judgment. You shall not be partial to the poor nor defer to the great, but you are to judge your comrade fairly.

<sup>16</sup> You shall not go about as a slanderer

father, and ye shall keep My sabbaths: I am Adonai your Elohim.

<sup>4</sup> Turn ye not unto the idols, nor make to yourselves molten gods: I am Adonai your Elohim.

<sup>5</sup> And when ye offer a sacrifice of peace-offerings unto Adonai, ye shall offer it that ye may be accepted.

<sup>6</sup> It shall be eaten the same day ye offer it, and on the morrow; and if aught remain until the third day, it shall be burnt with fire.

<sup>7</sup> And if it be eaten at all on the third day, it is a vile thing; it shall not be accepted.

<sup>8</sup> But **its eaters** shall bear his iniquity, because he hath profaned the holy thing of Adonai; and that soul shall be cut off from his people.

<sup>9</sup> And **when you reap the harvest** of your land, the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest.

<sup>10</sup> And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am Adonai your Elohim.

<sup>11</sup> Ye shall not steal; neither shall ye deal falsely, nor lie one to another.

<sup>12</sup> And ye shall not swear by My name falsely, so that thou profane the name of thy Elohim: I am Adonai.

<sup>13</sup> Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning.

<sup>14</sup> Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy Elohim: I am Adonai.

<sup>15</sup> **You all shall do** no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbour.

<sup>16</sup> You shall not go about as a slanderer



**among your people, and** you are **not** to act against the life of your friend. I am Shehmaa.

<sup>17</sup> You shall not hate your brother in your heart. You may reprove your comrade but shall not incur sin because of him.

<sup>18</sup> You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your friend as yourself. I am Shehmaa.

<sup>19</sup> You are to keep My statutes. You shall not breed together two kinds of your cattle, **and** you shall not sow **your field** with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.\*\*

<sup>20</sup> And if a man lies carnally with a woman who is an engaged slave to a man, but who has in no way been redeemed nor given her freedom, **he shall** compensate her. **He shall** not however **be put to death**, or liberty is not given to her.

<sup>21</sup> And he shall bring his guilt offering to Shehmaa, to the doorway of the tent of meeting, a ram for a guilt offering.

<sup>22</sup> And the priest shall also make atonement for him with the ram of the guilt offering before Shehmaa for his sin which he has committed. And the sin which he has committed will be forgiven him.\*\*

<sup>23</sup> And when you enter the land and plant all kinds of trees for food, then you shall count their fruit as forbidden. Three years it shall be forbidden to you. It shall not be eaten.

<sup>24</sup> And in the fourth year all its fruit shall be holy, an offering of praise to Shehmaa.

<sup>25</sup> And in the fifth year you are to eat of its fruit, that its yield may increase for you. I am Shehmaa your Eloowwem.

<sup>26</sup> You shall not eat with the blood, **and do not** practice conjecture nor soothsay the clouds.

<sup>27</sup> **And** you shall **not** cut off the side growth of your heads, nor **you all** harm the edges of your beard.

<sup>28</sup> And you shall not make any scratch in your body for the soul, nor make any tattoo marks on yourselves. I am Shehmaa.

<sup>29</sup> Do not profane your daughter by making

**among your peoples, . . . .** you are **not** to act against the life of your friend; I am Adonai.

<sup>17</sup> Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbour, and not bear sin because of him.

<sup>18</sup> Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am Adonai.

<sup>19</sup> Ye shall keep My statutes. Thou shalt not let thy cattle gender with a diverse kind; . . . thou shalt not sow **your field** with two kinds of seed; neither shall there come upon thee a garment of two kinds of stuff mingled together.

<sup>20</sup> And if a man lies carnally with a woman who is an engaged slave for another man, but who has in no way been redeemed nor given her freedom, **she shall be** compensated; **they shall** not, however, **be put to death**, or liberty is not given to her.

<sup>21</sup> And he shall bring his forfeit unto Adonai, unto the door of the tent of meeting, even a ram for a guilt-offering.

<sup>22</sup> And the priest shall make atonement for him with the ram of the guilt-offering before Adonai for his sin which he hath sinned; and he shall be forgiven for his sin which he hath sinned.

<sup>23</sup> And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

<sup>24</sup> And in the fourth year all the fruit thereof shall be holy, for giving praise unto Adonai.

<sup>25</sup> But in the fifth year may ye eat of the fruit thereof, that it may yield unto you more richly the increase thereof: I am Adonai your Elohim.

<sup>26</sup> Ye shall not eat with the blood; . . . . **do not** practice divination nor soothsaying.

<sup>27</sup> . . . . . Ye shall **not** round the corners of your heads, neither shall **you** . . . . mar the corners of thy beard.

<sup>28</sup> Ye shall not make any cuttings in your flesh for the dead, nor imprint any marks upon you: I am Adonai.

<sup>29</sup> Profane not thy daughter, to make her a

19:18 "And you shall love" — In Hebrew this word is "ואהבת" — and the pronunciation of this word among the Israelite Samaritan has been a source of great disagreement for the past 100 years. Some of the Samaritans pronounce it "waabtaa" and the rest pronounce it "wa'ibtaa." Those who pronounce it as "waabtaa" explain their pronunciation as the intention to distinguish between loving humans and loving God, because loving God is "wa'ibtaa" such as in Deuteronomy 6:5. Those who pronounce it "wa'ibtaa" say that the former reason is meaningless since there is the pronunciation "wa'ibtaa" in reference to love towards humans, such as in Leviticus 19:34, regarding the loving of the proselyte. The author emphasizes, from the angle of linguistic research, that those who pronounce it "wa'ibtaa" pronounce it correctly since the "hey" = ה in the root of the verb "אהב" is pronounced through the entire Torah. It should be added that this disagreement originated in an argument that was between two learned heads of the priestly family at the end of the 19th century: the High Priest, Jacob ben Aaron, who pronounced "wa'ibtaa" and his relative Phinehas ben Isaac, who pronounced "waabtaa." There are a few cases of pronunciation differ-

ences among the Samaritans even up till present times. (See B. Tsedaka, *Words in Contention in the Reading of the Torah by the Israelite Samaritans*, Proceedings of the Memorial Conference of R. Macuch, Berlin, 2003. Freie Universität, Berlin, 2008.)

her a harlot, that the land will not fall to harlotry and the land become full of lewdness.  
<sup>30</sup> You shall keep My Sabbaths and reverence My holy things. I am Shehmaa.  
<sup>31</sup> Do not turn to mediums or spiritists. Do not seek them out to be defiled by them. I am Shehmaa your Eloowwem.  
<sup>32</sup> You shall rise up before the gray-headed and honor the face of the old. And you shall fear your Eloowwem. I am Shehmaa.\*\*

<sup>33</sup> And when a proselyte resides with **you all** in your land, you shall not do him wrong.  
<sup>34</sup> The proselyte who resides with you shall be to you as the citizen among you, and you shall love him as yourself. For you were sojourners in the land of Missrem. I am Shehmaa your Eloowwem.  
<sup>35</sup> You shall do no wrong in judgment, in measurement of weight, or capacity tool.  
<sup>36</sup> You shall have just balances, **and just weights, and a just ephah**, and a just hin. I am Shehmaa your Eloowwem, who brought you out from the land of Missrem.  
<sup>37</sup> And you shall thus keep all My statutes, and all My ordinances, and do them. I am Shehmaa.\*\*

## 20

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>2</sup> And you shall **speak** to the Sons of Yishraael, Any man **from the house** of Yishraael or from the proselyte sojourning among Yishraael who gives any of his offspring to Melek shall surely be put to death. The people of the land shall stone him with stones.  
<sup>3</sup> And I will set My face against that man and will cut him off from among his people, because he has given some of his offspring to Melek, as to defile My Temple, **and . . . . profaning My Holy Name.**  
<sup>4</sup> And if the people of the land should ever hide their eyes from that man when he gives any of his offspring to Melek, as not to put him to death,  
<sup>5</sup> And I Myself will set My face against that man and against his family. And I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Melek.

harlot, lest the land fall into harlotry, and the land become full of lewdness.  
<sup>30</sup> Ye shall keep My sabbaths, and reverence My sanctuary: I am Adonai.  
<sup>31</sup> Turn ye not unto the ghosts, nor unto familiar spirits; seek them not out, to be defiled by them: I am Adonai your Elohim.  
<sup>32</sup> Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy Elohim: I am Adonai.

<sup>33</sup> And if a stranger sojourn with thee . . . . in your land, **you** shall not do him wrong.  
<sup>34</sup> The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am Adonai your Elohim.  
<sup>35</sup> Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.  
<sup>36</sup> Just balances, . . . just **weights**, . . . a just **ephah**, and a just hin, shall ye have: I am Adonai your Elohim, who brought you out of the land of Egypt.  
<sup>37</sup> And ye shall observe all My statutes, and all Mine ordinances, and do them: I am Adonai.

## 20

<sup>1</sup> And Adonai spoke unto Moses, saying:  
<sup>2</sup> Moreover, thou shalt **say** to the children of Israel: Whosoever he be **from the sons** of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones.  
<sup>3</sup> I also will set My face against that man, and will cut him off from among his people, because he hath given of his seed unto Molech, to defile My sanctuary, **and to profane My holy name.**  
<sup>4</sup> And if the people of the land do at all hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death;  
<sup>5</sup> then I will set My face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people.

<sup>6</sup> And for the soul who turns to mediums and to spiritists, to play the harlot after them, I will also set My face against that soul and will cut **her** off from among **her** people.

<sup>7</sup> ..... And you will be holy, for I am **holy**, Shehmaa your Eloow-wem.

<sup>8</sup> And you shall keep **all** My statutes and practice them. I am Shehmaa who sanctifies you.\*\*

<sup>9</sup> If there is anyone who curses his father or his mother, he shall be put to death indeed. He has cursed his father or his mother. **His blood** is upon him.

<sup>10</sup> And the man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall be put to death.

<sup>11</sup> And the man who lies with his father's wife, he has uncovered his father's nakedness. Both of them shall be put to death indeed. Their blood guiltiness is upon them.

<sup>12</sup> And the man who lies with his daughter-in-law, both of them shall be put to death indeed. They have committed incest. Their blood guiltiness is upon them.

<sup>13</sup> And the man who lies with a male as those who lie with a woman, both of them have committed a detestable act. They shall be put to death indeed. Their blood guiltiness is upon them.

<sup>14</sup> And the man who takes a woman and her mother, it is immorality. Both he and they shall be burned with fire, that there will be no immorality in your midst.

<sup>15</sup> And the man who lies with an animal, he shall be put to death indeed. You shall kill the animal.

<sup>16</sup> And the woman who approaches any animal to mate with it, you shall kill the woman and the animal. They shall be put to death indeed. Their blood guiltiness is upon them.

<sup>17</sup> And the man who takes his sister, his father's daughter or his mother's daughter, that he sees her nakedness and she sees his nakedness. It is a disgrace, and they shall be cut off in the sight of the sons of their people. He has uncovered his sister's nakedness, he bears his guilt.

<sup>6</sup> And the soul that turneth unto the ghosts, and unto the familiar spirits, to go astray after them, I will even set My face against that soul, and will cut **him** off from among **his** people.

<sup>7</sup> **And consecrate yourselves** and be ye holy; for I am ..... Adonai your Elohim.

<sup>8</sup> And you shall keep ..... My statutes and practice them; I am Adonai who sanctify you.

<sup>9</sup> For whatsoever man there be that curseth his father or his mother shall surely be put to death; he hath cursed his father or his mother; **his bloods** are upon him.

<sup>10</sup> And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, both the adulterer and the adulteress shall surely be put to death.

<sup>11</sup> And the man that lieth with his father's wife — he hath uncovered his father's nakedness — both of them shall surely be put to death; their blood shall be upon them.

<sup>12</sup> And if a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought corruption; their blood shall be upon them.

<sup>13</sup> And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them.

<sup>14</sup> And if a man take with his wife also her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

<sup>15</sup> And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast.

<sup>16</sup> And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

<sup>17</sup> And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And the man who lies with an ill woman and uncovers her nakedness, the flow of the nakedness, and she has exposed the flow of her blood. Thus both of them shall be cut off from among their people.

19 . . . . You shall also not uncover the **nakedness** of your **father's** sister and of your **mother's** sister. For such a one has made naked **his blood relative**. They will bear their guilt.

20 And the man who lies with his uncle's wife, he has uncovered his uncle's nakedness. They will bear their sin. They will be put to death childless.

21 And the man who takes his brother's wife, it is abhorrent. He has uncovered his brother's nakedness. They will be childless.\*\*

22 And you are therefore to keep all My statutes and all My ordinances and do them, that the land to which I am bringing you to dwell will not spew you out.

23 And you shall not follow the statutes of **the nations** which I will drive out before you. For they did all these things, and therefore I have abhorred them.

24 And I have said to you, You are to possess their land. And I Myself will give it to you to possess it, a land flowing with milk and honey. I am Shehmaa your Eloowwem, who has separated you from the peoples.

25 And you are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean. And you shall not make your souls detestable by animal or by bird or by anything that creeps on the ground, which I have separated for you **to impurity**.

26 And you are to be holy to Me. For I am. . . . . Shehmaa. And I have set you apart from the peoples to be Mine.

27 And a man or a woman who is a medium or a spiritist shall be put to death. **You shall stone them in stones**. Their blood guiltiness is upon them.\*\*

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness — he hath made naked her fountain, and she hath uncovered the fountain of her blood — both of them shall be cut off from among their people.

19 And thou shalt not uncover the **nakedness** of thy **mother's** sister, nor of thy **father's** sister; for he hath made naked **his near kin**; they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife — he hath uncovered his uncle's nakedness — they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all My statutes, and all Mine ordinances, and do them, that the land, whither I bring you to dwell therein, vomit you not out.

23 And ye shall not walk in the customs of **the nation**, which I am casting out before you; for they did all these things, and therefore I abhorred them.

24 But I have said unto you: "Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey." I am Adonai your Elohim, who have set you apart from the peoples.

25 Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls detestable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have set apart for you to hold **impure**.

26 And ye shall be holy unto Me; for I Adonai am HOLY, and have set you apart from the peoples, that ye should be Mine.

27 A man also or a woman that divineth by a ghost or a familiar spirit, shall surely be put to death; **they will stone them in stone**; their blood shall be upon them.

## Portion: Say

## 21

<sup>1</sup> And Shehmaa said to Mooshe, Speak to the priests, the sons of Aahrron, and say to them, No one shall defile himself for a dead soul **among his people**,

<sup>2</sup> Except for his relatives who are nearest to him, **to his father and to his mother, . . . . to his son** and his daughter, . . . . **to his brother**,

<sup>3</sup> And for his virgin sister, who is near to him because she has had no husband, for her he may defile himself.

<sup>4</sup> He shall not profane himself as a relative by marriage **among his people**.

<sup>5</sup> **They shall not bald any baldness** on their heads, nor shave off the edges of their beards, nor make any cuts in their flesh.

<sup>6</sup> They shall be holy to their Eloowwem, and not profane the Name of their Eloowwem, for they present the offerings by fire to Shehmaa, the bread of their Eloowwem. And they shall be **holy ones**.

<sup>7</sup> They shall not take a harlot woman nor a woman for whom her husband left his own faith, nor shall they take a woman divorced from her husband, for he is holy to his Eloowwem.

<sup>8</sup> And you shall consecrate him therefore, for he offers the food of your Eloowwem. He shall be holy to you. For I Shehmaa, who **consecrate them**, am holy.

<sup>9</sup> And a daughter of a man who sojourns with the priest, if she profanes herself by harlotry, she profanes her father, she shall be burned with fire.\*\*

<sup>10</sup> And the priest who is the eldest of his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the garments, shall not uncover his head, nor tear his clothes.

<sup>11</sup> And neither shall he approach any dead souls, nor defile himself even for his father or his mother.

<sup>12</sup> And he shall not go out of the Temple nor profane the Temple of his Eloowwem. For the consecration of the anointing oil of his Eloowwem is on him. I am Shehmaa.

## 21

<sup>1</sup> And Adonai said unto Moses: Speak unto the priests the sons of Aaron, and say unto them: There shall none defile himself for the dead **among his peoples**;

<sup>2</sup> except for his kin, that is near unto him, **to his mother, and to his father and to his son**, and for his daughter, **and to his brother**;

<sup>3</sup> and for his sister a virgin, that is near unto him, that hath had no husband, for her may he defile himself.

<sup>4</sup> He shall not defile himself, being a chief man **among his peoples**, to profane himself.

<sup>5</sup> **They shall not bald its baldness** upon their head, neither shall they shave off the corners of their beard, nor make any cuttings in their flesh.

<sup>6</sup> They shall be holy unto their Elohim, and not profane the name of their Elohim; for the offerings of Adonai made by fire, the bread of their Elohim, they do offer; therefore they are **holy**.

<sup>7</sup> They shall not take a woman that is a harlot, or profaned; neither shall they take a woman put away from her husband; for he is holy unto his Elohim.

<sup>8</sup> Thou shalt sanctify him therefore; for he offereth the bread of thy Elohim; he shall be holy unto thee; for I Adonai, who **consecrate you**, am holy.

<sup>9</sup> And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire.

<sup>10</sup> And the priest that is highest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;

<sup>11</sup> neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

<sup>12</sup> neither shall he go out of the sanctuary, nor profane the sanctuary of his Elohim; for the consecration of the anointing oil of his Elohim is upon him: I am Adonai.

21:14 "From his own"  
 — This is one of a few cases in the reading of the Torah in which there is a disagreement among the current Israelite Samaritan community about the right way to pronounce the word. Some say "meeyeem-moo" = from his own. Others pronounce "meeyammoo" = from his people. The reality of the Torah, and the present reality, show that there are cases of marriages between priests and Israelite brides. For example, Aahreron, the brother of Mooshe, married Elishabah, the daughter of 'Amminaadaab, who was from the tribe of Ye'ooda. Elishabah was also the sister of Nehshshon, who was the chief of the tribe of Ye'ooda. Elaazaar the son of Aahreron, married the daughter of Footill, who was not in the list of the tribe of Libee. This is evidence from the past. In the present it happens often that the high priest will marry a wife from among the Israelite nation.

13 And he shall take a wife in her virginity.  
 14 A widow, and a divorced woman, and a woman whose husband left his own faith, **and a whore**, these he may not take. But a virgin **from his own people** shall he take to wife.

15 And he will not profane his offspring **among his people**, for I am Shehmaa who sanctifies him.\*\*

16 And Shehmaa spoke to Mooshe, saying,

17 Speak to Aahreron, saying, No man of your offspring throughout their generations who has a defect shall approach **to serve** the bread of his Eloowwem.

18 For whatsoever man that **will be** blemished, he shall not approach. A blind man, or a lame man, or he who has a disfigured face, or anything deformed,

19 Or a man who has a broken foot, or broken hand,

20 Or a hunchback, or a dwarf, or that has a defect **in his eyes**, or eczema, or scabs, or crushed testicles.

21 Every man who has a defect from the descendants of Aahreron, **he shall not** . . . . . **serve** the offering of Shehmaa. He has a defect, **he shall not approach to offer**.

. . . . .

22 He may eat the food of his Eloowwem, both of the most holy and of the holy,

23 Only he shall not go in to the veil or come near the altar because he has a defect, that he will not profane My sanctuaries. For I am Shehmaa who sanctifies them.

24 And Mooshe spoke to Aahreron and to his sons and to all the Sons of Yishraael.\*\*

## 22

1 And Shehmaa spoke to Mooshe, saying,

2 Tell Aahreron and his sons to be careful with the holy things of the Sons of Yishraael, which they dedicate to Me, not to profane My Holy Name, I am Shehmaa.

3 Say to them, If any man among all your descendants throughout your generations approaches the holy things which the Sons of Yishraael dedicate to Shehmaa, while he has

13 And he shall take a wife in her virginity.

14 A widow, or one divorced, or a profaned woman, . . . . . **a whore**, these shall he not take; but a virgin **from among his people** shall he take to wife.

15 And he shall not profane his seed **among his peoples**; for I am Adonai who sanctify him.

16 And Adonai spoke unto Moses, saying:

17 Speak unto Aaron, saying: Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach **to offer** the bread of his Elohim.

18 For whatsoever man that is . . . . . blemished, he shall not approach: a blind man, or a lame, or he that hath any thing maimed, or anything too long,

19 or a man that is broken-footed, or broken-handed,

20 or crook-backed, or a dwarf, or that hath **in his eye** overspread, or is scabbed, or scurvy, or hath his stones crushed;

21 Every man who has a defect from the descendants of Aahreron, **he shall not approach to serve** the offering of Adonai. He has a defect, **he shall not approach to serve the bread of his Elohim**.

22 He may eat the bread of his Elohim, both of the most holy, and of the holy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not My holy places; for I am Adonai who sanctify them.

24 So Moses spoke unto Aaron, and to his sons, and unto all the children of Israel.

## 22

1 And Adonai spoke unto Moses, saying:

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto Me, and that they profane not My holy name: I am Adonai.

3 Say unto them: Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto Adonai,

an uncleanness, that person shall be cut off from before Me, I am Shehmaa.

<sup>4</sup> No man of the descendants of Aahrron, who is a leper or who has a discharge, may eat of the holy things until he is clean. And if one touches anything made unclean by a corpse or if a man has a seminal emission,

<sup>5</sup> Or if a man touches any **unclean** teeming thing by which he is made unclean, or any man by whom he is made unclean, whatever his uncleanness.

<sup>6</sup> A soul who touches any such shall be unclean until evening, and shall not eat of the holy things unless he has bathed his body in water.

<sup>7</sup> And when the sun sets he will be clean, and afterward he shall eat of the holy things, for it is his food.

<sup>8</sup> **They shall not eat** an animal which dies or is torn by beasts, becoming unclean by it, I am Shehmaa.

<sup>9</sup> And they shall therefore keep My charge, that they will not bear sin because of it and die thereby because they profane it. I am Shehmaa who sanctifies them.

<sup>10</sup> And no layman is to eat the holy thing, a tenant with the priest or a hired man shall not eat of the holy thing.\*\*

<sup>11</sup> And if a priest buys a soul as his property with his money, that one may eat of it. And **those who are born** in his house may eat of his bread.

<sup>12</sup> And if a priest's daughter is married to a layman, she shall not eat of the offering of the things.

<sup>13</sup> And if a priest's daughter becomes a widow or divorced, and has no child and returns to her father's house as in her youth, she shall eat of her father's bread. But no layman shall eat of it.

<sup>14</sup> And if a man eats a holy thing unintentionally, then he shall add to it a fifth of it, and shall give the holy thing to the priest.

<sup>15</sup> And they shall not profane the holy things of the Sons of Yishraael which they offer to Shehmaa,

<sup>16</sup> And so cause them to bear punishment for guilt by eating their holy things. For I am Shehmaa who sanctifies them.\*\*

having his uncleanness upon him, that soul shall be cut off from before Me: I am Adonai.

<sup>4</sup> What man soever of the seed of Aaron is a leper, or hath an issue, he shall not eat of the holy things, until he be clean. And whoso toucheth any one that is unclean by the dead; or from whomsoever the flow of seed goeth out;

<sup>5</sup> or whosoever toucheth any . . . . swarming thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

<sup>6</sup> the soul that toucheth any such shall be unclean until the even, and shall not eat of the holy things, unless he bathe his flesh in water.

<sup>7</sup> And when the sun is down, he shall be clean; and afterward he may eat of the holy things, because it is his bread.

<sup>8</sup> **He shall not eat** an animal which dies or is torn by beasts, becoming unclean by it; I am Adonai.

<sup>9</sup> They shall therefore keep My charge, lest they bear sin for it, and die therein, if they profane it: I am Adonai who sanctify them.

<sup>10</sup> There shall no common man eat of the holy thing; a tenant of a priest, or a hired servant, shall not eat of the holy thing.

<sup>11</sup> But if a priest buy any soul, the purchase of his money, he may eat of it; and **that who was born** in his house, they may eat of his bread.

<sup>12</sup> And if a priest's daughter be married unto a common man, she shall not eat of that which is set apart from the holy things.

<sup>13</sup> But if a priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she may eat of her father's bread; but there shall no common man eat thereof.

<sup>14</sup> And if a man eat of the holy thing through error, then he shall put the fifth part thereof unto it, and shall give unto the priest the holy thing.

<sup>15</sup> And they shall not profane the holy things of the children of Israel, which they set apart unto Adonai;

<sup>16</sup> and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things; for I am Adonai who sanctify them.

17 And Shehmaa spoke to Mooshe, saying,  
 18 Speak to Aahrroon and to his sons and to all the Sons of Yishraael and say to them, Any man of the house of Yishraael or of the proselyte **that is living among** Yishraael who presents his sacrifice, whether it is any of their votive or any freewill **donation**, which they present to Shehmaa for a burnt offering,

19 For you to be willful, it must be a male without defect from the cattle, the sheep, or the goats. Whatever has a defect, you shall not offer, for it will not be willful for you.

20 And when a man offers a sacrifice of peace offerings to Shehmaa to fulfill a special vow or . . . a **donation** of the herd or of the flock,

21 It shall be perfect to be accepted. **And every** defect shall not be in it.

22 Blind, or fractured, or maimed, or having a running sore, or eczema, or scabs, you shall not offer to Shehmaa, nor make of them an offering by fire on the altar to Shehmaa.

23 And in respect to a bull or a sheep which has an overgrown or undergrown member, **you all will make** it for a donation, but for a vow it will not be accepted.

24 And anything with its testicles bruised, or crushed, or torn, or cut, you shall not offer to Shehmaa. And in your land you shall not do.

25 And neither shall you accept any such from the hand of a foreigner, for offering as the food of your Eloowwem, for their corruption is in them. If you offer a defected offering you will not be willful by Shehmaa.\*\*

26 And Shehmaa spoke to Mooshe, saying,

27 When a bull, or a sheep, or a goat is born, it shall be seven days under its mother. And from the eighth day on it shall be accepted as a sacrifice of an offering by fire to Shehmaa.

28 And thus for a bull **and sheep**, you shall not kill both it and its young in one day.

29 And when you sacrifice a sacrifice of thanksgiving to Shehmaa, **you shall sacrifice** it that you will be willful.

30 It shall be eaten on the same day, you shall leave none of it until morning. I am Shehmaa.

31 And you shall keep My commandments, and do them. . . . .

17 And Adonai spoke unto Moses, saying:

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them: Whosoever he be of the house of Israel, or of the strangers . . . . . in Israel, that bringeth his offering, whether it be any of their vows, or any of **their donations**, which are brought unto Adonai for a burnt-offering;

19 At your own will, a male without blemish from the cattle, the sheep, or the goats. Whatever has a defect, you shall not offer, for it will not be willful for you.

20 And when a man offers a sacrifice of peace offerings to Adonai to fulfill a special vow or **for a donation** of the herd or of the flock;

21 it must be perfect to be accepted; . . . . . **every** defect shall not be in it.

22 Blind, or broken, or maimed, or having a wen, or scabbed, or scurvy, ye shall not offer these unto Adonai, nor make an offering by fire of them upon the altar unto Adonai.

23 And in respect to an ox or a sheep which has an overgrown or stunted member, **you . . . . . will make** it for a donation, but for a vow it will not be accepted.

24 That which hath its stones bruised, or crushed, or torn, or cut, ye shall not offer unto Adonai; neither shall ye do thus in your land.

25 Neither from the hand of a foreigner shall ye take the bread of your Elohim of any of these, because their corruption is in them, there is a blemish in them; they shall not be accepted for you.

26 And Adonai spoke unto Moses, saying:

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto Adonai.

28 And whether it be cow **or sheep**, ye shall not kill it and its young both in one day.

29 And when ye sacrifice a sacrifice of thanksgiving unto Adonai, **you shall sacrifice** . . . . . that ye may be accepted.

30 On the same day it shall be eaten; ye shall leave none of it until the morning: I am Adonai.

31 And ye shall keep My commandments, and do them: **I am Adonai.**



<sup>32</sup> And you shall not profane My holy name, but I will be sanctified among the Sons of Yishraael. I am Shehmaa who **consecrate them**,  
<sup>33</sup> Who brought you out from the land of Missrem, to be your Eloowwem. I am Shehmaa.\*\*

<sup>32</sup> And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am Adonai who **consecrate you**,  
<sup>33</sup> that brought you out of the land of Egypt, to be your Elohim: I am Adonai.



### Portion: Festivals

## 23

<sup>1</sup> And Shehmaa spoke to Mooshe saying,  
<sup>2</sup> Speak to the Sons of Yishraael and say to them, Shehmaa's festivals which you shall proclaim as **holy readings**, My festivals are these.  
<sup>3</sup> For six days work may be done, but on the seventh day there is a Sabbath of complete rest, a **holy reading**. You shall not do any work. It is a Sabbath to Shehmaa in all your dwellings.  
<sup>4</sup> **And these** are Shehmaa's festivals, **holy readings** which you shall proclaim at the times appointed for them.  
<sup>5</sup> In the first month, on the fourteenth day of the month between the sunsets is Peasah to Shehmaa.  
<sup>6</sup> And on the fifteenth day of this month there is the Festival of Unleavened Bread to Shehmaa, for seven days you shall eat unleavened bread.  
<sup>7</sup> On the first day you shall have a **holy reading**. You shall not do any laborious work.  
<sup>8</sup> And for seven days you shall present an offering by fire to Shehmaa. **And on the seventh day** shall be a **holy reading**. You shall not do any laborious work.\*\*  
<sup>9</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>10</sup> Speak to the Sons of Yishraael and say to them, When you enter the land which I am going to give to you and reap its harvest. And you shall bring in **the sheaf** of the first fruits of your harvest to the priest.  
<sup>11</sup> And he shall wave the sheaf before

## 23

<sup>1</sup> And Adonai spoke unto Moses, saying:  
<sup>2</sup> Speak unto the children of Israel, and say unto them: The appointed seasons of Adonai, which ye shall proclaim to be **holy convocations**, even these are My appointed seasons.  
<sup>3</sup> Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a **holy convocation**, ye shall do no manner of work; it is a sabbath unto Adonai in all your dwellings.  
<sup>4</sup> . . . . . **These** are the appointed seasons of Adonai, even **holy convocations**, which ye shall proclaim in their appointed season.  
<sup>5</sup> In the first month, on the fourteenth . . . . of the month at dusk, is Adonai's passover.  
<sup>6</sup> And on the fifteenth day of the same month is the feast of unleavened bread unto Adonai; seven days ye shall eat unleavened bread.  
<sup>7</sup> In the first day ye shall have a **holy convocation**; ye shall do no manner of servile work.  
<sup>8</sup> And ye shall bring an offering made by fire unto Adonai seven days; . . . . . **on the seventh day** is a **holy convocation**; ye shall do no manner of servile work.  
<sup>9</sup> And Adonai spoke unto Moses, saying:  
<sup>10</sup> Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a **sheaf** of the first-fruits of your harvest unto the priest.  
<sup>11</sup> And he shall wave the sheaf before

23:2 "Holy reading(s)"  
 — The Israelite Samaritans understood the meaning of this word in Hebrew as "holy reading" from the Torah. The meaning of this phrase is that during the special place in the prayer of the festival the high priest reads the passage from the Torah in regard to the festival mentioned. The reading will be when the cantor or the priest is holding the scroll case, either opened or closed, according to the agenda of the prayer. In some other festivals the worshippers read in some cases the whole Torah, such as the Since Assembly Day and the Day of Atonement, and in other festivals a great deal of the Torah is read. See Numbers 28:25-26; 29:1, 7, 12; Leviticus 23:2-4, 7-8, 21, 24, 27, 35-37.

23:15-16 "From the day next to the Shabbat" — There is a fundamental difference between the counting of the sheaf between the Israelite Samaritans and the Israelite Jews. The Israelite Samaritans interpret literally and simply, as it is written "after the Shabbat" — as it is obvious that the terminology "Shabbat" is for the seventh day of the week. Therefore, the Israelite Samaritans start the counting from the first Sunday after the Festival of Passover; whereas the Israelite Jews created commentary on the word "Shabbat" as "Shabbaton" = sabbatical. Historically, at the time of the division between different Jewish groups, such as Sadducees, Pharisees, Boethusians, and others, at the time of the Second Temple period — these groups counted the same as the Israelite Samaritans. This is one of the reasons that in later periods, during the third and fourth centuries C.E., the counting of the Rabbinite Jews became cardinal among the Jewish people, purposing to differ themselves from the Samaritans.

23:18-26 They did so with other practices of the Torah as well in order to eliminate Samaritan influence on the Jewish faith. The Israelite Samaritan counting never ceased, and is consistently the same in present times as in ancient times. This is why the fiftieth day of the counting = Pentecost ("Shavuot") falls on a Sunday, next to the sev-

Shehmaa for you to be willful, on the day after the Sabbath the priest shall wave it.

12 And on the day when you wave the sheaf, you shall offer a male sheep one year old without defect for a burnt offering to Shehmaa.

13 And its grain offering shall then be two tenths of an ephah of fine flour mixed with oil, an offering by fire to Shehmaa for a sweet savor, **and its drink offerings**, a fourth of a hin of wine.

14 And until this same day, until you have brought in the sacrifice of your Elooowem, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.\*\*

15 And you shall count for yourselves **from the day next to the sabbath**, from the day when you brought in the sheaf of the wave offering, there shall be seven complete Sabbaths.

16 You shall count fifty days to the day next to the seventh Sabbath, then you shall present a new grain offering to Shehmaa.

17 You shall bring in from your dwelling places bread for a wave offering, two **loaves** made of two tenths. They shall be of a fine flour, baked with leaven as first fruits to Shehmaa.

18 And with the bread you shall present seven one-year-old male sheep without defect, and a bull of the herd, and two **complete** rams. They are to be a burnt offering to Shehmaa, with their grain offering and their drink offerings, an offering by fire of a sweet savor to Shehmaa.

19 And you shall also offer one male goat for a sin offering and two male sheep one year old for **the sacrifice of peace offerings**.

20 And the priest shall wave them with the bread of the first fruits for a wave offering with **the two sheep** before Shehmaa. They are to be holy to Shehmaa for the priest.

21 And on this same day you shall **read** as well. You are to have a **holy reading**. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.

22 And when you harvest the harvest of your

Adonai, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

12 And in the day when ye wave the sheaf, ye shall offer a he-sheep without blemish of the first year for a burnt-offering unto Adonai.

13 And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto Adonai for a sweet savour; **and its drink-offering** thereof shall be of wine, the fourth part of a hin.

14 And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the offering of your Elohim; it is a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you **from the day next to the sabbath**, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

16 even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto Adonai.

17 Ye shall bring out of your dwellings two wave-loaves of two . . . . . tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto Adonai.

18 And ye shall present with the bread seven sheep without blemish of the first year, and one young bullock, and two . . . . . rams; they shall be a burnt-offering unto Adonai, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto Adonai.

19 And ye shall offer one he-goat for a sin-offering, and two he-sheeps of the first year for a sacrifice of **peace-offerings**.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before Adonai, with . . . . . two **sheep**; they shall be holy to Adonai for the priest.

21 And ye shall make **proclamation** on the selfsame day; there shall be a **holy convocation** unto you; ye shall do no manner of servile work; it is a statute for ever in all your dwellings throughout your generations.

22 And when you harvest the harvest of your

land, you shall not reap to the very corners of your field **to harvest**. Neither are you to gather the gleanings. And you are to leave them for the needy and the proselyte. I am Shehmaa your Eloowwem.\*\*

<sup>23</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>24</sup> Speak to the Sons of Yishraael, saying, In the seventh month, on the first of the month, you shall have a Sabbath rest, a reminder, a blowing, a **holy reading**.

<sup>25</sup> You shall not do any laborious work, and you shall present an offering by fire to Shehmaa.\*\*

<sup>26</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>27</sup> On exactly the tenth day of this seventh month is . . . . . **day of atonement**. It shall be a **holy reading** for you. And you shall humble your souls, and present an offering by fire to Shehmaa.

<sup>28</sup> And you shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before Shehmaa your Eloowwem.

<sup>29</sup> For any **soul** who will not humble himself on this same day, he shall be cut off from his people.

<sup>30</sup> And for any soul who does any work on this same day, that soul I will destroy from among **her peoples**.

<sup>31</sup> **And** You shall not do any work. It is to be a statute throughout your generations in all your dwellings.

<sup>32</sup> It is to be a Sabbath of complete rest to you. And you shall torture your souls, on the ninth of the month at evening, from evening until evening you shall rest on your Sabbath.\*\*

<sup>33</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>34</sup> Speak to the Sons of Yishraael, saying, On the fifteenth of this seventh month is the Festival of Booths for seven days to Shehmaa.

<sup>35</sup> On the first day is a **holy reading**. You shall do no laborious work of any kind.

<sup>36</sup> For seven days you shall present an offering by fire to Shehmaa. **And on** the eighth day you shall have a **holy reading** and present an offering by fire to Shehmaa. It is an

land, thou shalt not wholly reap the corner of thy field **when you harvest**, neither shalt thou gather the gleanings; thou shalt leave them for the poor, and for the stranger: I am Adonai your Elohim.

<sup>23</sup> And Adonai spoke unto Moses, saying:  
<sup>24</sup> Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a **holy convocation**.

<sup>25</sup> Ye shall do no manner of servile work; and ye shall bring an offering made by fire unto Adonai.

<sup>26</sup> And Adonai spoke unto Moses, saying:  
<sup>27</sup> Howbeit on the tenth day of this seventh month is **the day of atonement**; there shall be a **holy convocation** unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto Adonai.

<sup>28</sup> And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Adonai your Elohim.

<sup>29</sup> For whatsoever **soul** it be that shall not be afflicted in that same day, he shall be cut off from his people.

<sup>30</sup> And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among **his peoples**.

<sup>31</sup> . . . . . You shall do not **any** work; it is a statute for ever throughout your generations in all your dwellings.

<sup>32</sup> It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

<sup>33</sup> And Adonai spoke unto Moses, saying:  
<sup>34</sup> Speak unto the children of Israel, saying: On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto Adonai.

<sup>35</sup> On the first day shall be a **holy convocation**; ye shall do no manner of servile work.

<sup>36</sup> Seven days ye shall bring an offering made by fire unto Adonai; . . . . . **on** the eighth day you shall have **holy convocation** unto you; and ye shall bring an offer-

enth Shabbat of the counting. On Tuesday of the festival week, the second of the seven days, the people are sanctified in preparation for the Day of the Revelation on Mount Since. In the evening people gather in the synagogues for a special prayer service. On the third day of the seven festival days, from midnight to the following evening, the prayers are devoted to the remembrance of the Revelation on Mount Since. A variety of hymns are sung, and the entire Torah is read. During the first five days of the festival week, work is permitted. The Samaritan sages determined that the status of Shavuot should not be diminished among the pilgrimage holidays. Just as the Festival of Unleavened Bread and the Harvest Festival ("Succot") are holidays lasting for seven days each, as written in the Torah, so they resolved that the festival which marks the climax of the fifty days of Counting the Omer (of seven weeks and one day) should also last for seven days, from the Monday of the week preceding it until the day of the festival, which would be the seventh day. The opening day of the seven-day festival is called the Day of Assembly, to mark the day when the people of Israel, who preserve the Truth, gathered for the second pilgrimage of the year. This day is devoted to visiting the sites, which mark the parameters of the future Garden of Eden, the boundaries of the

chosen place, Mount Gerizim — Bet El, with song and prayers.

23:27-36 Each person who makes this pilgrimage, or sacrifices the Passover sacrifice there, has fulfilled the commandment which states "At the place Shehmaa has chosen to rest His name there." There are four demarcations: (a) the Everlasting Hill on Mount Gerizim; (b) the parcel of land in Shechem which Jacob the Forefather bought; (c) Joseph's Tomb in Shechem; (d) Kiryat Eburta (currently known as Awwarteh), the burial place of the High Priests, Elazar and Itamar, the sons of Aaron the High Priest, Phinahs ben Elaazaar and his son Aabishah. This is also the burial place of the seventy elders and Samaritan High Priests. On Thursday and Friday, which are the fourth and fifth of the seven days, the Samaritans move to their Kiryat Luza homes on Mount Gerizim to prepare for the pilgrimage. On the sixth day, the Sabbath, the prayers are devoted to a description of the giving of the Torah, which is why it is called the Sabbath of the Commandments. In the middle of the prayers, a hymn, composed in the 14th century and describing the giving of the Torah at Mount Since, is sung (regarding the pilgrimage of the Festival of Weeks see Ex. 23:14).

23:29 "Soul" — The Israelite Samaritans understood the "soul" in this regard as the infant that must fast from the

assembly. **And** you shall not do **any** laborious work.

<sup>37</sup> These are the festivals of Shehmaa which you shall proclaim as **holy readings**, to present offerings by fire to Shehmaa, burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day,

<sup>38</sup> Beside the Sabbaths of Shehmaa, and beside **all** your gifts and beside all your votive and all your offerings, which you shall give to Shehmaa.\*\*

<sup>39</sup> On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the festival of Shehmaa for seven days, with a Sabbath rest on the first day and a Sabbath rest on the eighth day.

<sup>40</sup> And on the first day you shall take for yourselves a beautiful fruit tree, palm branches, **and branches** of a leafy tree, and willows of the brook, and you shall rejoice before Shehmaa your Eloowwem for seven days.

<sup>41</sup> And you shall celebrate it as a festival to Shehmaa for seven days in the year. It is a perpetual statute throughout your generations. You shall celebrate it in the seventh month.

<sup>42</sup> You shall dwell in booths for seven days. Every citizen in Yishraael shall dwell in booths,

<sup>43</sup> That your generations may know that I had the Sons of Yishraael dwell in booths when I brought them out from the land of Missrem. I am Shehmaa your Eloowwem.

<sup>44</sup> And Mooshe declared to the Sons of Yishraael the festivals of Shehmaa.\*\*

## 24

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> **My command** to the Sons of Yishraael, and they shall bring to you clear oil from beaten olives for the light, to make a lamp burn continually.

<sup>3</sup> Outside the veil of testimony in the tent of meeting, Aahrroon **and his sons** shall keep it in order from evening to morning before

ing made by fire unto Adonai; it is a day of solemn assembly; . . . . . ye shall do no **manner** of servile work.

<sup>37</sup> These are the appointed seasons of Adonai, which ye shall proclaim to be **holy convocations**, to bring an offering made by fire unto Adonai, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day;

<sup>38</sup> beside the sabbaths of Adonai, and beside . . . your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto Adonai.

<sup>39</sup> Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Adonai seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

<sup>40</sup> And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, **and a branch** of thick trees, and willows of the brook, and ye shall rejoice before Adonai your Elohim seven days.

<sup>41</sup> And ye shall keep it a feast unto Adonai seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

<sup>42</sup> Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

<sup>43</sup> that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Adonai your Elohim.

<sup>44</sup> And Moses declared unto the children of Israel the appointed seasons of Adonai.

## 24

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> **Command** the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

<sup>3</sup> Without the veil of the testimony, in the tent of meeting, shall Aaron . . . . . order it from evening to morning before

Shehmaa continually. It is a perpetual statute throughout your generations.

<sup>4</sup> He shall keep the lamps in order on the pure menoora before Shehmaa **till morning**.

<sup>5</sup> And you shall take fine flour and bake twelve loaves with it. Two tenths shall be in each loaf.

<sup>6</sup> And you shall set them in two rows, six to a row, on the pure table before Shehmaa.

<sup>7</sup> And you shall put pure frankincense on each row that it may be a memorial portion for the bread, even an offering by fire to Shehmaa.

<sup>8</sup> On the Sabbath day, on the Sabbath day he shall set it in order before Shehmaa continually. It is an everlasting covenant for the Sons of Yishraael.

<sup>9</sup> And it shall be for Aahrron and his sons. And they shall eat it in a holy place, for it is most holy to him from Shehmaa's offerings by fire, his portion forever.\*\*

<sup>10</sup> And a son of a Yishraa'ilet woman, and his father a Misree, went out among the Sons of Yishraael, and the Yishraa'ilet woman's son **and a Yishraa'ilee man** struggled with each other in the camp.

<sup>11</sup> And the son of the Yishraaelite woman blasphemed the Name and cursed. And they brought him to Mooshe. And his mother's name was **Sheelloomet**, the daughter of Dabree, of the tribe of Daan.

<sup>12</sup> And they put him in custody, that the command of Shehmaa might be made clear to them.\*\*

<sup>13</sup> And Shehmaa spoke to Mooshe, saying,

<sup>14</sup> Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head. And let all the congregation stone him.

<sup>15</sup> And you shall speak to the Sons of Yishraael, saying, Any person cursing his Eloowwem, then he will bear his sin.

<sup>16</sup> And the one who blasphemeth the name of Shehmaa shall surely be put to death indeed. All the congregation shall certainly stone him. The proselyte as well as the citizen, when he blasphemeth **the name**, shall be put to death indeed.

<sup>17</sup> And if a man takes the life of any human being, he shall surely be put to death indeed.

Adonai continually; it shall be a statute for ever throughout your generations.

<sup>4</sup> He shall order the lamps upon the pure candlestick before Adonai **continually**.

<sup>5</sup> And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake.

<sup>6</sup> And thou shalt set them in two rows, six in a row, upon the pure table before Adonai.

<sup>7</sup> And thou shalt put pure frankincense with each row, that it may be to the bread for a memorial-part, even an offering made by fire unto Adonai.

<sup>8</sup> Every sabbath day he shall set it in order before Adonai continually; it is from the children of Israel, an everlasting covenant.

<sup>9</sup> And it shall be for Aaron and his sons; and they shall eat it in a holy place; for it is most holy unto him of the offerings of Adonai made by fire, a perpetual due.

<sup>10</sup> And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and the Israelite woman's son **and the Israelite man** strove together in the camp.

<sup>11</sup> And the son of the Israelitish woman blasphemed the Name, and cursed; and they brought him unto Moses. And his mother's name was **Shelomith**, the daughter of Dibri, of the tribe of Dan.

<sup>12</sup> And they put him in ward, that it might be declared unto them at the mouth of Adonai.

<sup>13</sup> And Adonai spoke unto Moses, saying:

<sup>14</sup> Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

<sup>15</sup> And thou shalt speak unto the children of Israel, saying: Whosoever curseth his Elohim shall bear his sin.

<sup>16</sup> And he that blasphemeth the name of Adonai, he shall surely be put to death; all the congregation shall certainly stone him; as well the stranger, as the home-born, when he blasphemeth **a name**, shall be put to death.

<sup>17</sup> And he that smiteth any man mortally shall surely be put to death.

Day of Atonement of the year in which the infant was weaned from the breast. The Jewish halacha understood the soul as being one who has reached 13 years of age.

<sup>18</sup> And the one who takes the life of an animal shall pay for it, soul for soul.

<sup>19</sup> And if a man injures his comrade, just as he has done, it shall be done to him.

<sup>20</sup> Fracture for fracture, eye for eye, tooth for tooth, just as he has injured a man, it shall be inflicted on him.

<sup>21</sup> And the one who kills an animal shall pay for it. And the one who kills a man shall be put to death indeed.

<sup>22</sup> There shall be one law for you, it shall be for the proselyte as well as the citizen. For I am Shehmaa your Eloowwem.

<sup>23</sup> And Mooshe spoke to the Sons of Yishraael, and they brought the one who had cursed outside the camp and stoned him with stone. And the Sons of Yishraael did as Shehmaa had commanded Mooshe.\*\*

24:23 "Stone" is singular; and therefore, each one stoned him with *one* stone, not raising the lust of killing in the depth of the mind.

## 25

<sup>1</sup> And Shehmaa spoke to Mooshe at Mount Sinee, saying,

<sup>2</sup> Speak to the Sons of Yishraael and say to them, When you come into the land which I shall give you, then the land shall have a Sabbath to Shehmaa.

<sup>3</sup> Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop.

<sup>4</sup> And during the seventh year the land shall have a Sabbath rest, a Sabbath to Shehmaa. You shall not sow your field nor prune your vineyard.

<sup>5</sup> And your harvest **after growths** you shall not reap. And your grapes of **untrimmed vines** you shall not gather. The land shall have a sabbatical year.

<sup>6</sup> And all of you shall have the Sabbath products of the land for food, for yourself, **and to your male slaves, and to your female slaves, and to your hired men**, and to your tenants who live with you.

<sup>7</sup> And to your cattle and the animals that are in your land, shall have all its crops to eat.\*\*

<sup>8</sup> And you are to count off seven Sabbaths of years for yourself, seven times seven years,

<sup>18</sup> And he that smiteth a beast mortally shall make it good: life for life.

<sup>19</sup> And if a man maim his neighbour; as he hath done, so shall it be done to him:

<sup>20</sup> breach for breach, eye for eye, tooth for tooth; as he hath maimed a man, so shall it be rendered unto him.

<sup>21</sup> And he that killeth a beast shall make it good; and he that killeth a man shall be put to death.

<sup>22</sup> Ye shall have one manner of law, as well for the stranger, as for the home-born; for I am Adonai your Elohim.

<sup>23</sup> And Moses spoke to the children of Israel, and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as Adonai commanded Moses.

*Portion: In the Mountain*

## 25

<sup>1</sup> And Adonai spoke unto Moses in mount Sinai, saying:

<sup>2</sup> Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto Adonai.

<sup>3</sup> Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

<sup>4</sup> But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Adonai; thou shalt neither sow thy field, nor prune thy vineyard.

<sup>5</sup> . . . Your harvest **after-growth** thou shalt not reap, and the grapes of thy **untrimmed vine** thou shalt not gather; it shall be a year of solemn rest for the land.

<sup>6</sup> And all of you shall have the Sabbath products of the land for food; For yourself, **and to your male slave and to your female slave, and to your hired man** and to your tenants those who live with you.

<sup>7</sup> And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

<sup>8</sup> And thou shalt number seven sabbaths of years unto thee, seven times seven years; and

so that you have the time of the seven Sabbaths of years, even forty-nine years.

<sup>9</sup> And you shall sound a ram's horn abroad on the tenth day of the seventh month, on the day of atonement you shall sound a horn all through your land.

<sup>10</sup> And you shall consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you. And each of you shall return to his own property, and each of you shall return to his family.

<sup>11</sup> You shall have the fiftieth year as a jubilee. You shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines.

<sup>12</sup> For it is a jubilee, it shall be holy to you. You shall eat its crops out of the field.

<sup>13</sup> On this year of jubilee each of you shall return to his own property.\*\*

<sup>14</sup> And when you . . . **make a sale** of selling to your friend or buy from your friend's hand, you shall not defraud one another.

<sup>15</sup> Corresponding to the number of years after the jubilee, you shall buy from your friend. He is to sell to you according to the number of years of crops.

<sup>16</sup> In proportion to the extent of the years you shall increase its price. And in proportion to the fewness of the years you shall diminish its price, for it is a number of crops he is selling to you.

<sup>17</sup> And you shall not defraud each one another's comrade. But you shall fear your Eloowwem. For I am Shehmaa your Eloowwem.

<sup>18</sup> And you shall do My statutes and keep My judgments and do them, that you may dwell securely on the land.

<sup>19</sup> And the land will yield its produce, that you can eat your fill and dwell securely on it.\*\*

<sup>20</sup> And if you say, What are we going to eat on the seventh year if we do not sow or gather in **our crops**.

<sup>21</sup> And I will order My blessing for you in the sixth year that it will bring forth **its crop** for three years.

there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

<sup>9</sup> Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land.

<sup>10</sup> And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

<sup>11</sup> A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines.

<sup>12</sup> For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

<sup>13</sup> In this year of jubilee ye shall return every man unto his possession.

<sup>14</sup> And when **you all make a sale** of selling to your friend or buy from your friend's hand, you shall not defraud one another.

<sup>15</sup> According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee.

<sup>16</sup> According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of crops doth he sell unto thee.

<sup>17</sup> And ye shall not wrong one another; but thou shalt fear thy Elohim; for I am Adonai your Elohim.

<sup>18</sup> Wherefore ye shall do My statutes, and keep Mine ordinances and do them; and ye shall dwell in the land in safety.

<sup>19</sup> And the land shall yield her fruit, and ye shall eat until ye have enough, and dwell therein in safety.

<sup>20</sup> And if ye shall say: "What shall we eat the seventh year? behold, we may not sow, nor gather in **our crop**";

<sup>21</sup> then I will command My blessing upon you in the sixth year, and it shall bring forth **the crop** for the three years.

25:9 "Ram's Horn" — There are Israelite Samaritan testimonies that they sounded a horn on the Day of Atonement until the 16th century. Among the Samaritans today the Jubilee years are still counted. But this is only a tradition we keep to adjust with our own calendar.

<sup>22</sup> And you shall sow the eighth year, and you can eat old things from the crop, eating until the ninth year when **its crop** comes in.

<sup>23</sup> And the land shall not be sold forever. For the land is Mine. For you are proselytes and residents with Me.

<sup>24</sup> And for every piece of your property, you are to provide for the redemption of the land.\*\*

<sup>25</sup> If a fellow brother of yours becomes poor and he has to sell part of his property, his nearest brother is to come and buy back what his relative has sold.

<sup>26</sup> And in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption,

<sup>27</sup> And he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and return to his property.

<sup>28</sup> And if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee. And at the jubilee it shall revert, that he may return to his property.\*\*

<sup>29</sup> And if a man sells a dwelling house in a walled city, then his redemption right remains valid until a full year from its sale. His right of redemption lasts a full year.

<sup>30</sup> And if it is not bought back for him within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations. It does not revert in the jubilee.

<sup>31</sup> And the houses of the villages which have no surrounding wall, **they shall be considered** as open fields. They have redemption rights and revert in the jubilee.

<sup>32</sup> And for cities of the Libems, the Libems have a permanent right of redemption for the houses of the cities which are their possession.

<sup>33</sup> And what belongs to the Libems may be redeemed, and a house sale in the city of possession reverts in the jubilee. For the houses of the cities of the Libems are their possession among the Sons of Yishrael.

<sup>34</sup> And pasture fields of their cities **they**

<sup>22</sup> And ye shall sow the eighth year, and eat of the produce, the old store; until the ninth year, until **the crop** come in, ye shall eat the old store.

<sup>23</sup> And the land shall not be sold in perpetuity; for the land is Mine; for ye are strangers and settlers with Me.

<sup>24</sup> And in all the land of your possession ye shall grant a redemption for the land.

<sup>25</sup> If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold.

<sup>26</sup> And if a man have no one to redeem it, and he be waxen rich and find sufficient means to redeem it;

<sup>27</sup> then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession.

<sup>28</sup> But if he have not sufficient means to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

<sup>29</sup> And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption.

<sup>30</sup> And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations; it shall not go out in the jubilee.

<sup>31</sup> And the houses of the villages which have no surrounding wall **it will be considered** as open fields; they have redemption rights and revert in the jubilee.

<sup>32</sup> But as for the cities of the Levites, the houses of the cities of their possession, the Levites shall have a perpetual right of redemption.

<sup>33</sup> And if a man purchase of the Levites, then the house that was sold in the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel.

<sup>34</sup> And pasture fields of their cities **it shall**



**shall not sell**, for that is their perpetual possession.\*\*

<sup>35</sup> And in case a brother of yours becomes poor and his means with regard to you falter, then you are to sustain him, like a proselyte or a resident. And **your brother** may live with you.

<sup>36</sup> Do not take interest and usury from him. But fear your Eloowwem. That your brother may live with you.

<sup>37</sup> You shall not give him your silver at interest, nor your food for gain.

<sup>38</sup> I am Shehmaa your Eloowwem, who brought you out of the land of Missrem to give you the land of Kaanan, to be your Eloowwem.\*\*

<sup>39</sup> And if a brother of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service.

<sup>40</sup> He shall be with you as a hired man, as if he were a tenant. He shall serve with you until the year of jubilee.

<sup>41</sup> And he shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers.

<sup>42</sup> For they are My slaves whom I brought out from the land of Missrem. They are not to be sold in slave sales of men.

<sup>43</sup> You shall not rule over him with severity. But are to fear your Eloowwem.

<sup>44</sup> And for your **male slaves** and **female slaves** whom **you will acquire them**, from the nations that are around you, of them you shall buy male and female slaves.

<sup>45</sup> And also it is out of the sons of the tenants who dwell among you that **you will acquire them**, and out of their families who are with you, which **were born** in your land, they also may become your possession.

<sup>46</sup> And you may give them to your sons after you to inherit. **You will work them** as permanent slaves. But in respect to your brothers, the Sons of Yishraael, you shall not rule with severity over one another.\*\*

<sup>47</sup> And if the means of a proselyte **and a resident** with you becomes sufficient, and a

**not sell**, for that is their perpetual possession.

<sup>35</sup> And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler . . . . . shall he live with thee.

<sup>36</sup> Take thou no interest of him or increase; but fear thy Elohim; that thy brother may live with thee.

<sup>37</sup> Thou shalt not give him thy money upon interest, nor give him thy victuals for increase.

<sup>38</sup> I am Adonai your Elohim, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your Elohim.

<sup>39</sup> And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bondservant.

<sup>40</sup> As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of jubilee.

<sup>41</sup> Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

<sup>42</sup> For they are My servants, whom I brought forth out of the land of Egypt; they shall not be sold as bondmen.

<sup>43</sup> Thou shalt not rule over him with rigour; but shalt fear thy Elohim.

<sup>44</sup> And as for your **male slave** and your **female slave** whom **you will acquire** . . . of the nations that are round about you, of them shall ye buy bondmen and bondmaids.

<sup>45</sup> Moreover of the children of the strangers that do sojourn among you, of them **you will acquire**, . . . and of their families that are with you, which **they have born** in your land; and they may be your possession.

<sup>46</sup> And you may give them to your sons after you, to inherit; **you will use them** as permanent slaves. But in respect to your countrymen, the Sons of Yishraael, you shall not rule with severity over one another.

<sup>47</sup> And if a stranger who is . . . . . **a tenant** with thee be waxen rich, and thy brother be

brother of yours becomes so poor with regard to him as to sell himself to a proselyte who is a tenant with you, or to the descendants of a proselyte's family,

<sup>48</sup> He shall have redemption right after he has been sold. One of his brothers may redeem him.

<sup>49</sup> Or his uncle, or his uncle's son, may redeem him. Or one of his blood relatives from his family may redeem him. Or if he prospers, he may redeem himself.

<sup>50</sup> And he with his purchaser shall calculate from the year of **the selling** him, up to the year of jubilee. And the price of his sale shall correspond to the number of years. Like the days of a hired man, he shall be with him.

<sup>51</sup> If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption.

<sup>52</sup> And if few years remain until the year of jubilee, he shall calculate with him. In proportion to his years he is to refund his redemption.

<sup>53</sup> Like a man hired year by year he shall be with him. He shall not rule over him with severity in your sight.

<sup>54</sup> And if he is not redeemed by these means, he shall go out in the year of jubilee, he and his sons with him.

<sup>55</sup> For the Sons of Yishraael are My slaves. They are My slaves whom I brought out from the land of Missrem. I am Shehmaa your Eloowwem.

## 26

<sup>1</sup> You shall not make for yourselves idols, nor shall you set up for yourselves an image or a pillar, nor shall you place a figured stone in your land to bow down to it. For I am Shehmaa your Eloowwem.

<sup>2</sup> You shall keep My Sabbaths and reverence My holy things, I am Shehmaa.\*\*

waxen poor beside him, and sell himself unto the stranger who is a tenant with thee, or to the offshoot of a stranger's family,

<sup>48</sup> after that he is sold he may be redeemed; one of his brethren may redeem him;

<sup>49</sup> or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself.

<sup>50</sup> And he with his purchaser shall calculate from the year **he was sold** up to the year of jubilee; and the price of his sale shall correspond to the number of years. It is like the days of a hired man that he shall be with him.

<sup>51</sup> If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for.

<sup>52</sup> And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption.

<sup>53</sup> As a servant hired year by year shall he be with him; he shall not rule with rigour over him in thy sight.

<sup>54</sup> And if he be not redeemed by any of these means, then he shall go out in the year of jubilee, he, and his children with him.

<sup>55</sup> For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am Adonai your Elohim.

## 26

<sup>1</sup> Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it; for I am Adonai your Elohim.

<sup>2</sup> Ye shall keep My sabbaths, and reverence My sanctuary: I am Adonai.



*Portion: If You Walk in My Statutes*

<sup>3</sup> If you walk in My statutes and keep My commandments and do them,

<sup>4</sup> And I shall give you rains in their season, and the land will yield its produce and the trees of the field will bear their fruit.

<sup>5</sup> And your threshing will last for you until grape gathering, and grape gathering will last until **the seed**. And you will eat your food to the full and dwell securely in your land.

<sup>6</sup> And I shall also grant peace in the land, and you shall lie down with no one making you tremble. I shall eliminate harmful beasts from the land, and no sword will pass through your land.

<sup>7</sup> And you will chase your enemies, and they will fall before you by the sword.

<sup>8</sup> And five of you will chase a hundred, and a hundred of you will chase ten thousand. And your enemies will fall before you by the sword.

<sup>9</sup> And I will turn toward you and make you fruitful and multiply you. And I will confirm My covenant with you.

<sup>10</sup> And you will eat the old supply, and clear out the old because of the new.

<sup>11</sup> And I will make My dwelling among you, and My soul will not abhor you.

<sup>12</sup> And I will walk among you and be your Eloowwem, and you shall be My people.

<sup>13</sup> I am Shehmaa your Eloowwem, who brought you out of the land of Missrem that you would not be their slaves. And I broke the bars of your yoke and made you walk proudly.\*\*

<sup>14</sup> And if you do not obey Me and do not carry out all these commandments,

<sup>15</sup> . . . . . if you reject My statutes, and if your soul abhors My ordinances as not to carry out all My commandments, and break My covenant,

<sup>16</sup> I also will do this to you, I will appoint over you a sickness, consumption and fever that will waste away the eyes and cause the soul to pine away. And you will sow your seed uselessly, for your enemies will eat it up.

<sup>17</sup> And I will set My face against you and you will be struck down before your enemies. And

*Portion: In My Statutes*

<sup>3</sup> If ye walk in My statutes, and keep My commandments, and do them;

<sup>4</sup> then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

<sup>5</sup> And your threshing shall reach unto the vintage, and the vintage shall reach unto a **seed**; and ye shall eat your bread until ye have enough, and dwell in your land safely.

<sup>6</sup> And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

<sup>7</sup> And ye shall chase your enemies, and they shall fall before you by the sword.

<sup>8</sup> And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

<sup>9</sup> And I will have respect unto you, and make you fruitful, and multiply you; and will establish My covenant with you.

<sup>10</sup> And ye shall eat old store long kept, and ye shall bring forth the old from before the new.

<sup>11</sup> And I will set My tabernacle among you, and My soul shall not abhor you.

<sup>12</sup> And I will walk among you, and will be your Elohim, and ye shall be My people.

<sup>13</sup> I am Adonai your Elohim, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

<sup>14</sup> But if ye will not hearken unto Me, and will not do all these commandments;

<sup>15</sup> **and if** ye shall reject My statutes, and if your soul abhor Mine ordinances, so that ye will not do all My commandments, but break My covenant;

<sup>16</sup> I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall make the eyes to fail, and the soul to languish; and ye shall sow your seed in vain, for your enemies shall eat it.

<sup>17</sup> And I will set My face against you, and ye shall be smitten before your enemies; they

26:17 While reading this passage and the next four passages, we raise our open arms and hands, praying:  
 "Aadaanee Shehmaa, turn from Your burning anger and change Your mind about doing harm unto Your people. Remember unto Abraahm, unto Yesaahq, and unto Yaaqob, Your slaves, unto whom You swore by Yourself. Give mercy, and change Your mind through Your will, and forgive Your people."

those who hate you will rule over you. And you will flee when no one is pursuing you.\*\*

<sup>18</sup> And if after these things you do not obey Me, then I will punish you seven times more for your sins.

<sup>19</sup> And I will also break down your pride of power. And I will also make your heavens like iron and your earth like copper.

<sup>20</sup> And your strength will be spent uselessly, for your land will not yield its produce and the trees of **the field** will not yield their fruit.

<sup>21</sup> And if you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins.

<sup>22</sup> And I will let loose among you the beasts of the field, which will bereave you of your children, and destroy your cattle, and reduce your number, that your roads lie deserted.\*\*

<sup>23</sup> And if by these things you are not turned to Me, but act with hostility against Me,

<sup>24</sup> And then I will act with hostility against you, and I, also I, will strike you seven times for your sins.

<sup>25</sup> And I will bring upon you a sword which will execute vengeance for the covenant. And when you gather together into your cities, I will send pestilence among you, that you shall be delivered into enemy hands.

<sup>26</sup> When I break your staff of bread, ten women will bake your bread in one oven, **and he will bring back your bread by weight, that you will eat and not be satisfied.\*\***

<sup>27</sup> And if in spite of this you do not obey Me, but act . . . . . **hostilely** against Me,

<sup>28</sup> And I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins.

<sup>29</sup> And you will eat the flesh of your sons, and the flesh of your daughters you will eat.

<sup>30</sup> And I then will destroy your places of idol worship, and cut down your sun worship altars, and heap your corpses on the remains of your idols. And My soul shall abhor you.

<sup>31</sup> And I will lay waste your cities and will

that hate you shall rule over you; and ye shall flee when none pursueth you.

<sup>18</sup> And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins.

<sup>19</sup> And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

<sup>20</sup> And your strength shall be spent in vain; for your land shall not yield her produce, neither shall the trees of **the land** yield their fruit.

<sup>21</sup> And if ye walk contrary unto Me, and will not hearken unto Me; I will bring seven times more plagues upon you according to your sins.

<sup>22</sup> And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.

<sup>23</sup> And if in spite of these things ye will not be corrected unto Me, but will walk contrary unto Me;

<sup>24</sup> then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins.

<sup>25</sup> And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities; and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

<sup>26</sup> When I break your staff of bread, ten women shall bake your bread in one oven, **and they will bring your bread again by weight; and ye shall eat, and not be satisfied.**

<sup>27</sup> And if ye will not for all this hearken unto Me, but walk **in hostility** unto Me;

<sup>28</sup> then I will walk contrary unto you in fury; and I also will chastise you seven times for your sins.

<sup>29</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

<sup>30</sup> And I will destroy your high places, and cut down your sun-pillars, and cast your carcasses upon the carcasses of your idols; and My soul shall abhor you.

<sup>31</sup> And I will make your cities a waste, and

26:31 "Your temple" — The Israelite Samaritans understand the terminology "temple" to apply to the time of Mooshe, Ye'ushah, and the judges — till the time of Eli the priest — as the tabernacle that Mooshe built in the desert of Sinee. However, it is also meant, in their tradition, as one of the names of Mount Gerizim, which was indeed most of the time laid waste. This is noted in "Tibaat Marqeh" in the second section.

make **your temple** desolate, and I will not smell **your sweet savors**.

<sup>32</sup> And I will make the land desolate, that your enemies who dwell in it will be appalled over it.

<sup>33</sup> And I will scatter you among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.

<sup>34</sup> Then the land will rest on its Sabbaths all the days of the desolation, while you are in your enemies' land. Then the land will rest **and will make her Sabbaths acceptable**.

<sup>35</sup> All the days of **its guilt** it will have rest which it did not rest on your Sabbaths, while you were dwelling in it.\*\*

<sup>36</sup> And as for those of you who may be left, I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them. And when no one is pursuing they will flee as from the sword, and they will fall.

<sup>37</sup> And they will stumble over each other as if before the sword, and no one is pursuing. And you will have no strength to stand up before your enemies.

<sup>38</sup> And you will perish among the nations, and your enemies' land will consume you.\*\*

<sup>39</sup> And those of you who may be left will rot away because of their iniquity in the lands of **their enemies**. And also because of the iniquities of their forefathers they will rot away with them.

<sup>40</sup> And they shall confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting **hostilely** against Me.

<sup>41</sup> I also **am going with them in hostility**, and to bring them into the land of their enemies. Thus their uncircumcised heart then shall become humbled, that they then shall make amends for their iniquity.\*\*

<sup>42</sup> And I will remember My covenant with **Yaaqob**, and remember also My covenant with Yesaahq, and remember also My covenant with Abraahm, and I will remember the land.

will bring **your temples** unto desolation, and I will not smell the savour of **your sweet savor**.

<sup>32</sup> And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.

<sup>33</sup> And you will I scatter among the nations, and I will draw out the sword after you; and your land shall be a desolation, and your cities shall be a waste.

<sup>34</sup> Then shall the land be paid her sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, **and will repay** her sabbaths.....

<sup>35</sup> All the days **laid waste** it will have rest; even the rest which it had not in your sabbaths, when ye dwelt upon it.

<sup>36</sup> And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies; and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth.

<sup>37</sup> And they shall stumble one upon another, as it were before the sword, when none pursueth; and ye shall have no power to stand before your enemies.

<sup>38</sup> And ye shall perish among the nations, and the land of your enemies shall eat you up.

<sup>39</sup> And they that are left of you shall pine away in their iniquity in **your enemies'** lands; and also in the iniquities of their fathers shall they pine away with them.

<sup>40</sup> And they shall confess their iniquity, and the iniquity of their fathers, in their treachery which they committed against Me, and also that they have walked **in hostility** unto Me.

<sup>41</sup> I also **will go with them in hostility**, and bring them into the land of their enemies; if then perchance their uncircumcised heart be humbled, and they then be paid the punishment of their iniquity;

<sup>42</sup> then will I remember My covenant with **Jacob**, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

<sup>43</sup> And the land will be abandoned by them, and will make up for its Sabbaths while it is made **guilty** without them. They will be making an end for their iniquity, because they rejected . . . . . **on purpose** My ordinances and their soul abhorred My statutes.

<sup>44</sup> And in spite of this, when they are **in the lands** of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them, for I am Shehmaa their Eloowwem.

<sup>45</sup> And I will remember for them the covenant with their ancestors, whom I brought out of the land of Missrem in the sight of the nations, that I might be their Eloowwem. I am Shehmaa.

<sup>46</sup> These are the statutes and ordinances and laws which Shehmaa established between Himself and the Sons of Yishraael by the hand of Mooshe at Mount Sinee.\*\*

26:46 Here the readers cover their faces and say: "Peace of Shehmaa on the prophet, the righteous, the complete, the pure, the loyal Mooshe."

## 27

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Speak to the Sons of Yishraael and say to them, When a man shall make a difficult vow **in a value** of persons before Shehmaa,

<sup>3</sup> And a . . . . . **value** is of the male from twenty years to sixty years old, then the valuation shall be fifty shekels of silver, after the shekel of the sanctuary.

<sup>4</sup> And if it is a female, and a . . . . . **value** shall be thirty shekels.

<sup>5</sup> And if it be from five years to twenty years old, and the . . . . . **value** for the male shall be twenty shekels, and for the female ten shekels.

<sup>6</sup> And if from a month up to five years old, then a . . . . . **value** shall be five shekels of silver for the male, and for the female the valuation shall be three shekels of silver.

<sup>7</sup> And if from sixty years old and upward, if it is a male, then a . . . . . **value** shall be fifteen shekels, and for the female ten shekels.

<sup>8</sup> And if he is lower than . . . **valued**, then he shall be placed before the priest and the priest shall value him, according to the

<sup>43</sup> For the land shall lie forsaken without them, and shall be paid her sabbaths, while she **laid waste** without them; and they shall be paid the punishment of their iniquity; because they rejected **and on purpose** My ordinances and their soul abhorred My statutes.

<sup>44</sup> And yet for all that, when they are **in the land** of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am Adonai their Elohim.

<sup>45</sup> But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their Elohim: I am Adonai.

<sup>46</sup> These are the statutes and ordinances and laws, which Adonai made between Him and the children of Israel in mount Sinai by the hand of Moses.

## 27

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> Speak unto the children of Israel, and say unto them: When a man makes a difficult vow, he shall be valued **in your value** of persons belonging to Adonai,

<sup>3</sup> and **your value** shall be for the male from twenty years old even unto sixty years old, even thy valuation shall be fifty shekels of silver, after the shekel of the sanctuary.

<sup>4</sup> And if it be a female, then **your value** shall be thirty shekels.

<sup>5</sup> And if it be from five years old even unto twenty years old, then **your value** shall be for the male twenty shekels, and for the female ten shekels.

<sup>6</sup> And if it be from a month old even unto five years old, then **your value** shall be for the male five shekels of silver, and for the female thy valuation shall be three shekels of silver.

<sup>7</sup> And if it be from sixty years old and upward: if it be a male, then **your value** shall be fifteen shekels, and for the female ten shekels.

<sup>8</sup> But if he be too poor for **your value**, then he shall be set before the priest, and the priest shall value him; according to the

means of the one who vowed, the priest shall value him.\*\*

<sup>9</sup> And if it is an animal of the kind which **he will offer** as a sacrifice to Shehmaa, any such that one gives to Shehmaa shall be holy.

<sup>10</sup> He shall not replace it or exchange it, a good for a bad, or a bad for a good. And if he does exchange animal for animal, then both it and its substitute shall become holy.\*\*

<sup>11</sup> And if it is any unclean beast of the kind which **he will not offer** as a sacrifice to Shehmaa, then he shall place the beast before the priest.

<sup>12</sup> And the priest shall value it as either good or bad, as the priest . . . . . **values** it, it shall be.

<sup>13</sup> And if he should redeem it, then he shall add its fifth to its . . . . . **value**.\*\*

<sup>14</sup> And if a man consecrates his house as holy to Shehmaa, the priest shall value it as either good or bad. As the priest values it, it shall stand.

<sup>15</sup> And if the one who consecrates it should redeem his house, he shall add one fifth of . . . . . **value** to it, that it may be his.\*\*

<sup>16</sup> And if a man consecrates to Shehmaa part of the fields of his own property, then the valuation shall be according to the seed, a homer of barley seed at fifty shekels of silver.

<sup>17</sup> **And if** he consecrates his field as of the year of jubilee, **as the value** it shall stand.

<sup>18</sup> And if he consecrates his field after the jubilee, and the priest shall calculate the price for him according to the years that are left until the year of jubilee, and it shall be reduced **from the value**.

<sup>19</sup> And if the one who consecrates it should ever wish to redeem the field, and he shall add a fifth of money **to the value** price to it, that it may pass to him.

<sup>20</sup> And if he will not redeem the field, but has sold the field to another man, it may no longer be redeemed.

means of him that vowed shall the priest value him.

<sup>9</sup> And if it is an animal of the kind which **they will offer** as an sacrifice to Adonai, all that any man giveth of such unto Adonai shall be holy.

<sup>10</sup> He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy.

<sup>11</sup> And if it is any unclean animal of the kind which **they will not offer** as a sacrifice to Adonai, then he shall set the beast before the priest.

<sup>12</sup> And the priest shall value it, whether it be good or bad; as the priest, **your value**, so shall it be.

<sup>13</sup> But if he will indeed redeem it, then he shall add the fifth part thereof unto **your value**.

<sup>14</sup> And when a man shall sanctify his house to be holy unto Adonai, then the priest shall value it, whether it be good or bad; as the priest shall value it, so shall it stand.

<sup>15</sup> And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of **your value** unto it, and it shall be his.

<sup>16</sup> And if a man shall sanctify unto Adonai part of the field of his possession, then thy valuation shall be according to the sowing thereof; the sowing of a homer of barley shall be valued at fifty shekels of silver.

<sup>17</sup> . . . **If** he sanctify his field from the year of jubilee, **as your value** it shall stand.

<sup>18</sup> But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain unto the year of jubilee, and it shall be reduced **from your value**.

<sup>19</sup> And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of **your value** unto it, and it shall be assured to him.

<sup>20</sup> And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more.

27:11 "A beast" — In the Israelite Samaritan text, the beast is considered as masculine. In the Jewish Masoretic Text the beast is considered feminine.

27:18 "After the Jubilee" — In the old times when the Samaritans had lands and animals this was the routine for the Jubilee, but not any more since the 16th century C.E.

<sup>21</sup> And when it reverts in the jubilee, the field shall be holy to Shehmaa, like a field devoted. It shall be for the priest as his property.\*\*

<sup>22</sup> And if a man dedicates to Shehmaa a field which he has bought, which is not a part of the field of his own property,

<sup>23</sup> And the priest shall calculate for him the amounts of the value up to the year of jubilee, and he shall on that day give the value as holy to Shehmaa.

<sup>24</sup> In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs.

<sup>25</sup> And all your valuation shall be after the shekel of the sanctuary. The shekel is twenty giras.\*\*

<sup>26</sup> But every firstborn among animals, which as a firstborn belongs to Shehmaa, no man may consecrate it, whether bull or sheep. It is Shehmaa's.

<sup>27</sup> And if it is among the unclean animals, he shall redeem it according to the valuation and add to it one fifth of it. And if it is not redeemed, then it shall be sold in a value.\*\*

<sup>28</sup> But anything which a man devotes to Shehmaa out of all that he has, of man or animal, or of the fields of his own property, shall not be sold or redeemed. Anything devoted to destruction is most holy to Shehmaa.

<sup>29</sup> No one who may have been devoted among men shall be ransomed, he shall surely be put to death indeed.\*\*

<sup>30</sup> And all the tenth of the land, of the seed of the land and from the fruit of the tree, is Shehmaa's. It is holy to Shehmaa.

<sup>31</sup> And if a man wishes to redeem part of his tithe, he shall add to it one fifth of it.\*\*

<sup>32</sup> And every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to Shehmaa.

<sup>33</sup> He is not to be concerned whether it is good or bad, nor shall he exchange it. And if he does exchange it, then both it and its sub-

<sup>21</sup> But the field, when it goeth out in the jubilee, shall be holy unto Adonai, as a field devoted; the possession thereof shall be the priest's.

<sup>22</sup> And if he dedicates unto Adonai a field which he hath bought, which is not of the field of his possession;

<sup>23</sup> then the priest shall reckon unto him the amount of your value unto the year of jubilee; and he shall give your value in that day, as a holy thing unto Adonai.

<sup>24</sup> In the year of jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth.

<sup>25</sup> And all thy valuations shall be according to the shekel of the sanctuary; twenty gerahs will be the shekel.

<sup>26</sup> But . . . . . a firstborn among beasts, which is born as a firstling to Adonai, no man shall sanctify it; whether it be ox or sheep, it is Adonai's.

<sup>27</sup> And if it be of an unclean beast, then he shall ransom it according to thy valuation, and shall add unto it the fifth part thereof; or if it be not redeemed, then it shall be sold in your value.

<sup>28</sup> Notwithstanding, no devoted thing, that a man may devote unto Adonai of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto Adonai.

<sup>29</sup> None devoted, that may be devoted of men, shall be ransomed; he shall surely be put to death.

<sup>30</sup> And all the tithe of the land, whether of the seed of the land, . . . from the fruit of the tree, is Adonai's; it is holy unto Adonai.

<sup>31</sup> And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof.

<sup>32</sup> And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Adonai.

<sup>33</sup> He shall not inquire whether it be good or bad, neither shall he change it; and if he change it at all, then both it and that for

27:29 "Set apart" — This verse is speaking of a crime against Shehmaa's property. The verse pertains to the man who is acting against Shehmaa, stealing from the "aarem" ("Devoted" in this case) to Shehmaa. Notice what happened to Achan who stole "aarem" from Jericho (Josh. 7:1-26). At present there is an "aarem" of a person. That person who has an "aarem" declared upon his life is considered as dead, although he continues to live. In old times the society killed him.



stitute shall become holy. It shall not be redeemed.\*\*

<sup>34</sup> These are the commandments which Shehmaa commanded Mooshe for the Sons of Yishraael at Mount Sinee.

which it is changed shall be holy; it shall not be redeemed.

<sup>34</sup> These are the commandments, which Adonai commanded Moses for the children of Israel in mount Sinai.

*Book of Leviticus*

*One hundred thirty-five "kisseem"*

*(passages)*

*Eight "aalaakem" (portions)*



# *In the Desert of Sinee*

## NUMBERS

### *Portion: In the Desert of Sinee*

#### 1

<sup>1</sup> And Shehmaa spoke to Mooshe in the desert of Sinee, in the tent of meeting, on the first of the second month, in the second year after they had come out of the land of Missrem, saying,

<sup>2</sup> Take a sum, . . . . . the congregation of the Sons of Yishraael, by their families, by their fathers' households, according to the number of names, every male, head by head.

<sup>3</sup> From twenty years old and upward, all who are able to go out to the army in Yishraael, **you will number** them by their armies, you and Aahrroon.

<sup>4</sup> And with you, there shall be a man of each tribe, each one head of his fathers' household.

<sup>5</sup> And these then are the names of the men who shall stand with you. For Reh'ooben, Eleesor the son of Shaadiyyor.

<sup>6</sup> For Shehmoon, Shehlaam'il the son of Soorishiddee.

<sup>7</sup> For Ye'ooda, Nehsh'shon the son of 'Aminaadaab.

<sup>8</sup> For Yaasheshaakaar, Naataan'il the son of Soowwaar.

<sup>9</sup> For Zehboolaan, Ilyaab the son of **Eehlaan**.

<sup>10</sup> For the Sons of Yoosef. For Ifrem, Eleeshamah the son of 'Ammiyyode. For Maanaashe, Gaamleel the son of Faadaasor.

<sup>11</sup> **To Binyaamem**, Aabeedaan the son of **Gaadoowwinnee**.

<sup>12</sup> For Daan, 'Ahyyaazaar the son of 'Ammishiddee.

<sup>13</sup> For Aasher, **Faaga'el** the son of 'Akraan.

<sup>14</sup> For Gaad, Eleesaaf the son of Dawwel.

<sup>15</sup> For Niftaalee, Aah'irah the son of Inaan.

### *Portion: In the Desert*

#### 1

<sup>1</sup> And Adonai spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

<sup>2</sup> "Take ye the sum of **all** the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male, by their polls;

<sup>3</sup> from twenty years old and upward, all that are able to go forth to war in Israel: **you both will number** them by their hosts, even thou and Aaron.

<sup>4</sup> And with you there shall be a man of every tribe, every one head of his fathers' house.

<sup>5</sup> And these are the names of the men that shall stand with you: of Reuben, Elizur the son of Shedeur.

<sup>6</sup> Of Simeon, Shelumiel the son of Zuri-shaddai.

<sup>7</sup> Of Judah, Nahshon the son of Amminadab.

<sup>8</sup> Of Issachar, Nethanel the son of Zuar.

<sup>9</sup> Of Zebulun, Eliab the son of **Helon**.

<sup>10</sup> Of the children of Joseph: of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur.

<sup>11</sup> **To Benjamin**, Abidan the son of **Gideon**.

<sup>12</sup> Of Dan, Ahiezer the son of Ammishaddai.

<sup>13</sup> Of Asher, **Pagiel** the son of Ochran.

<sup>14</sup> Of Gad, Eliasaph the son of Deuel.

<sup>15</sup> Of Naphtali, Ahira the son of Enan."

<sup>16</sup> These are they who were called of the congregation, the leaders of their fathers' tribes. They were the heads of thousands of Yishraael.

<sup>17</sup> And Mooshe and Aahreron took these men who had been designated by name.

<sup>18</sup> And they assembled the whole community on the first of the second month. Then they registered by ancestry in their families, by their fathers' households, according to the number of names, from twenty years old and upward, head by head.

<sup>19</sup> As Shehmaa had commanded Mooshe, so he numbered them in the desert of Sinee.\*\*

<sup>20</sup> And the Sons of Reh'ooben, Yishraael's firstborn, their genealogical registration by their families, by their fathers' households, according to the number of names, head by head, every male from twenty years old and upward, who are able to go out to the army.

<sup>21</sup> Their numbered men of the tribe of Reh'ooben were six and forty thousand and five hundred.\*\*

<sup>22</sup> Of the Sons of Shehmoon, their genealogical registration by their families, by their fathers' households, their numbered men, according to the number of names, head by head, every male from twenty years old and upward, who are able to go out to the army.

<sup>23</sup> Their numbered men of the tribe of Shehmoon were nine and fifty thousand and three hundred.\*\*

<sup>24</sup> Of the Sons of Gaad, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>25</sup> Their numbered men of the tribe of Gaad were five and forty thousand and six hundred and fifty.\*\*

<sup>26</sup> Of the Sons of Ye'ooda, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>27</sup> Their numbered men of the tribe of Ye'ooda were four and seventy thousand and six hundred.\*\*

<sup>16</sup> These were the elect of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel.

<sup>17</sup> And Moses and Aaron took these men that are pointed out by name.

<sup>18</sup> And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of names, from twenty years old and upward, by their polls.

<sup>19</sup> As Adonai commanded Moses, so did he number them in the wilderness of Sinai.

<sup>20</sup> And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

<sup>21</sup> those that were numbered of them, of the tribe of Reuben, were forty and six thousand and five hundred.

<sup>22</sup> Of the children of Simeon, their generations, by their families, by their fathers' houses, those that were numbered thereof, according to the number of names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

<sup>23</sup> those that were numbered of them, of the tribe of Simeon, were fifty and nine thousand and three hundred.

<sup>24</sup> Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>25</sup> those that were numbered of them, of the tribe of Gad, were forty and five thousand six hundred and fifty.

<sup>26</sup> Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>27</sup> those that were numbered of them, of the tribe of Judah, were threescore and fourteen thousand and six hundred.

<sup>28</sup> Of the Sons of Yaasheshaakaar, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>29</sup> Their numbered men of the tribe of Yaasheshaakaar were four and fifty thousand and four hundred.\*\*

<sup>30</sup> Of the Sons of Zehboolaan, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>31</sup> Their numbered men of the tribe of Zehboolaan were seven and fifty thousand and four hundred.\*\*

<sup>32</sup> Of the Sons of Yoosef. For the sons of Ifrem, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>33</sup> Their numbered men of the tribe of Ifrem were forty thousand and five hundred.\*\*

<sup>34</sup> Of the Sons of Maanaashe, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>35</sup> Their numbered men of the tribe of Maanaashe were two and thirty thousand and two hundred.\*\*

<sup>36</sup> Of the Sons of **Binyaamem**, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>37</sup> Their numbered men of the tribe of **Binyaamem** were five and thirty thousand and four hundred.\*\*

<sup>38</sup> Of the Sons of Daan, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>39</sup> Their numbered men of the tribe of Daan

<sup>28</sup> Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>29</sup> those that were numbered of them, of the tribe of Issachar, were fifty and four thousand and four hundred.

<sup>30</sup> Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>31</sup> those that were numbered of them, of the tribe of Zebulun, were fifty and seven thousand and four hundred.

<sup>32</sup> Of the children of Joseph, namely, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>33</sup> those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred.

<sup>34</sup> Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>35</sup> those that were numbered of them, of the tribe of Manasseh, were thirty and two thousand and two hundred.

<sup>36</sup> Of the children of **Benjamin**, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>37</sup> those that were numbered of them, of the tribe of **Benjamin**, were thirty and five thousand and four hundred.

<sup>38</sup> Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>39</sup> those that were numbered of them, of the

were two and sixty thousand and seven hundred.\*\*

<sup>40</sup> Of the Sons of Aasher, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>41</sup> Their numbered men of the tribe of Aasher were one and forty thousand and five hundred.\*\*

<sup>42</sup> Of the Sons of Niftaalee, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, who are able to go out to the army.

<sup>43</sup> Their numbered men of the tribe of Niftaalee were three and fifty thousand and four hundred.\*\*

<sup>44</sup> These are the ones who were numbered, whom Mooshe and Aahreron numbered, with the leaders of Yishraael, twelve men. **For each tribe to the tribe of their fathers' household they were.**

<sup>45</sup> And all the numbered of the Sons of Yishraael **by their armies**, from twenty years old and upward, all who are able to go out to the army in Yishraael,

<sup>46</sup> And all the numbered men were six hundred thousand and three thousand and five hundred and fifty.

<sup>47</sup> And the Libems were not numbered among them by their fathers' tribe.\*\*

<sup>48</sup> And Shehmaa had spoken to Mooshe, saying,

<sup>49</sup> Only **the Libbe** tribe you shall not number, nor shall you take their sum among the Sons of Yishraael.

<sup>50</sup> And you shall appoint the Libems over the tabernacle of the testimony, and over all its furnishings, and over all that belongs to it. They shall carry the tabernacle and all its furnishings. And they shall take care of it. They shall also camp around the tabernacle.

<sup>51</sup> And when the tabernacle is to set out, the Libems shall take it down. And when the tabernacle encamps, the Libems shall set it up. And the stranger who comes near shall be put to death indeed.

tribe of Dan, were threescore and two thousand and seven hundred.

<sup>40</sup> Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>41</sup> those that were numbered of them, of the tribe of Asher, were forty and one thousand and five hundred.

<sup>42</sup> . . . . . Sons of Naphtali, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all that were able to go forth to war;

<sup>43</sup> those that were numbered of them, of the tribe of Naphtali, were fifty and three thousand and four hundred.

<sup>44</sup> These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men; **each for . . . . . his fathers' household they were.**

<sup>45</sup> And all those that were numbered of the children of Israel **by the house of their fathers**, from twenty years old and up, all that were able to go forth to war in Israel;

<sup>46</sup> even all those that were numbered were six hundred thousand and three thousand and five hundred and fifty.

<sup>47</sup> But the Levites after the tribe of their fathers were not numbered among them.

<sup>48</sup> And Adonai spoke unto Moses, saying:

<sup>49</sup> "Howbeit the tribe of **Levi** thou shalt not number, neither shalt thou take the sum of them among the children of Israel;

<sup>50</sup> but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongs to it, they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp around the tabernacle.

<sup>51</sup> And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

<sup>52</sup> And the Sons of Yishraael shall camp, each man by his own camp, and each man by **his own hand**, according to their armies.

<sup>53</sup> And the Libems shall camp around the tabernacle of the testimony, that there will be no wrath on the congregation of the Sons of Yishraael. And the Libems shall keep charge of the tabernacle of the testimony.

<sup>54</sup> And the Sons of Yishraael did, according to all which Shehmaa had commanded Mooshe, they did.\*\*

## 2

<sup>1</sup> And Shehmaa spoke to Mooshe and to Aahrroon, saying,

<sup>2</sup> The Sons of Yishraael shall camp, each by **his own flags**, with the banners of their fathers' households. They shall camp around the tent of meeting at a distance.

<sup>3</sup> And those who camp on the east side toward the sunrise shall be of the flag of the camp of Ye'ooda, by their armies. And the Chief of the Sons of Ye'ooda, Nehsh'shon the son of 'Amminaadaab.

<sup>4</sup> And his army **and its numbers**, four and seventy thousand and six hundred.

<sup>5</sup> And those who camp next to him shall be the tribe of Yaasheshaakaar. And the Chief of the Sons of Yaasheshaakaar, Naataan'il the son of Soowwaar.

<sup>6</sup> And his army and their numbered men, four and fifty thousand and four hundred.

<sup>7</sup> **And the tribe** of Zehboolaan. And the Chief of the Sons of Zehboolaan, Ilyaab the son of **Eehlaan**.

<sup>8</sup> And his army and his numbered men, seven and fifty thousand and four hundred.

<sup>9</sup> The total of the numbered men of the camp of Ye'ooda, one hundred thousand and eighty thousand and six thousand and four hundred, by their armies. They shall set out first.\*\*

<sup>10</sup> On the south side shall be the flag of the camp of Reh'ooben by their armies. And the

<sup>52</sup> And the children of Israel shall pitch their tents, every man with his own camp, and every man with **his own flag**, according to their hosts.

<sup>53</sup> But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of the testimony."

<sup>54</sup> Thus did the children of Israel; according to all that Adonai commanded Moses, so did they.

## 2

<sup>1</sup> And Adonai spoke unto Moses and unto Aaron, saying:

<sup>2</sup> "The children of Israel shall pitch by their fathers' houses; every man with **his own flag**, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

<sup>3</sup> Now those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts; the prince of the children of Judah being Nahshon the son of Amminadab,

<sup>4</sup> and his army **and their numbers**, four and seventy thousand and six hundred.

<sup>5</sup> And those that pitch next unto him shall be the tribe of Issachar; the prince of the children of Issachar being Nethanel the son of Zuar,

<sup>6</sup> and his host, even those that were numbered thereof, fifty and four thousand and four hundred;

<sup>7</sup> . . . . . **the tribe** of Zebulun; the prince of the children of Zebulun being Eliab the son of **Helon**,

<sup>8</sup> and his host, and those that were numbered thereof, fifty and seven thousand and four hundred;

<sup>9</sup> all that were numbered of the camp of Judah being a hundred thousand and four-score thousand and six thousand and four hundred, according to their hosts; they shall set forth first.

<sup>10</sup> On the south side shall be the standard of the camp of Reuben according to their

Chief of the Sons of Reh'ooben, Eleesor the son of Shaadiyyor.

<sup>11</sup> And his army and their numbered men, six and forty thousand and five hundred.

<sup>12</sup> Those who camp next to him shall be the tribe of Shehmoon. And the Chief of the Sons of Shehmoon, Shehlaam'il the son of Soorishiddee.

<sup>13</sup> And his army **and its numbers**, nine and fifty thousand and three hundred.

<sup>14</sup> And the tribe of Gaad. And the Chief of the Sons of Gaad, Eleesaaf the son of Dawwel.

<sup>15</sup> And his army **and its numbers**, five and forty thousand and six hundred and fifty.

<sup>16</sup> The total of the numbered men of the camp of Reh'ooben, one hundred thousand and one and fifty thousand and four hundred and fifty by their armies. And they shall set out second.

<sup>17</sup> And the tent of meeting shall set out with the camp of the Libems in the midst of the camps. Just as they camp, they shall set out, every man in his place by their flags.\*\*

<sup>18</sup> On the west side shall be the flag of the camp of Ifrem by their armies. And the Chief of the Sons of Ifrem shall be Elee-shamah the son of 'Ammiyyode.

<sup>19</sup> And his army **and its numbers**, forty thousand and five hundred.

<sup>20</sup> And next to him shall be the tribe of Maanaashe. And the Chief of the Sons of Maanaashe, Gaamleel the son of Faadaasor.

<sup>21</sup> And his army **and its numbers**, two and thirty thousand and two hundred.

<sup>22</sup> And the tribe of Binyaamem. And the Chief of the Sons of Binyaamem, Aabee-daan the son of Gaadoowwinnee.

<sup>23</sup> And his army **and its numbers**, five and thirty thousand and four hundred.

<sup>24</sup> The total of the numbered men of the camp of Ifrem, one hundred thousand and eight thousand and one hundred by their armies. And they shall set out third.\*\*

<sup>25</sup> On the north side shall be the flag of the camp of Daan by their armies. And the Chief of the Sons of Daan, 'Ahyyaazaar the son of 'Ammishiddee.

hosts; the prince of the children of Reuben being Elizur the son of Shedeur,

<sup>11</sup> and his host, and those that were numbered thereof, forty and six thousand and five hundred;

<sup>12</sup> and those that pitch next unto him shall be the tribe of Simeon; the prince of the children of Simeon being Shelumiel the son of Zurishaddai,

<sup>13</sup> and his army **and their numbers**, fifty and nine thousand and three hundred;

<sup>14</sup> and the tribe of Gad; the prince of the children of Gad being Eliasaph the son of Reuel,

<sup>15</sup> and his army **and their numbers**, forty and five thousand and six hundred and fifty;

<sup>16</sup> all that were numbered of the camp of Reuben being a hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts; and they shall set forth second.

<sup>17</sup> Then the tent of meeting, with the camp of the Levites, shall set forward in the midst of the camps; as they encamp, so shall they set forward, every man in his place, by their standards.

<sup>18</sup> On the west side shall be the standard of the camp of Ephraim according to their hosts; the prince of the children of Ephraim being Elishama the son of Ammihud,

<sup>19</sup> and his army **and their numbers**, forty thousand and five hundred;

<sup>20</sup> and next unto him shall be the tribe of Manasseh; the prince of the children of Manasseh being Gamaliel the son of Pedahzur,

<sup>21</sup> and his army **and their numbers**, thirty and two thousand and two hundred;

<sup>22</sup> and the tribe of Benjamin; the prince of the children of Benjamin being Abidan the son of Gideoni,

<sup>23</sup> and his army **and their numbers**, thirty and five thousand and four hundred;

<sup>24</sup> all that were numbered of the camp of Ephraim being a hundred thousand and eight thousand and a hundred, according to their hosts; and they shall set forth third.

<sup>25</sup> On the north side shall be the standard of the camp of Dan according to their hosts; the prince of the children of Dan being Ahiezer the son of Ammishaddai,



<sup>26</sup> And his army **and its numbers**, two and sixty thousand and seven hundred.

<sup>27</sup> Those who camp next to him shall be the tribe of Aasher. And the Chief of the Sons of Aasher, **Faaga'el** the son of 'Akraan.

<sup>28</sup> And his army **and its numbers**, one and forty thousand and five hundred.

<sup>29</sup> And the tribe of Niftaalee. And the Chief of the Sons of Niftaalee, **Aah'irah** the son of Inaan.

<sup>30</sup> And his army **and its numbers**, three and fifty thousand and four hundred.

<sup>31</sup> The total of the numbered men of the camp of Daan was one hundred thousands and seven and fifty thousands and six hundreds. They shall set out last by their flags.\*\*

<sup>32</sup> These are the numbered men of the Sons of Yishraael by their fathers' households. The total of the numbered men of the camps by their armies, six hundred thousand and three thousand and five hundred and fifty.

<sup>33</sup> And the Libems were not numbered among the Sons of Yishraael, just as Shehmaa had commanded Mooshe.

<sup>34</sup> And the Sons of Yishraael did according to all that Shehmaa commanded Mooshe. They camped by their flags, and they set out, every one by his family according to his father's household.\*\*

### 3

<sup>1</sup> And these are the records of Aahrroon and Mooshe at the time when Shehmaa spoke with Mooshe in Mount Sinee.

<sup>2</sup> And these are the names of the sons of **the firstborn of Aahrroon**, Naadaab, and Aabeeyyoo, Elaazaar, and Itaamaar.

<sup>3</sup> **And these are** the names of the Sons of Aahrroon, the anointed priests, whom he ordained to serve as priests.

<sup>4</sup> And Naadaab and Aabeeyyoo died . . . . . when they offered strange fire before Shehmaa in the desert of Sinee. And they had no children. And Elaazaar and Itaamaar served as priests in the lifetime of their father Aahrroon.\*\*

<sup>26</sup> and his army **and their numbers**, threescore and two thousand and seven hundred;

<sup>27</sup> and those that pitch next unto him shall be the tribe of Asher; the prince of the children of Asher being **Pagiel** the son of Ochran,

<sup>28</sup> and his army **and their numbers**, forty and one thousand and five hundred;

<sup>29</sup> and the tribe of Naphtali; the prince of the children of Naphtali being Ahira the son of Enan,

<sup>30</sup> and his army **and their numbers**, fifty and three thousand and four hundred;

<sup>31</sup> all that were numbered of the camp of Dan being a hundred thousand and fifty and seven thousand and six hundred; they shall set forth hindmost by their standards."

<sup>32</sup> These are they that were numbered of the children of Israel by their fathers' houses; all that were numbered of the camps according to their hosts were six hundred thousand and three thousand and five hundred and fifty.

<sup>33</sup> But the Levites were not numbered among the children of Israel; as Adonai commanded Moses.

<sup>34</sup> Thus did the children of Israel: according to all that Adonai commanded Moses, so they pitched by their standards, and so they set forward, each one according to its families, and according to its fathers' houses.

### 3

<sup>1</sup> Now these are the generations of Aaron and Moses in the day that Adonai spoke with Moses in mount Sinai.

<sup>2</sup> And these are the names of the sons of Aaron: Nadab **the firstborn**, and Abihu, Eleazar, and Ithamar.

<sup>3</sup> . . . . . **These are** the names of the sons of Aaron, the priests that were anointed, whom he consecrated to minister in the priest's office.

<sup>4</sup> And Nadab and Abihu died **before Adonai**, when they offered strange fire before Adonai, in the wilderness of Sinai, and they had no children; and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

<sup>5</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>6</sup> Bring the tribe of Libee near and set them before Aahrron the priest, that they may serve him.

<sup>7</sup> And they shall perform the duties for him and duties for the whole congregation before the tent of meeting, to do the service of the tabernacle.

<sup>8</sup> And they shall also keep all the furnishings of the tent of meeting, along with the duties of the Sons of Yishraael, to do the service of the tabernacle.

<sup>9</sup> And you shall give the Libems to Aahrron and to his sons. They are given, given to him **from within** the Sons of Yishraael.

<sup>10</sup> And you shall appoint Aahrron and his sons that they may keep their priesthood. And the stranger who comes near shall be put to death indeed.\*\*

<sup>11</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>12</sup> And I, behold, have taken the Libems from among the Sons of Yishraael instead of every firstborn. **Their ransoms will be** the first issue of the womb **among the sons** of Yishraael. And the Libems shall be Mine.  
<sup>13</sup> For all the firstborn are Mine, on the day that I struck down all the firstborn in the land of Missrem, I sanctified to Myself all the firstborn in Yishraael, from man to beast. They shall be Mine. I am Shehmaa.\*\*

<sup>14</sup> And Shehmaa spoke to Mooshe in the desert of Sinee, saying,

<sup>15</sup> Number the Sons of Libee by their fathers' households, by their families, every male from a month old and upward you shall number.

<sup>16</sup> And Mooshe numbered them according to the word of Shehmaa, just as He had **commanded him**.

<sup>17</sup> And these are the Sons of Libee by their names, Girshone, . . . . . **Qat** and Mehraaree.

<sup>18</sup> And these are the names of the Sons of Girshone by their families, Libnee and Shama'ee.

<sup>19</sup> And the Sons of Qat by their families, 'Aamraam, and Yaasaahr, Eebrone, and **'Azzeel**.

<sup>20</sup> And the Sons of Mehraaree by their families, Mellee and Mooshee. These are the fam-

<sup>5</sup> And Adonai spoke unto Moses, saying:

<sup>6</sup> "Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister unto him.

<sup>7</sup> And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle.

<sup>8</sup> And they shall keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle.

<sup>9</sup> And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him **from** . . . . . the children of Israel.

<sup>10</sup> And thou shalt appoint Aaron and his sons, that they may keep their priesthood; and the common man that draweth nigh shall be put to death."

<sup>11</sup> And Adonai spoke unto Moses, saying:

<sup>12</sup> "And I, behold, I have taken the Levites from among the children of Israel instead of every first-born . . . . . that openeth the womb **from the sons** of Israel; and the Levites shall be Mine;

<sup>13</sup> for all the first-born are Mine: on the day that I smote all the first-born in the land of Egypt I hallowed unto Me all the first-born in Israel, both man and beast, Mine they shall be: I am Adonai."

<sup>14</sup> And Adonai spoke unto Moses in the wilderness of Sinai, saying:

<sup>15</sup> "Number the children of Levi by their fathers' houses, by their families; every male from a month old and upward shalt thou number them."

<sup>16</sup> And Moses numbered them according to the word of Adonai, as he was **commanded** . . . . .

<sup>17</sup> And these were the sons of Levi by their names: Gershon, **and Kohath**, and Merari.

<sup>18</sup> And these are the names of the sons of Gershon by their families: Libni and Shimei

<sup>19</sup> And the sons of Kohath by their families: Amram and Izhar, Hebron and **Uzziel**;

<sup>20</sup> And the sons of Merari by their families: Mahli and Mushi. These are the families

ilies of the Libems according to their fathers' households.

<sup>21</sup> For Girshone was the family of the Libnee, and the family of the Shama'ee. These were the families of **the Girshoonnee**.

<sup>22</sup> **And their numbers**, in the numbering of every male from a month old and upward, even their numbered men were seven thousand and five hundred.

<sup>23</sup> The families of the **Girshoonnee** were to camp behind the tabernacle westward.

<sup>24</sup> And the Chief of the fathers' households **to the Girshoonnee** was Eleesaaf the son of Lel.

<sup>25</sup> And the duties of the Sons of Girshone in the tent of meeting shall be the tabernacle, and the tent, **and its cover**, and the screen for the doorway of the tent of meeting,

<sup>26</sup> And the hangings of the court, and the screen for the doorway of the court, which is around the tabernacle, and the altar, and its cords, according to all the service of it.\*\*

<sup>27</sup> And for Qat was the family of the Aamraamee, and the family of the Yaasaahree, and the family of the **Aahbroonnee**, and the family of the 'Azzelee. These were the families of the Qattee.

<sup>28</sup> In the numbering of every male from a month old and upward, there were eight thousand and six hundred, performing the duties of the sanctuary.

<sup>29</sup> The families of the Sons of Qat were to camp on the southward side of the tabernacle.

<sup>30</sup> And the Chief of the fathers' households of the Qattee families was Eleesaafaan the son of 'Azzeel.

<sup>31</sup> And their duties being the ark, the table, the menoora, the altars, and the utensils of the sanctuary with which they serve, and the screen, **and the laver and its base**, and all **their work** of it.

<sup>32</sup> And Elaazaar the son of Aahrron the priest was the Chief of the Chiefs of **the Libems**, having the oversight of those who perform the duties of the sanctuary.\*\*

<sup>33</sup> For Mehraaree was the family of the Mellee, and the family of the Mooshee. These were the families of Mehraaree.

the Levites according to their fathers' houses.

<sup>21</sup> Of Gershon was the family of the Libnites, and the family of the Shimeites; these are the families of **the Gershoonite**.

<sup>22</sup> . . . . . **Their numbers**, in the numbering of every male from a month old and upward, even their numbered men were seven thousand and five hundred.

<sup>23</sup> The families of the **Gershoonite** were to pitch behind the tabernacle westward;

<sup>24</sup> the prince of the fathers' house **to the Gershoonite** being Eliasaph the son of Lael,

<sup>25</sup> and the charge of the sons of Gershon in the tent of meeting the tabernacle, and the Tent, . . . . . **its cover**, and the screen for the door of the tent of meeting,

<sup>26</sup> and the hangings of the court, and the screen for the door of the court — which is by the tabernacle, and by the altar, round about — and the cords of it, even whatsoever pertaineth to the service thereof.

<sup>27</sup> And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the **Hebronites**, and the family of the Uzzielites; these are the families of the Kohathites:

<sup>28</sup> according to the number of all the males, from a month old and upward, eight thousand and six hundred, keepers of the charge of the sanctuary.

<sup>29</sup> The families of the sons of Kohath were to pitch on the side of the tabernacle southward;

<sup>30</sup> the prince of the fathers' house of the families of the Kohathites being Elizaphan the son of Uzziel,

<sup>31</sup> and their charge the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith the priests minister, and the screen, . . . . . and all **his work** thereof;

<sup>32</sup> Eleazar the son of Aaron the priest being prince of the princes of **the Levite**, and having the oversight of them that keep the charge of the sanctuary.

<sup>33</sup> Of Merari was the family of the Mahlites, and the family of the Mushites; these are the families of Merari.

<sup>34</sup> And their numbered men, in the numbering of every male from a month old and upward, were six thousand and two hundred.

<sup>35</sup> And the Chief of the fathers' households of the families of Mehraaree was Soorill the son of **Aabeehl**. They were to camp on the northward side of the tabernacle.

<sup>36</sup> And the appointed duties of the Sons of Mehraaree being the frames of the tabernacle, its bars, its pillars, its sockets, all its equipment, and the service concerning them,

<sup>37</sup> And the pillars around the court with their sockets, and their pegs, and their cords.

<sup>38</sup> And those who were to camp **unto the front** of the tabernacle eastward, before the tent of meeting toward the sunrise, were Mooshe, . . . **Aahrro**n, and his sons, performing the duties of **the holiness** for the obligation of the Sons of Yishraael. And the stranger coming near was to be put to death indeed.

<sup>39</sup> All the numbered men of the Libems, whom Mooshe . . . numbered at the command of Shehmaa by their families, every male from a month old and upward, were twenty two thousand.\*\*

<sup>40</sup> And Shehmaa said to Mooshe, Number every firstborn male of the Sons of Yishraael from a month old and upward, and take the number of their names.

<sup>41</sup> And you shall take the Libems for Me, I am Shehmaa, instead of all the firstborn among the Sons of Yishraael. And the cattle of the Libems instead of all the firstborn among the cattle of the Sons of Yishraael.

<sup>42</sup> And Mooshe numbered, as Shehmaa had commanded him, all the firstborn among the Sons of Yishraael.

<sup>43</sup> And all the firstborn males by the number of names, from a month old and upward, for their numbered men were two and twenty thousand, three and seventy and two hundred.\*\*

<sup>44</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>45</sup> Take the Libems instead of all the firstborn among the Sons of Yishraael, and the

<sup>34</sup> And those that were numbered of them, according to the number of all the males, from a month old and up, were six thousand and two hundred;

<sup>35</sup> the prince of the fathers' house of the families of Merari being Zuriel the son of **Abihail**; they were to pitch on the side of the tabernacle northward;

<sup>36</sup> the appointed charge of the sons of Merari being the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the instruments thereof, and all that pertains to the service thereof;

<sup>37</sup> and the pillars of the court round about, and their sockets, and their pins, and their cords.

<sup>38</sup> And those who were to camp **before** the tabernacle eastward, before the tent of meeting toward the sunrising, were Moses, **and Aaron** and his sons, keeping the charge of **the temple**, even the charge for the children of Israel; and the common man that drew nigh was to be put to death.

<sup>39</sup> All that were numbered of the Levites, whom Moses **and Aaron** numbered at the commandment of Adonai, by their families, all the males from a month old and upward, were twenty and two thousand.

<sup>40</sup> And Adonai said unto Moses: "Number all the first-born males of the children of Israel from a month old and upward, and take the number of their names.

<sup>41</sup> And thou shalt take the Levites for Me, even Adonai, instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel."

<sup>42</sup> And Moses numbered, as Adonai commanded him, all the first-born among the children of Israel.

<sup>43</sup> And all the first-born males by the number of names from a month old and upward, for their numbered men were two and twenty thousand, three and seventy and two hundred.

<sup>44</sup> And Adonai spoke unto Moses, saying:  
<sup>45</sup> "Take the Levites instead of all the first-born among the children of Israel, and the

cattle of the Libems. And the Libems shall be Mine. I am Shehmaa.

<sup>46</sup> And for the ransom of the three and seventy and two hundred **from the firstborn** of the Sons of Yishraael who are in excess beyond the Libems,

<sup>47</sup> And you shall take five, five shekels **per the heads**. You shall take them in terms of the shekel of the sanctuary. The shekel is twenty gerahs.

<sup>48</sup> And give the money, the ransom of those who are in excess among them, to Aahrroon and to his sons.

<sup>49</sup> And Mooshe took the ransom money from those who were in excess, beyond those ransomed by the Libems.

<sup>50</sup> From **the firstborns** of the Sons of Yishraael he took the money in terms of the shekel of the sanctuary, five and sixty and three hundred and one thousand.

<sup>51</sup> And Mooshe gave the ransom money to Aahrroon and to his sons, at the command of Shehmaa, just as Shehmaa had commanded Mooshe.\*\*

cattle of the Levites instead of their cattle; and the Levites shall be Mine, even Adonai's.

<sup>46</sup> And as for the redemption of the two hundred and three score and thirteen **from the first-born** of the children of Israel, that are over and above the number of the Levites,

<sup>47</sup> thou shalt take five shekels **per a head**; after the shekel of the sanctuary shalt thou take them — the shekel is twenty gerahs.

<sup>48</sup> And thou shalt give the money where-with they that remain over of them are redeemed unto Aaron and to his sons."

<sup>49</sup> And Moses took the redemption-money from them that were over and above them that were redeemed by the Levites;

<sup>50</sup> from **the first-born** of the children of Israel took he the money: a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary.

<sup>51</sup> And Moses gave the redemption-money unto Aaron and to his sons, according to the word of Adonai, as Adonai commanded Moses.



#### *Portion: Take a Census of the Sons of Qaht*

## 4

<sup>1</sup> And Shehmaa spoke to Mooshe and to Aahrroon, saying,

<sup>2</sup> Take the sum of the Sons of Qat from among the sons of Libee, by their families, by their fathers' households,

<sup>3</sup> From thirty years and upward to fifty years old, all **who enter** the service to do the work in the Tent of Meeting.

<sup>4</sup> This is the work of the Sons of Qat in the Tent of Meeting, in the most Holy of Holies.

<sup>5</sup> And Aahrroon and his sons shall go in when the camp sets out, and they shall take down the veil of the screen, and cover the Ark of the Testimony with it.

<sup>6</sup> And they shall lay a covering of yellow-dyed skin over it, and shall spread **over it a**

## 4

<sup>1</sup> And Adonai spoke unto Moses and unto Aaron, saying:

<sup>2</sup> "Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses,

<sup>3</sup> from thirty years old and upward even until fifty years old, all **that enter** upon the service, to do work in the tent of meeting.

<sup>4</sup> This is the service of the sons of Kohath in the tent of meeting, about the most holy things:

<sup>5</sup> when the camp sets forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it;

<sup>6</sup> and shall put thereon a covering of seal-skin, and shall spread . . . . . a

cloth of pure bright blue, and shall insert its poles.

<sup>7</sup> And over the Table of the Bread of the Presence they shall also spread a cloth of blue, and they shall put on it the Pans and the Bowls and the Spoons and the Cleaners and the Arches of Libation. And the Eternal Bread shall be on it.

<sup>8</sup> And they shall spread over them a **covering** of scarlet, and a covering of yellow-dyed skin. And they shall place its poles.

<sup>9</sup> And they shall take a blue cloth and cover the Menoora of Light, along with its candles and its snuffers, and its trays and all its oil vessels, which serve it.

<sup>10</sup> And they shall put it and all its utensils in a covering of yellow dyed skin, and shall put it on the pole.

<sup>11</sup> And over the Golden Altar they shall spread a blue cloth and cover it with a covering of yellow-dyed skin, and shall put it on the pole.

<sup>12</sup> And they shall take all **the official** utensils with which they serve in the holy, and put them in a blue cloth and cover them with a covering of yellow-dyed skin, and put them on the pole.\*\*

<sup>13</sup> And they shall take away the ashes from the altar, and spread a purple cloth over it.

<sup>14</sup> And they shall put on it all its utensils by which they serve in connection with it, the firepans, and the forks and shovels and the basins, all the utensils of the altar. And they shall spread a cover of yellow-dyed skin over it and place its poles. **And they shall take a purple cloth, and they shall cover the laver and its base, and they shall insert them into the covering of yellow-dyed skin, and they shall put it on the pole.**

<sup>15</sup> And Aahrron and his sons will finish covering the Holy and all the holy utensils when the camp is to set out. And after that the Sons of Qat shall come to carry them and they will not touch the Holy and die. These are the **loads** of the Sons of Qat in the Tent of Meeting.

<sup>16</sup> And the charge of Elaazaar the son of Aahrron the priest is the oil for the light, and the fragrant incense, and the eternal of-

cloth all of blue, and shall set the staves thereof.

<sup>7</sup> And upon the table of showbread they shall spread a cloth of blue, and put thereon the dishes, and the pans, and the bowls, and the jars wherewith to pour out; and the continual bread shall remain thereon.

<sup>8</sup> And they shall spread upon them ..... a cloth of scarlet, and cover the same with a covering of sealskin, and shall set the staves thereof.

<sup>9</sup> And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuffdishes, and all the oil vessels thereof, wherewith they minister unto it.

<sup>10</sup> And they shall put it and all the vessels thereof within a covering of sealskin, and shall put it upon a bar.

<sup>11</sup> And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and shall set the staves thereof.

<sup>12</sup> And they shall take all the vessels of **the service**, wherewith they serve in the sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and shall put them on a bar.

<sup>13</sup> And they shall take away the ashes from the altar, and spread a purple cloth thereon.

<sup>14</sup> And they shall put upon it all the vessels thereof, wherewith they minister about it, the fire-pans, . . . the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of sealskin, and set the staves thereof. . .

.....  
.....  
.....

<sup>15</sup> And when Aaron and his sons have made an end of covering the holy furniture, and all the holy vessels, as the camp is to set forward — after that, the sons of Kohath shall come to bear them; but they shall not touch the holy things, lest they die. These things are the **load** of the sons of Kohath in the tent of meeting.

<sup>16</sup> And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual

fering, and the anointing oil, the charge of all the Tabernacle and of all that is in it, in the Holy and its utensils.\*\*

17 And Shehmaa spoke to Mooshe and to Aahrron, saying,

18 Do not let the tribe of the families of the Qattee be cut off from among the Libems.

19 ..... Do **this** to them that they may live and not die when they approach **towards** the Holy of Holies. Aahrron and his sons shall go in and put them ..... a man to his work **and over** his load.

20 And they shall not go in to see **kabaala** with the Holy and they will die.\*\*

21 And Shehmaa spoke to Mooshe, saying,  
22 Take the sum of the Sons of Girshone. Also them by their fathers' households, by their families.

23 From thirty years and upward to fifty years old, you shall count them, all who enter to perform the service to do the work in the Tent of Meeting.

24 This is the service of the families of the **Girshoonnee**, in serving and in carrying.

25 And they shall carry the curtains of the Tabernacle and the Tent of Meeting, its covering and the covering of yellow-dyed skin that is on its top, and the screen for the doorway of the Tent of Meeting,

26 And the hangings of the court, and the screen for the doorway of the gate of the court which is around the Tabernacle and the altar, and their cords and all the equipment for their service. And all that is to be done they shall serve.

27 All the service of the Sons of the **Girshoonnee**, in all their loads and in all their work, shall be at the command of Aahrron and his sons. And you shall assign to them as a duty all their loads.

28 This is the service of the families of the Sons of the **Girshoonnee** in the Tent of Meeting, and their duties under the direction of Itaamaar the son of Aahrron the Priest.\*\*

meal-offering, and the anointing oil: he shall have the charge of all the tabernacle, and of all that therein is, whether it be the sanctuary, or the furniture thereof."

17 And Adonai spoke unto Moses and unto Aaron, saying:

18 "Cut ye not off the tribe of the families of the Kohathites from among the Levites;

19 **and this** do unto them, that they may live, and not die, when they approach **unto** the most holy things: Aaron and his sons shall go in and put them **man-man** to his work **and to** his load;

20 but they shall not go in to see the holy things **covered**, lest they die."

4:19-20 "Kabaala" = Name of angel. The Israelite Samaritan tradition identified this title as a name of an angel, and not as the traditional MT translation of distance or fear.

### Portion: Take

21 And Adonai spoke unto Moses, saying:

22 "Take the sum of the sons of Gershon also, by their fathers' houses, by their families;

23 from thirty years old and upward until fifty years old shalt thou number them: all that enter in to wait upon the service, to do service in the tent of meeting.

24 This is the service of the families of the **Gershoonite**, in serving and in bearing burdens:

25 they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting;

26 and the hangings of the court, and the screen for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and whatsoever there may be to do with them, therein shall they serve.

27 At the commandment of Aaron and his sons shall be all the service of the sons of the **Gershoonite**, in all their burden, and in all their service; and ye shall appoint unto them in charge all their burden.

28 This is the service of the families of the sons of the **Gershoonite** in the tent of meeting; and their charge shall be under the hand of Ithamar the son of Aaron the priest.

<sup>29</sup> Sons of Mehraaree, you shall count them by their families, by their fathers' households.

<sup>30</sup> From thirty years and upward to fifty years old, you shall count them, everyone who enters the service to do the work of the Tent of Meeting.

<sup>31</sup> And this is the duty of their loads, for all their service in the Tent of Meeting, the boards of the Tabernacle and its bars and its pillars and its sockets,

<sup>32</sup> And the pillars around the court and their sockets and their pegs and their cords, with all their equipment and with all their service. And by name you shall assign **all** the instruments they have to carry.

<sup>33</sup> This is the service of the families of the Sons of Mehraaree, to all their service in the Tent of Meeting, under the direction of Itaamaar the son of Aahrron the Priest.\*\*

<sup>34</sup> And Mooshe and Aahrron and the Chiefs of the congregation counted the Sons of the Qattee by their families, . . . . . by their fathers' households,

<sup>35</sup> From thirty years and upward to fifty years old, everyone who entered the service for work in the Tent of Meeting.

<sup>36</sup> And their numbered men by their families were two thousand **and seven** hundred and fifty.

<sup>37</sup> These are the numbers of the Qattee families, everyone who was serving in the Tent of Meeting, whom Mooshe and Aahrron counted according to the commandment of Shehmaa through Mooshe.\*\*

<sup>38</sup> And the census of the Sons of Girshone by their families, . . . . . **by their fathers' households,**

<sup>39</sup> From thirty years and upward even to fifty years old, everyone who entered the service for work in the Tent of Meeting.

<sup>40</sup> And their numbers by their families, by their fathers' households, were two thousand and six hundred and thirty.

<sup>41</sup> These are the numbers of the families of the Sons of Girshone, everyone who was

<sup>29</sup> As for the sons of Merari, thou shalt number them by their families, by their fathers' houses;

<sup>30</sup> from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth upon the service, to do the work of the tent of meeting.

<sup>31</sup> And this is the duty of their burden, according to all their service in the tent of meeting: the boards of the tabernacle, and the bars, and the pillars thereof, and the sockets thereof;

<sup>32</sup> and the pillars of the court round about, and their sockets, and their pins, and their cords, even all their appurtenance, and all that pertaineth to their service; and by name ye shall appoint . . . . . the instruments of the charge of their burden.

<sup>33</sup> This is the service of the families of the sons of Merari, according to all their service, in the tent of meeting, under the hand of Ithamar the son of Aaron the priest."

<sup>34</sup> And Moses and Aaron and the princes of the congregation numbered the sons of the Kohathites, by their families, **and** by their fathers' houses,

<sup>35</sup> from thirty years old and upward even unto fifty years old, every one that entered upon the service, for service in the tent of meeting.

<sup>36</sup> And those that were numbered of them by their families were two thousand . . . . . **seven** hundred and fifty.

<sup>37</sup> These are they that were numbered of the families of the Kohathites, of all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Adonai by the hand of Moses.

<sup>38</sup> And those that were numbered of the sons of Gershon, by their families, **and by their fathers' households,**

<sup>39</sup> from thirty years old and upward even unto fifty years old, every one that entered upon the service, for service in the tent of meeting,

<sup>40</sup> even those that were numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty.

<sup>41</sup> These are they that were numbered of the families of the sons of Gershon, of all that



serving in the Tent of Meeting, whom Mooshe and Aahrron counted according to the commandment of Shehmaa.\*\*

<sup>42</sup> And the census of the family of the Sons of Mehraaree by their families, by their fathers' households,

<sup>43</sup> From thirty years and upward to fifty years old, everyone who entered the service for work in the Tent of Meeting.

<sup>44</sup> And their numbers by their families were three thousand and two hundred.

<sup>45</sup> These are the numbers of the family of the Sons of Mehraaree, whom Mooshe and Aahrron counted according to the commandment of Shehmaa through Mooshe.

<sup>46</sup> All the censuses of the Libems, whom Mooshe and Aahrron and the Chiefs of Yishraael counted, by their families . . . . . by their fathers' households,

<sup>47</sup> From thirty years and upward to fifty years old, everyone entering to do the work of service and the work of carrying in the Tent of Meeting.

<sup>48</sup> And their numbers were eight thousand and five hundred and eighty.

<sup>49</sup> According to the commandment of Shehmaa through Mooshe, they were counted, man by man by his serving or carrying as Shehmaa had commanded Mooshe.\*\*

## 5

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> **My command** to the Sons of Yishraael that they send away from the camp every leper and everyone having a flux and every soul who is unclean by the dead.

<sup>3</sup> You shall send away both male and female. You shall send them outside the camp so that they will not defile their camp where I dwell in their midst.

<sup>4</sup> And the Sons of Yishraael did so and sent them outside the camp, just as Shehmaa had spoken to Mooshe, thus the Sons of Yishraael did.\*\*

<sup>5</sup> And Shehmaa spoke to Mooshe, saying,

did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Adonai.

<sup>42</sup> And those that were numbered of the families of the sons of Merari, by their families, by their fathers' houses,

<sup>43</sup> from thirty years old and upward even unto fifty years old, every one that entered upon the service, for service in the tent of meeting,

<sup>44</sup> even those that were numbered of them by their families, were three thousand and two hundred.

<sup>45</sup> These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of Adonai by the hand of Moses.

<sup>46</sup> All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, **and by their fathers' households,**

<sup>47</sup> from thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in the tent of meeting,

<sup>48</sup> even those that were numbered of them, were eight thousand and five hundred and fourscore.

<sup>49</sup> According to the commandment of Adonai they were appointed by the hand of Moses, every one to his service, and to his burden; they were also numbered, **that** Adonai commanded Moses.

## 5

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> **"Command** the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is unclean by the dead;

<sup>3</sup> both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I dwell."

<sup>4</sup> And the children of Israel did so, and put them out without the camp; as Adonai spoke unto Moses, so did the children of Israel.

<sup>5</sup> And Adonai spoke unto Moses, saying:

5:8 "Ram of Expiation"  
— This ram is different from the offering during the Day of Atonement. It was dedicated to be sent to the Ezaazel in the desert. Ezaazel was a certain rocky, high place in the desert. And there, from over the rock, the temporary man in charge who was elected to this mission threw the male goat down to the depths. The male goat was killed as an atonement for the sins of the whole people of Israel. This place was on the right side of the way between Shechem and Tevetz, today the Arab town Tubas. This known place was still in use for this commandment in the beginning of the first millennium, until the time of the persecution of the Romans, when the male goat was then replaced by Samaritan rebels who were thrown from this rock by the Romans to their death, in the valley of Phar'aa.

<sup>6</sup> Speak to the Sons of Yishraael, **saying**, When a man or woman commits any of the sins of mankind, acting unfaithfully against Shehmaa, and that soul will be guilty,

<sup>7</sup> And he shall confess his sins which he has committed. And they shall make restitution in full for their wrong, and he will add to it one fifth of it, and give it to whom he has wronged.

<sup>8</sup> And if the man has no redeemer to whom restitution may be made for the wrong, the restitution which is made for the wrong must go to Shehmaa for the priest, besides **the ram of expiation**, by which **expiation** is made for him.

<sup>9</sup> And every contribution pertaining to all the holy things of the Sons of Yishraael, which they offer to the priest, shall be his.

<sup>10</sup> And every man's holy things . . . . . **shall be his, and whatever a man gives to the priest, it becomes his.\*\***

<sup>11</sup> And Shehmaa spoke to Mooshe, saying,

<sup>12</sup> Speak to the Sons of Yishraael and say to them, if any man's wife goes astray and is unfaithful to him,

<sup>13</sup> And a man has intercourse with her, **and she disappeared** from the eyes of her husband, and she is undetected, and she has defiled herself, and there is no witness against her and she has not been caught,

<sup>14</sup> And a spirit of jealousy comes over him and he is jealous of his wife when she has defiled herself. Or if a spirit of jealousy comes over him and he is jealous of his wife when she has not defiled herself.

<sup>15</sup> And the man shall then bring his wife to the priest, and shall bring as a sacrifice for her one tenth of an ephah of grain flour. He shall not pour oil on it, nor put frankincense on it, for it is a grain offering of jealousy, a grain offering of memorial, a reminder of iniquity.

<sup>16</sup> And the priest shall bring her near and have her stand before Shehmaa.

<sup>17</sup> And the priest shall take holy water in an earthenware vessel. And the priest shall take some of the sand that is on the ground of the Tabernacle and put it into the water.

<sup>18</sup> And the priest shall then have the woman stand before Shehmaa, and unbind the woman's head, and place the grain offering of

<sup>6</sup> Speak unto the children of Israel: . . . . . When a man or woman shall commit any sin that men commit, to commit a trespass against Adonai, and that soul be guilty;

<sup>7</sup> then they shall confess their sin which they have done; and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty.

<sup>8</sup> But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made shall be Adonai's, even the priest's; besides **the ram of the atonement**, by which **atonement** is made for him.

<sup>9</sup> And every heave-offering of all the holy things of the children of Israel, which they present unto the priest, shall be his.

<sup>10</sup> And every man's hallowed things **they shall be his**: . . . . whatsoever a man giveth the priest, it shall be his.

<sup>11</sup> And Adonai spoke unto Moses, saying:

<sup>12</sup> Speak unto the children of Israel, and say unto them: If any man's wife go aside, and act unfaithfully against him,

<sup>13</sup> and a man lie with her carnally, **and it disappeared** from the eyes of her husband, she being defiled secretly, and there be no witness against her, neither she be taken in the act;

<sup>14</sup> and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled;

<sup>15</sup> then shall the man bring his wife unto the priest, and shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is a meal-offering of jealousy, a meal-offering of memorial, bringing iniquity to remembrance.

<sup>16</sup> And the priest shall bring her near, and set her before Adonai.

<sup>17</sup> And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water.

<sup>18</sup> And the priest shall set the woman before Adonai, and uncover the woman's head, and put the meal-offering of memorial in her

memorial in her palms, which is the grain offering of jealousy. And in the hand of the priest is to be the **cursed** water of bitterness.\*\*

<sup>19</sup> And the priest shall have her take an oath and shall say to the woman, If no man had intercourse with you and if you have not gone astray into uncleanness, being under your husband, be cleaned of this **cursed** water of bitterness.

<sup>20</sup> And if you have gone astray under your husband, and if you have defiled yourself, and a man other than your husband has had intercourse with you,

<sup>21</sup> And the priest shall have the woman swear with the oath of the curse, and the priest shall say to the woman, Shehmaa make you a curse and an oath among **your peoples**, by Shehmaa making your thigh waste away and your abdomen swell.

<sup>22</sup> And this cursed water shall go into your stomach and make your abdomen swell and your thigh waste away. And the woman shall say, Aamen. Aamen.\*\*

<sup>23</sup> And the priest shall then write these curses in a book, and he shall wash them off into **the cursed** water.

<sup>24</sup> And he shall make the woman drink the **awfully cursed** water, that the **awfully cursed** water will be in her.

<sup>25</sup> And the priest shall take the grain offering of jealousy from the woman's hand, and he shall wave the grain offering before Shehmaa and bring it to the altar.

<sup>26</sup> And the priest **will pick up** a handful of the grain offering as its memorial offering and offer it up in smoke on the altar, and afterward he shall make the woman drink the water.

<sup>27</sup> And he will make her drink the water, and if she has defiled herself and has been unfaithful to her husband, that the water going into her and it will be **the curse**, and her abdomen will swell and her thigh will waste away. And the woman will become as a curse among her people.

<sup>28</sup> And if the woman has not defiled herself she will be free, and then she will conceive.

hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of **bitter** that causeth the curse.

<sup>19</sup> And the priest shall cause her to swear, and shall say to the woman: "If no man has lain with thee, and if thou hast not gone aside to uncleanness, being under thy husband, be thou free from this water of **bitterness** that causes the bitter curse;

<sup>20</sup> but if thou hast gone aside, being under thy husband, and if thou be defiled, and some man have lain with thee besides thy husband,

<sup>21</sup> then the priest shall cause the woman to swear with the oath of cursing, and the priest shall say unto the woman, Adonai make thee a curse and an oath among **your people**, when Adonai doth make your thigh to fall away, and thy belly to swell;

<sup>22</sup> and this water that causeth the curse shall go into thy bowels, and make thy belly to swell, and thy thigh to fall away"; and the woman shall say: "Amen, Amen."

<sup>23</sup> And the priest shall write these curses in a scroll, and he shall blot them out into **the bitter** water.

<sup>24</sup> And he shall make the woman drink the water of **bitterness** that causeth the curse; and the water that causeth the curse shall enter into her and become **bitter**.

<sup>25</sup> And the priest shall take the meal-offering of jealousy out of the woman's hand, and shall wave the meal-offering before Adonai, and bring it unto the altar.

<sup>26</sup> And the priest **will scoop** a handful of the meal-offering, as the memorial-part thereof, and make it smoke upon the altar, and afterward shall make the woman drink the water.

<sup>27</sup> And when he hath made her drink the water, then it shall come to pass, if she be defiled, and have acted unfaithfully against her husband, that the water that causeth the curse shall enter into her and become **bitter**, and her belly shall swell, and her thigh shall fall away; and the woman shall be a curse among her people.

<sup>28</sup> And if the woman be not defiled, but be clean; then she shall be cleared, and shall conceive seed.

5:28 "free" — meaning free of guilt.

<sup>29</sup> This is the law of jealousy, when a wife, being under her husband, goes astray and defiles herself,

<sup>30</sup> Or a spirit of jealousy comes over a man and he is jealous of his wife, and he shall make the woman stand before Shehmaa, and the priest shall apply all this law to her.

<sup>31</sup> And the man will be free from guilt, and that woman shall bear her guilt.\*\*

## 6

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Speak to the Sons of Yishraael and say to them, When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to Shehmaa,

<sup>3</sup> He shall abstain from wine and strong drink. He shall drink no vinegar, made from wine or strong drink, nor shall he drink any grape juice, nor eat fresh or dried grapes.

<sup>4</sup> All the days of his naziriteship he shall not eat anything that is produced by the grape vine, from the seeds even to the skin.

<sup>5</sup> All the days of his vow of naziriteship no razor shall pass over his head, until the days are fulfilled for which he nazirated himself to Shehmaa. He shall be holy. He shall let the locks of hair on his head grow long.

<sup>6</sup> All the days of his naziriteship to Shehmaa he shall not go near to a dead soul.

<sup>7</sup> He shall not make himself impure for his father or for his mother, for his brother or for his sister, when they die. Because his naziriteship to Eloowwem is on his head.

<sup>8</sup> All the days of his naziriteship he is holy to Shehmaa.\*\*

<sup>9</sup> And if a man, from his own relatives, dies very suddenly and he defiles his dedicated head of hair, then he shall shave his head on the day when he becomes pure. He shall shave it on the seventh day.

<sup>10</sup> And on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the doorway of the Tent of Meeting.

<sup>11</sup> And the priest shall offer one for a sin of-

<sup>29</sup> This is the law of jealousy, when a wife, being under her husband, goeth aside, and is defiled;

<sup>30</sup> or when the spirit of jealousy cometh upon a man, and he be jealous over his wife; then shall he set the woman before Adonai, and the priest shall execute upon her all this law.

<sup>31</sup> And the man shall be clear from iniquity, and that woman shall bear her iniquity.

## 6

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto Adonai, <sup>3</sup> he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

<sup>4</sup> All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the pressed grapes even to the grapestone.

<sup>5</sup> All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto Adonai, he shall be holy, he shall let the locks of the hair of his head grow long.

<sup>6</sup> All the days that he consecrateth himself unto Adonai he shall not come near to a dead body.

<sup>7</sup> He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because his consecration unto Elohim is upon his head.

<sup>8</sup> All the days of his Naziriteship he is holy unto Adonai.

<sup>9</sup> And if any man die very suddenly beside him, and he defile his consecrated head, then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

<sup>10</sup> And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the tent of meeting.

<sup>11</sup> And the priest shall prepare one for a sin-

6:2 "Nazirite" = There are testimonies about such a phenomenon of Nazirites among the Samaritans during the Byzantine period and until the first half of the second millennium; however, after the 13th century it was not practiced among the Israelite Samaritans. These Nazirites were devoted to the reading of the Law most of the day. In order to be totally in touch with it, Samaritan scribes made them specially bound Torah codices that were very small in size, with a maximum size of four by six inches. It was tied around their neck with a string, to permit instantaneous use of the book at any time the Nazirite wanted to read it. Two such manuscripts still exist in library collections: the Smithsonian Library in Washington, D.C., and the John Rylands Library in Manchester, England. There is a testimony inside each codex that states it is a Torah of Nazirites.

fering and the other for a burnt offering, and make expiation for him for that he sinned because of the passing soul. And that same day he shall consecrate his head,

<sup>12</sup> And shall nazirate to Shehmaa his days as a Nazirite, and shall bring a male sheep a year old for a guilt offering. But the former days will be void because his naziriteship was defiled.\*\*

<sup>13</sup> And this is the law of the Nazirite when the days of his naziriteship are fulfilled. He shall bring the offering to the doorway of the Tent of Meeting.

<sup>14</sup> And he shall present his sacrifice to Shehmaa, one male sheep a year old without defect for a burnt offering, and one ewe sheep a year old without defect for a sin offering, and one ram without defect for a peace offering,

<sup>15</sup> And a basket of unleavened bread of fine flour mixed with oil, and unleavened wafers spread with oil, along with their grain offering and their drink offering.

<sup>16</sup> And the priest shall present them before Shehmaa and shall offer his sin offering and his burnt offering.

<sup>17</sup> And he shall also offer the ram for a sacrifice of peace offerings to Shehmaa with the basket of unleavened bread. And the priest shall offer its grain offering and **his drink offerings**.

<sup>18</sup> And the Nazirite shall then shave his nazirated head of hair at the gate of the Tent of Meeting, and take the nazirated hair of his head and put it on the fire which is under the sacrifice of peace offerings.

<sup>19</sup> And the priest shall take the cooked ram's arm and one unleavened bread out of the basket and one unleavened wafer, and he shall put them on the palms of the Nazirite after he has shaved his nazirated hair.

<sup>20</sup> And the priest shall wave them for a wave offering before Shehmaa. It **will be** holy for the priest, with the breast offered by waving, and the thigh offered by lifting up. And afterward the Nazirite may drink wine.

<sup>21</sup> This is the law of the Nazirite who vows his sacrifice to Shehmaa according to his naziriteship, in addition to what he can afford, according to his vow which he takes, he

offering, and the other for a burnt-offering, and make atonement for him, for that he sinned by reason of the dead; and he shall hallow his head that same day.

<sup>12</sup> And he shall consecrate unto Adonai the days of his Naziriteship, and shall bring a he-sheep of the first year for a guilt-offering; but the former days shall be void, because his consecration was defiled.

<sup>13</sup> And this is the law of the Nazirite, when the days of his consecration are fulfilled: he shall bring it unto the door of the tent of meeting;

<sup>14</sup> and he shall present his offering unto Adonai, one he-sheep of the first year without blemish for a burnt-offering, and one ewe-sheep of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

<sup>15</sup> and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers spread with oil, and their meal-offering, and their drink-offerings.

<sup>16</sup> And the priest shall bring them before Adonai, and shall offer his sin-offering, and his burnt-offering.

<sup>17</sup> And he shall offer the ram for a sacrifice of peace-offerings unto Adonai, with the basket of unleavened bread; the priest shall offer also the meal-offering thereof, and **his drink offering**.

<sup>18</sup> And the Nazirite shall shave his consecrated head at the door of the tent of meeting, and shall take the hair of his consecrated head, and put it on the fire which is under the sacrifice of peace-offerings.

<sup>19</sup> And the priest shall take the shoulder of the ram when it is sodden, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he hath shaven his consecrated head.

<sup>20</sup> And the priest shall wave them for a wave-offering before Adonai; this . . . . . holy for the priest, together with the breast of waving and the thigh of heaving; and after that the Nazirite may drink wine.

<sup>21</sup> This is the law of the Nazirite who voweth, and of his offering unto Adonai for his Naziriteship, beside that for which his means suffice; according to his vow which

shall do according to the law of his naziriteship.\*\*

he voweth, so he must do after the law of his Naziriteship.



*Portion: Speak to Aahraron*

<sup>22</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>23</sup> Speak to Aahraron and to his sons, saying,  
 That is the way you shall bless the Sons of  
 Yishraael. You **shall say** to them,  
<sup>24</sup> Shehmaa will bless you and will keep you.  
<sup>25</sup> Shehmaa will make His face radiant  
 upon you, and will be merciful to you,  
<sup>26</sup> Shehmaa will lift up His Faces towards  
 you, and give you peace.  
<sup>27</sup> **And you shall bestow** My Name on the  
 Sons of Yishraael, and I will bless them.\*\*

7

<sup>1</sup> And on the day that Mooshe had finished  
 setting up the Tabernacle, he anointed it  
 and consecrated it with all its furnishings,  
 and the altar and all its utensils. And he  
 anointed them and consecrated them.

<sup>2</sup> And the Chiefs of Yishraael, the heads of  
 their fathers' households, made an offering.  
 They were the Chiefs of the tribes. They were  
 the ones who were over the numbered men.

<sup>3</sup> And they brought their sacrifice before  
 Shehmaa, six army carts and twelve bulls, a  
 cart for every two of the Chiefs and a bull for  
 each one. And they presented them before  
 the Tabernacle.\*\*

<sup>4</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>5</sup> Take from them, that they would be used  
 in the service of the Tent of Meeting. And  
 you shall give them to the Libems, to each  
 man according to his service.

<sup>6</sup> And Mooshe took the carts and the bulls  
 and gave them to the Libems.

<sup>7</sup> Two carts and four bulls he gave to the  
 Sons of Girshone, according to their service,

<sup>8</sup> And four carts and eight bulls he gave to  
 the Sons of Mehraaree, according to their

<sup>22</sup> And Adonai spoke unto Moses, saying:

<sup>23</sup> "Speak unto Aaron and unto his sons, say-  
 ing: On this wise ye shall bless the children  
 of Israel; **it be said** unto them:

<sup>24</sup> Adonai bless thee, and keep thee;

<sup>25</sup> Adonai make His face to shine upon  
 thee, and be gracious unto thee;

<sup>26</sup> Adonai lift up His countenance upon  
 thee, and give thee peace.

<sup>27</sup> **And they will bestow** My name upon  
 the children of Israel, and I will bless them."

7

<sup>1</sup> And it came to pass on the day that Moses  
 had made an end of setting up the taber-  
 nacle, and had anointed it and sanctified it,  
 and all the furniture thereof, and the altar  
 and all the vessels thereof, and had anointed  
 them and sanctified them;

<sup>2</sup> that the princes of Israel, the heads of their  
 fathers' houses, offered — these were the  
 princes of the tribes, these are they that were  
 over them that were numbered.

<sup>3</sup> And they brought their offering before  
 Adonai, six covered wagons, and twelve  
 oxen: a wagon for every two of the princes,  
 and for each one an ox; and they presented  
 them before the tabernacle.

<sup>4</sup> And Adonai spoke unto Moses, saying:

<sup>5</sup> "Take it of them, that they may be to do  
 the service of the tent of meeting; and thou  
 shalt give them unto the Levites, to every  
 man according to his service."

<sup>6</sup> And Moses took the wagons and the oxen,  
 and gave them unto the Levites.

<sup>7</sup> Two wagons and four oxen he gave unto the  
 sons of Gershon, according to their service.

<sup>8</sup> And four wagons and eight oxen he gave  
 unto the sons of Merari, according unto

service, under the responsibility of Itaamaar the son of Aahrron the priest.

<sup>9</sup> And he did not give to the Sons of Qat because theirs was the service of the holy things, which they carried on the shoulder.

<sup>10</sup> And the Chiefs offered the dedication of the altar the day **that he anointed it**, so the Chiefs offered their sacrifices before the altar.

<sup>11</sup> And Shehmaa said to Mooshe, one Chief each day, one Chief each day will present their sacrifices for the dedication of the altar.\*\*

<sup>12</sup> And the one who presented his sacrifice on the first day was Nehsh'shon the son of 'Amminaadaab, of the tribe of Ye'ooda.

<sup>13</sup> And his sacrifice was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>14</sup> One gold pan of ten shekels, full of incense,

<sup>15</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>16</sup> **And** one male goat for a sin offering.

<sup>17</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Nehsh'shon the son of 'Amminaadaab.\*\*

<sup>18</sup> On the second day Naataan'il the son of Soowwaar, Chief of Yaasheshaakaar, presented an offering.

<sup>19</sup> He presented his sacrifice, one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>20</sup> One gold pan of ten shekels, full of incense,

<sup>21</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>22</sup> **And** one male goat for a sin offering,

<sup>23</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Naataan'il the son of Soowwaar.\*\*

their service, under the hand of Ithamar the son of Aaron the priest.

<sup>9</sup> But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

<sup>10</sup> And the Chiefs offered the dedication offering for the altar the day **that it was anointed**, so the Chiefs offered their sacrifices before the altar.

<sup>11</sup> And Adonai said unto Moses: "They shall present their offering each prince on his day, for the dedication of the altar."

<sup>12</sup> And he that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah;

<sup>13</sup> and his offering was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>14</sup> one golden pan of ten shekels, full of incense;

<sup>15</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>16</sup> . . . . one male goat for a sin-offering;

<sup>17</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Nahshon the son of Amminadab.

<sup>18</sup> On the second day Nethanel the son of Zuar, prince of Issachar, did offer:

<sup>19</sup> he presented for his offering one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>20</sup> one golden pan of ten shekels, full of incense;

<sup>21</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>22</sup> . . . . . one male goat for a sin-offering;

<sup>23</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Nethanel the son of Zuar.

<sup>24</sup> On the third day it was Ilyaab the son of **Eehlaan**, Chief of the Sons of Zehboolaan,

<sup>25</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>26</sup> One gold pan of ten shekels, full of incense,

<sup>27</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>28</sup> **And** one male goat for a sin offering.

<sup>29</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Ilyaab the son of **Eehlaan**.\*\*

<sup>30</sup> On the fourth day it was Eleesor the son of Shaadiyyor, Chief of the Sons of Reh'ooben.

<sup>31</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>32</sup> One gold pan of ten shekels, full of incense,

<sup>33</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>34</sup> **And** one male goat for a sin offering.

<sup>35</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Eleesor the son of Shaadiyyor.\*\*

<sup>36</sup> On the fifth day it was Shehlaam'il the son of Soorishiddee, Chief of the Sons of Shehmoon.

<sup>37</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>38</sup> One gold pan of ten shekels, full of incense,

<sup>39</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>40</sup> **And** one male goat for a sin offering.

<sup>41</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five

<sup>24</sup> On the third day Eliab the son of **Helon**, prince of the children of Zebulun:

<sup>25</sup> . . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>26</sup> one golden pan of ten shekels, full of incense;

<sup>27</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>28</sup> . . . . . one male goat for a sin-offering;

<sup>29</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Eliab the son of **Helon**.

<sup>30</sup> On the fourth day Elizur the son of Shedeur, prince of the children of Reuben:

<sup>31</sup> . . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>32</sup> one golden pan of ten shekels, full of incense;

<sup>33</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>34</sup> . . . . . one male goat for a sin-offering;

<sup>35</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Elizur the son of Shedeur.

<sup>36</sup> On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Sim-eon:

<sup>37</sup> . . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>38</sup> one golden pan of ten shekels, full of incense;

<sup>39</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>40</sup> . . . . . one male goat for a sin-offering;

<sup>41</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-



male sheep one year old. This is the sacrifice of Shehlaam'il the son of Soorishiddee.\*\*

<sup>42</sup> On the sixth day it was Eleesaaf the son of Dawwel, Chief of the Sons of Gaad.

<sup>43</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>44</sup> One gold pan of ten shekels, full of incense,

<sup>45</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>46</sup> **And** one male goat for a sin offering.

<sup>47</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Eleesaaf the son of Dawwel.\*\*

<sup>48</sup> On the seventh day it was Eleeshamah the son of 'Ammiyyode, Chief of the Sons of Ifrem.

<sup>49</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>50</sup> One gold pan of ten shekels, full of incense,

<sup>51</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>52</sup> **And** one male goat for a sin offering.

<sup>53</sup> **And his sacrifice** of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Eleeshamah the son of 'Ammiyyode.\*\*

<sup>54</sup> On the eighth day it was Gaamleel the son of Faadaasor, Chief of the Sons of Maanaashe.

<sup>55</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>56</sup> One gold pan of ten shekels, full of incense,

<sup>57</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

sheep of the first year. This was the offering of Shelumiel the son of Zurishaddai.

<sup>42</sup> On the sixth day Eliasaph the son of Deuel, prince of the children of Gad:

<sup>43</sup> . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>44</sup> one golden pan of ten shekels, full of incense;

<sup>45</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>46</sup> . . . . one male goat for a sin-offering;

<sup>47</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Eliasaph the son of Deuel.

<sup>48</sup> On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim:

<sup>49</sup> . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>50</sup> one golden pan of ten shekels, full of incense;

<sup>51</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>52</sup> . . . . one male goat for a sin-offering;

<sup>53</sup> . . . . **his sacrifice** of peace-offerings, two oxen, five rams, five he-goats, five he-sheeps of the first year. This was the offering of Elishama the son of Ammihud.

<sup>54</sup> On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh:

<sup>55</sup> . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>56</sup> one golden pan of ten shekels, full of incense;

<sup>57</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>58</sup> **And** one male goat for a sin offering.  
<sup>59</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Gaamleel the son of Faadaasor.\*\*

<sup>60</sup> On the ninth day it was Aabeedaan the son of **Gaadoowwinnee**, Chief of the Sons of **Binyaamem**.

<sup>61</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>62</sup> One gold pan of ten shekels, full of incense,

<sup>63</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>64</sup> **And** one male goat for a sin offering.

<sup>65</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Aabeedaan the son of **Gaadoowwinnee**.\*\*

<sup>66</sup> On the tenth day it was 'Ahyyaazaar the son of 'Ammishiddee, Chief of the Sons of Daan.

<sup>67</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>68</sup> One gold pan of ten shekels, full of incense,

<sup>69</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>70</sup> **And** one male goat for a sin offering.

<sup>71</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of 'Ahyyaazaar the son of 'Ammishiddee.\*\*

<sup>72</sup> On the eleventh day it was **Faaga'el** the son of 'Akraan, Chief of the Sons of Aasher.

<sup>73</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>58</sup> . . . . . one male goat for a sin-offering;  
<sup>59</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Gamaliel the son of Pedahzur.

<sup>60</sup> On the ninth day Abidan the son of **Gideoni**, prince of the children of **Benjamin**;

<sup>61</sup> . . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>62</sup> one golden pan of ten shekels, full of incense;

<sup>63</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>64</sup> . . . . . one male goat for a sin-offering;

<sup>65</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Abidan the son of **Gideoni**.

<sup>66</sup> On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan:

<sup>67</sup> . . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>68</sup> one golden pan of ten shekels, full of incense;

<sup>69</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>70</sup> . . . . . one male goat for a sin-offering;

<sup>71</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Ahiezer the son of Ammishaddai.

<sup>72</sup> On the eleventh day **Pagiel** the son of Ochran, prince of the children of Asher:

<sup>73</sup> . . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>74</sup> One gold pan of ten shekels, full of incense,

<sup>75</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>76</sup> **And** one male goat for a sin offering.

<sup>77</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of **Faaga'el** the son of 'Akraan.\*\*

<sup>78</sup> On the twelfth day it was Aah'irah the son of Inaan, Chief of the Sons of Niftaalee.

<sup>79</sup> **And his sacrifice** was one silver bowl whose weight was one hundred and thirty, one silver basin of seventy shekels, each shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering,

<sup>80</sup> One gold pan of ten shekels, full of incense,

<sup>81</sup> One bull, one ram, one male sheep one year old, for a burnt offering,

<sup>82</sup> **And** one male goat for a sin offering.

<sup>83</sup> And for the sacrifice of peace offerings, two bulls, five rams, five male goats, five male sheep one year old. This is the sacrifice of Aah'irah the son of Inaan.\*\*

<sup>84</sup> This is the dedication of the altar from the Chiefs of Yishraael **that he anointed**, twelve silver bowls, twelve silver basins, twelve gold pans,

<sup>85</sup> Each bowl **of the silver**, one hundred and thirty, and each basin seventy. All the silver of the utensils was two thousand and four hundred shekels, each shekel of the sanctuary.

<sup>86</sup> Twelve gold pans, full of incense, ten shekels a piece, each shekel of the sanctuary. All the gold of the pans one hundred and twenty shekels.

<sup>87</sup> All the bulls for the burnt offering twelve bulls, the rams twelve, the male sheep one year old with their grain offering twelve, and the male goats for a sin offering twelve.

<sup>88</sup> And all the bulls for the sacrifice of peace offerings twenty-four bulls. All the rams sixty, the male goats sixty, the male sheep one year old sixty. This is the dedication of the altar **that he anointed**.

<sup>89</sup> And when Mooshe went into the Tent of

<sup>74</sup> one golden pan of ten shekels, full of incense;

<sup>75</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>76</sup> . . . . . one male goat for a sin-offering;

<sup>77</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of **Pagiel** the son of Ochran.

<sup>78</sup> On the twelfth day Ahira the son of Enan, prince of the children of Naphtali:

<sup>79</sup> . . . . . **his sacrifice** was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

<sup>80</sup> one golden pan of ten shekels, full of incense;

<sup>81</sup> one young bullock, one ram, one he-sheep of the first year, for a burnt-offering;

<sup>82</sup> . . . . . one male goat for a sin-offering;

<sup>83</sup> and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-sheep of the first year. This was the offering of Ahira the son of Enan.

<sup>84</sup> This was the dedication-offering of the altar, **that it was anointed**, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

<sup>85</sup> each . . . . . **silver** dish weighing a hundred and thirty shekels, and each basin seventy; all the silver of the vessels two thousand and four hundred shekels, after the shekel of the sanctuary;

<sup>86</sup> twelve golden pans, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary; all the gold of the pans a hundred and twenty shekels;

<sup>87</sup> all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-sheep of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve;

<sup>88</sup> and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-sheep of the first year sixty. This was the dedication-offering of the altar **it was anointed**.

<sup>89</sup> And when Moses went into the tent of

Meeting to speak with Him, he heard the voice speaking to him from above the curtain that was on the Ark of the Testimony, from between the two cherubim. And He spoke to him.\*\*

## 8

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>2</sup> Speak to Aahrron and say to him, When you mount the candles, the seven candles will give light in the front of the menoora.

<sup>3</sup> And Aahrron did. He mounted its candles at the front of the menoora, as Shehmaa had commanded Mooshe.

<sup>4</sup> And this is the workmanship of the menoora, hammered work of gold. From **her thighs and till its flowers** it was hammered work, according to the pattern which Shehmaa had **envisioned** unto Mooshe, he made the menoora.\*\*

<sup>5</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>6</sup> Take the Libems from among the Sons of Yishraael and cleanse them.  
<sup>7</sup> And you shall do to them for their cleansing, sprinkle purifying water on them, and let them use a razor over their whole body, and wash their clothes, and they will be clean.  
<sup>8</sup> And let them take a bull with its grain offering, fine flour mixed with oil, and a second bull you shall take for a sin offering.

<sup>9</sup> And you shall present the Libems before the Tent of Meeting. And you shall also assemble the whole congregation of the Sons of Yishraael.

<sup>10</sup> And present the Libems before Shehmaa, and the Sons of Yishraael shall lay their hands on the Libems.

<sup>11</sup> And Aahrron shall present the Libems before Shehmaa as a wave offering from the Sons of Yishraael, that they may be able to perform the service of Shehmaa.

<sup>12</sup> And the Libems shall lay their hands on the heads of the bulls. And he will offer the one for a sin offering and the other for a

meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

### Portion: When You Light

## 8

<sup>1</sup> And Adonai spoke unto Moses, saying:  
<sup>2</sup> "Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick."

<sup>3</sup> And Aaron did so: he lighted the lamps thereof so as to give light in front of the candlestick, as Adonai commanded Moses.

<sup>4</sup> And this is the workmanship of the candlestick, hammered work of gold; from **her thighs till its flower** it was hammered work; according unto the pattern which Adonai had **shown** Moses, so he made the candlestick.

<sup>5</sup> And Adonai spoke unto Moses, saying:  
<sup>6</sup> "Take the Levites from among the children of Israel, and cleanse them.  
<sup>7</sup> And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.  
<sup>8</sup> Then let them take a young bullock, and its meal-offering, fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

<sup>9</sup> And thou shalt present the Levites before the tent of meeting; and thou shalt assemble the whole congregation of the children of Israel.

<sup>10</sup> And thou shalt present the Levites before Adonai; and the children of Israel shall lay their hands upon the Levites.

<sup>11</sup> And Aaron shall offer the Levites before Adonai for a wave-offering from the children of Israel, that they may be to do the service of Adonai.

<sup>12</sup> And the Levites shall lay their hands upon the heads of the bullocks; and offer thou the one for a sin-offering, and the other for a

burnt offering to Shehmaa, to make atonement for the Libems.

<sup>13</sup> And you shall have the Libems stand before Aahrron and before his sons. And you shall present them as a wave offering to Shehmaa.

<sup>14</sup> And you shall separate the Libems from among the Sons of Yishraael. And the Libems shall be Mine.

<sup>15</sup> And after that the Libems may go in to work **the work of** the Tent of Meeting. And you shall cleanse them and present them as a wave offering.

<sup>16</sup> For they are wholly given, wholly given to Me from among the Sons of Yishraael. I have taken them for Myself instead of **every first-born, the first of the womb, within the sons** of Yishraael.

<sup>17</sup> For every firstborn among the Sons of Yishraael is Mine, among the men and among the animals. On the day that I struck down all the firstborn in the land of Missrem I sanctified them for Myself.\*\*

<sup>18</sup> And I have taken the Libems instead of every firstborn among the sons of Yishraael.

<sup>19</sup> I have given the Libems as a gift to Aarron and to his sons from among the Sons of Yishraael, to perform the service of the Sons of Yishraael at the Tent of Meeting and to make atonement on behalf of the Sons of Yishraael. And there will be no plague among the Sons of Yishraael when the Sons of Yishraael come near to the sanctuary.

<sup>20</sup> And Mooshe and Aahrron and all the congregation of the Sons of Yishraael did to the Libems according to what Shehmaa had commanded Mooshe concerning the Libems, the Sons of Yishraael did to them.

<sup>21</sup> And the Libems purified themselves and washed their clothes. And Aahrron presented them as a wave offering before Shehmaa. And Aahrron made atonement for them to cleanse them.

<sup>22</sup> And after that the Libems went in to perform their service in the Tent of Meeting before Aahrron and before his sons. As Shehmaa had commanded Mooshe concerning the Libems, they did to them.\*\*

<sup>23</sup> And Shehmaa spoke to Mooshe, saying,

<sup>24</sup> This is what concerns the Libems. From twenty-five years old and upward they shall

burnt-offering, unto Adonai, to make atonement for the Levites.

<sup>13</sup> And thou shalt set the Levites before Aaron, and before his sons, and offer them for a wave-offering unto Adonai.

<sup>14</sup> Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be Mine.

<sup>15</sup> And after that shall the Levites go in to work . . . . . the tent of meeting; and thou shalt cleanse them, and offer them for a wave-offering.

<sup>16</sup> For they are wholly given unto Me from among the children of Israel; I have taken them unto Me instead of **the first of every womb, every firstborn from the sons** of Israel,

<sup>17</sup> For all the first-born among the children of Israel are Mine, both man and beast; on the day that I smote all the first-born in the land of Egypt I sanctified them for Myself.

<sup>18</sup> And I have taken the Levites instead of all the first-born among the children of Israel.

<sup>19</sup> And I have given the Levites — they are given to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary.”

<sup>20</sup> Thus did Moses, and Aaron, and all the congregation of the children of Israel, unto the Levites; according unto all that Adonai commanded Moses touching the Levites, so did the children of Israel unto them.

<sup>21</sup> And the Levites purified themselves, and they washed their clothes; and Aaron offered them for a sacred gift before Adonai; and Aaron made atonement for them to cleanse them.

<sup>22</sup> And after that went the Levites in to do their service in the tent of meeting before Aaron, and before his sons; as Adonai had commanded Moses concerning the Levites, so did they unto them.

<sup>23</sup> And Adonai spoke unto Moses, saying:

<sup>24</sup> “This is that which pertaineth unto the Levites: from twenty and five years old and

enter to perform service in the work of the Tent of Meeting.

<sup>25</sup> And at the age of fifty years they shall retire from service in the work and not work any more.

<sup>26</sup> And he shall assist his brothers in the Tent of Meeting, to keep an obligation, and he shall do no work. This is what **you all will do** to the Libems in their obligations.\*\*

## 9

<sup>1</sup> And Shehmaa spoke to Mooshe in the desert of Sinee, in the first month of the second year after they had come out of the land of Missrem, saying,

<sup>2</sup> And the Sons of Yishraael shall keep the Peasah **in its times**.

<sup>3</sup> On the fourteenth day of this month, between the sunsets, **they will do in its times**. You shall keep it according to all its statutes and according to all its ordinances.

<sup>4</sup> And Mooshe spoke to the Sons of Yishraael to keep the Peasah.

<sup>5</sup> And they kept the Peasah in the first, on the fourteenth day of the month, between the sunsets, in the desert of Sinee. According to all that Shehmaa had commanded Mooshe, the Sons of Yishraael did.

<sup>6</sup> And there were men who were unclean because of a dead man's soul. And they could not keep Peasah on that day. And they came before Mooshe and Aahreron on that day.

<sup>7</sup> And those men said to him, We are unclean because of the dead man's soul. Why are we restrained from presenting the sacrifice of Shehmaa **in its times** among the Sons of Yishraael.

<sup>8</sup> And Mooshe said to them, Stand, and I will listen to what Shehmaa will command concerning you.\*\*

<sup>9</sup> And Shehmaa spoke to Mooshe, saying,

<sup>10</sup> Speak to the Sons of Yishraael, saying, If any one of you or of your generations become unclean because of a dead man's soul, or is a distance away, he shall keep the Peasah to Shehmaa.

<sup>11</sup> In the second month on the fourteenth

upward they shall go in to perform the service in the work of the tent of meeting;

<sup>25</sup> and from the age of fifty years they shall return from the service of the work, and shall serve no more;

<sup>26</sup> but shall minister with their brethren in the tent of meeting, to keep the charge, but they shall do no manner of service. Thus **you will make** unto the Levites touching their charges."

## 9

<sup>1</sup> And Adonai spoke unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying:

<sup>2</sup> "Let the children of Israel keep the pass-over **in its time**.

<sup>3</sup> In the fourteenth day of this month, at dusk, **you will do in its time**; according to all the statutes of it, and according to all the ordinances thereof, shall ye keep it."

<sup>4</sup> And Moses spoke unto the children of Israel, that they should keep the passover.

<sup>5</sup> And they kept the passover in the first month, on the fourteenth day of the month, at dusk, in the wilderness of Sinai; according to all that Adonai commanded Moses, so did the children of Israel.

<sup>6</sup> But there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day; and they came before Moses and before Aaron on that day.

<sup>7</sup> And those men said unto him: "We are unclean by the dead body of a man; wherefore are we to be kept back, so as not to bring the offering of Adonai **in its time** among the children of Israel?"

<sup>8</sup> And Moses said unto them: "Stay ye, that I may hear what Adonai will command concerning you."

<sup>9</sup> And Adonai spoke unto Moses, saying:

<sup>10</sup> "Speak unto the children of Israel, saying: If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto Adonai;

<sup>11</sup> in the second month on the fourteenth

9:11 "In the second month" — Presently, and for many hundreds of years, this commandment was replaced by a special prayer that the Samaritans pray on the 14th day of the second month, in the evening, where they read aloud during the prayer this passage: Numbers 9:14.

day between the sunsets they shall keep it. They shall eat it with unleavened bread and bitter herbs.

<sup>12</sup> And they shall leave none of it until morning. And they shall not break a bone of it, according to all the statute of the Peasah they shall keep it.

<sup>13</sup> **And a man** who is clean and is not away, and he shall stop to keep the Peasah, that person shall then be cut off from his people. For he did not present the sacrifice of Shehmaa **in its times**. That man will bear his sin.

<sup>14</sup> And if a proselyte sojourns among you and keeps the Peasah to Shehmaa, according to the statute of the Peasah and as its **judgments**, he shall do. One statute shall apply for you, and for the proselyte and for the citizen of the land.\*\*

<sup>15</sup> And on the day that the Tabernacle was erected the cloud covered the Tabernacle, the Tent of the Testimony. And in the evening it was like the appearance of fire over the Tabernacle, until morning.

<sup>16</sup> Thus it shall be always, the cloud covering it by day, and the appearance of fire by night.

<sup>17</sup> And whenever the cloud was lifted from over the Tent, afterward the Sons of Yishraael would then set out. And in the place where the cloud settled down, there the Sons of Yishraael would camp.

<sup>18</sup> At the command of Shehmaa the Sons of Yishraael would set out, and at the command of Shehmaa they would camp. As long as the cloud settled over the Tabernacle, they remained camped.

<sup>19</sup> And when the cloud lingered over the Tabernacle for many days, the Sons of Yishraael would keep Shehmaa's charge and not set out.

<sup>20</sup> And if sometimes the cloud remained days **in number** over the Tabernacle, according to the command of Shehmaa they remained camped, and according to the command of Shehmaa they set out.

<sup>21</sup> And when the cloud will remain from evening until morning, and when the cloud would be lifted in the morning, they would move out. Or if it will remain in the daytime **or night**, whenever the cloud was lifted, they would set out.

day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

<sup>12</sup> they shall leave none of it unto the morning, nor break a bone thereof; according to all the statute of the passover they shall keep it.

<sup>13</sup> **And the man** that is clean, and is not on a journey, and forbearth to keep the passover, that soul shall be cut off from his people; because he brought not the offering of Adonai **in its time**, that man shall bear his sin.

<sup>14</sup> And if a stranger shall sojourn among you, and will keep the passover unto Adonai: according to the statute of the passover, and as its **judgment**, so shall he do; ye shall have one statute, both for the stranger, and for him that is born in the land."

<sup>15</sup> And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until morning.

<sup>16</sup> So it was alway: the cloud covered it, and the appearance of fire by night.

<sup>17</sup> And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel encamped.

<sup>18</sup> At the commandment of Adonai the children of Israel journeyed, and at the commandment of Adonai they encamped: as long as the cloud abode upon the tabernacle they remained encamped.

<sup>19</sup> And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of Adonai, and journeyed not.

<sup>20</sup> And if sometimes the cloud remained . . . a **number** of days over the Tabernacle, according to the command of Adonai they remained encamped, and according to the commandment of Adonai they journeyed.

<sup>21</sup> And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed; or if it continued by day **and night**, when the cloud was taken up, they journeyed.

<sup>22</sup> Whether it was two days, or a month, or a year that the cloud lingered over the Tabernacle, staying above it, the Sons of Yishraael remained camped and did not set out. But when it would be lifted, they did set out.

<sup>23</sup> At the command of Shehmaa they shall camp, and at the command of Shehmaa they shall set out. They kept Shehmaa's charge, according to the command of Shehmaa through Mooshe.\*\*

## 10

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Make yourself two trumpets of silver, of hammered work you shall make them. And you shall use them for summoning the congregation and for having the camps set out.

<sup>3</sup> And when both are blown, all the congregation shall gather themselves to you at the gate of the Tent of Meeting.

<sup>4</sup> And if only once they shall blow, the Chiefs, the heads of the households of Yishraael, shall assemble before you.

<sup>5</sup> And as you blow a blast, the camps that are pitched on the east side shall set out.

<sup>6</sup> And when you blow a blast the second time, the camps that are pitched **to the north** shall set out. A blast is to be blown for them to their setting out.

<sup>7</sup> And when convening the assembly, you shall blow without sounding a blast.

<sup>8</sup> And the priests, the Sons of Aahrron shall blow the trumpets. And this shall be for you a perpetual statute throughout your generations.

<sup>9</sup> And when you go to war in your land against the adversary who attacks you, then you shall sound a blast with the trumpets. And you shall be remembered before Shehmaa your Eloowwem, and be saved from your enemies.

<sup>10</sup> And in the day of your **rejoicings** and in your feasts and on the firsts of **your months**, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings. And they shall be as a reminder for you **before Shehmaa your Eloowwem**. I am Shehmaa your Eloowwem.\*\*

<sup>22</sup> Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not; but when it was taken up, they journeyed.

<sup>23</sup> At the commandment of Adonai they encamped, and at the commandment of Adonai they journeyed; they kept the charge of Adonai, at the commandment of Adonai by the hand of Moses.

## 10

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Make thee two trumpets of silver; of beaten work shalt thou make them; and they shall be unto thee for the calling of the congregation, and for causing the camps to set forward.

<sup>3</sup> And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting.

<sup>4</sup> And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee.

<sup>5</sup> And when ye blow an alarm, the camps that lie on the east side shall take their journey.

<sup>6</sup> And when ye blow an alarm the second time, the camps that lie **to the south** shall set forward; they shall blow an alarm for their journeys.

<sup>7</sup> But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm.

<sup>8</sup> And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations.

<sup>9</sup> And when ye go to war in your land against the adversary that oppresseseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before Adonai your Elohim, and ye shall be saved from your enemies.

<sup>10</sup> Also in the day of your **rejoicing** and in your feasts and in **your month**, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder for you before ..... **your Elohim**: I am Adonai your Elohim."



**10<sup>a</sup> And Shehmaa spoke to Mooshe, saying, it is too long for you to dwell in this mountain. 10<sup>b</sup> You turn, and you travel for yourself, and come to the mountain of the Ehmarree and all his neighbors in the prairie, in the mountain, and in the lowland, in the Negeb, and in the sea shore, the land of the Kaanannee, and the Lebaanon, to the great river, river of Phaaraat. 10<sup>c</sup> See, I have given the land before you. 10<sup>d</sup> Come and inherit the land that I swore to your forefathers to Abraahm, to Yesaahq and to Yaaqob to give to their seed after them.\*\***

**11** And it came in the second year, in the second month, on the twentieth of the month, the cloud was lifted from over the Tabernacle of the Testimony.

**12 And the Sons of Yishraael set out on their journeys from the desert of Sinee. Then the cloud settled down in the desert of Faarraan.**

**13** And they moved out for the first time according to the commandment of Shehmaa through Mooshe.

**14** And the flag of the Sons of Ye'ooda, according to their armies, set out first with Nehsh'shon, son of 'Amminaadaab over its army.

**15 And Naataan'il, son of Soowwaar, over the tribal army of the Sons of Yaasheshakaar.**

**16 And Ilyaab, son of Eehlaan, over the tribal army of the Sons of Zehboolaan.**

**17** And the Tabernacle was taken down. And the Sons of Girshone and the Sons of Mehraaree, who were carrying the Tabernacle, set out.

**18** And the flag of Reh'ooben's **sons'** camp set out, according to their armies, with Eleesor, son of Shaadiyyor, over its army,

**19** And Shehlaam'il, son of Soorishiddee, over the tribal army of the Sons of Shehmoon.

**20 And Eleesaaf, the son of Dawwel, was over the tribal army of the Sons of Gaad.**

**21** And the Kattems set out, carrying the Temple. And the Tabernacle was set up till their arrival.

**22 And the flag of the Sons of Ifrem was set out, according to their armies, with Eleeshamah, son of 'Ammiyyode, over its army.**

.....

**11** And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

**12 And the children of Israel set forward by their stages out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.**

**13** And they took their first journey, according to the commandment of Adonai by the hand of Moses.

**14** And in the first place the standard of the camp of the children of Judah set forward according to their hosts; and over his host was Nahshon the son of Amminadab.

**15 And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar.**

**16** And over the host of the tribe of the children of Zebulun was **Eliab** the son of **Helon**.

**17** And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the tabernacle, set forward.

**18** And the flag of Reh'ooben's . . . . . camp according to their hosts; and over his host was Elizur the son of Shedeur.

**19** And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

**20** And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

**21** And the Kohathites the bearers of the sanctuary set forward, that the tabernacle might be set up against their coming.

22 And the standard of the camp of the children of Ephraim set forward according to their hosts; and over his host was Elishama the son of Ammihud.

<sup>23</sup> And Gaamleel, son of Faadaasor, over the tribal army of the Sons of Maanaashe.

<sup>24</sup> And Aabeedaan, son of Gaadoowwinnee, over the tribal army of the Sons of **Bin-yaamem**.

<sup>25</sup> And the flag of the Sons of Daan, set out, according to their armies, rear guard for all the camps, with 'Ahyyaazaar, son of 'Ammishiddee, over its army.

<sup>26</sup> And **Faaga'el**, son of 'Akraan, over the tribal army of the Sons of Aasher.

<sup>27</sup> And Aah'irah, son of Inaan, over the tribal army of the Sons of Niftaalee.

<sup>28</sup> This is the order of the journeys of the Sons of Yishraael by their armies. And they set out.\*\*

<sup>29</sup> And Mooshe said to **Oobaab**, son of Rawwel the Madyaanee, Mooshe's father-in-law, We are setting out to the place of which Shehmaa said, I will give it to you. Come with us, and we will do you good. For Shehmaa has spoken well of Yishraael.

<sup>30</sup> And he said to him, I will not come, but rather will go to my land and homeland.

<sup>31</sup> And he said, Please do not leave us, inasmuch as you know where we should camp in the desert, and you will be as eyes for us.

<sup>32</sup> And it will be, if you go with us, that whatever good Shehmaa does for us, we will do for you.

<sup>33</sup> And they set out from the Mount of Shehmaa, three days of journey, with the Ark of the Covenant of Shehmaa journeying in front of them for the three days, to seek out a resting place for them.

<sup>34</sup> And the cloud of Shehmaa was over them by day when they set out from the camp.

<sup>35</sup> And it came about when the Ark set out that Mooshe said,  
Rise up, Shehmaa. And Your enemies will be scattered.

And those who hate You will flee before You.

<sup>36</sup> And in the rest he shall say,  
Return, Shehmaa, to the myriad thousands of Yishraael.\*\*

<sup>23</sup> And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

<sup>24</sup> And over the host of the tribe of the children of **Benjamin** was Abidan the son of Gideoni.

<sup>25</sup> And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts; and over his host was Ahiezer the son of Ammishaddai.

<sup>26</sup> And over the host of the tribe of the children of Asher was **Pagiel** the son of Ochran.

<sup>27</sup> And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

<sup>28</sup> Thus were the journeyings of the children of Israel according to their hosts. — And they set forward.

<sup>29</sup> And Moses said to **Hobab**, the son of Reuel the Midianite, Moses' father-in-law: "We are journeying unto the place of which Adonai said: I will give it you; come thou with us, and we will do thee good; for Adonai hath spoken good concerning Israel."

<sup>30</sup> And he said unto him: "I will not go; but I will depart to mine own land, and to my kindred."

<sup>31</sup> And he said: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

<sup>32</sup> And it shall be, if thou go with us, yea, it shall be, that what good soever Adonai shall do unto us, the same will we do unto thee."

<sup>33</sup> And they set forward from the mount of Adonai three days' journey; and the ark of the covenant of Adonai went before them three days' journey, to seek out a resting-place for them.

<sup>34</sup> And the cloud of Adonai was over them by day, when they set forward from the camp.

<sup>35</sup> And it came to pass, when the ark set forward, that Moses said:

"Rise up, O Adonai, and let Thine enemies be scattered;  
and let them that hate Thee flee before Thee."

<sup>36</sup> And when it is resting, he said:

"Return, Adonai, unto the ten thousands of the families of Israel."

<sup>1</sup> And the People became like those who complain of adversity, terrible in the ears of Shehmaa. And when Shehmaa heard it, His anger was kindled. And the fire of Shehmaa burned among them and consumed some of the outskirts of the camp.

<sup>2</sup> And the People therefore cried out to Mooshe. And Mooshe prayed to Shehmaa, and the fire died out.

<sup>3</sup> And the name of that place was called Tehbara, because the fire of Shehmaa burned among them.

<sup>4</sup> And the rabble who were among them had a greedy desire. And the Sons of Yishraael wept again and said, Who will give us meat to eat.

<sup>5</sup> We remember the fish which we used to eat free in Missrem, the squashes, and the watermelons, and the leafs, and the onions and the garlicks.

<sup>6</sup> And now our soul is dry. There is nothing for **our eye** to look at except this maan.

<sup>7</sup> And the maan is like coriander seed, and it looks like the bdellium.

<sup>8</sup> And the people would go about and gather and grind it between two millstones, **and beat** it in the mortar, and boil it in the pot, and make cakes with it. And its taste was as the taste of vitality within the oil.

<sup>9</sup> And when the dew fell on the camp at night, the maan would fall with it.

<sup>10</sup> And Mooshe heard the people weeping throughout their families, each man at the gate of his tent. And the anger of Shehmaa was kindled greatly. And in Mooshe's eyes it was bad.\*\*

<sup>11</sup> And Mooshe said to Shehmaa, Why have You been so hard on Your slave. And why have I not found favor in Your sight, that You have laid the burden of all this people on me.

<sup>12</sup> Was it I who conceived all this people. Was it I who brought them forth, that You should say to me, Carry them in your bosom as a nurse carries a nursing infant, **unto the land** which **I swore** to their fathers.

<sup>1</sup> And the people were as murmurers, speaking evil in the ears of Adonai; and when Adonai heard it, His anger was kindled; and the fire of Adonai burnt among them, and devoured in the uttermost part of the camp.

<sup>2</sup> And the people cried unto Moses; and Moses prayed unto Adonai, and the fire abated.

<sup>3</sup> And the name of that place was called Taberah, because the fire of Adonai burnt among them.

<sup>4</sup> And the mixed multitude that was among them fell a-lusting; and the children of Israel also wept on their part, and said: "Would that we were given flesh to eat!

<sup>5</sup> We remember the fish, which we were wont to eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;

<sup>6</sup> but now our soul is dried away; there is nothing for **our eyes**; we have nought save this manna to look to." —

<sup>7</sup> Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

<sup>8</sup> The people went about, and gathered it, and ground it in mills, **or beat** it in mortars, and seethed it in pots, and made cakes of it; and the taste of it was as the taste of a cake baked with oil.

<sup>9</sup> And when the dew fell upon the camp in the night, the manna fell upon it. —

<sup>10</sup> And Moses heard the people weeping, family by family, every man at the door of his tent; and the anger of Adonai was kindled greatly; and Moses was displeased.

<sup>11</sup> And Moses said unto Adonai: "Wherefore hast Thou dealt ill with Thy servant? and wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me?"

<sup>12</sup> Have I conceived all this people? have I brought them forth, that Thou shouldest say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, **over the land** which **you swore** unto their fathers?

<sup>13</sup> Where am I to get meat to give to all this people. For they weep before me, saying, Give us meat that we may eat.

<sup>14</sup> I alone am not able to carry all this people, because it is too heavy for me.

<sup>15</sup> And if You are going to deal thus with me, please kill me at once. **And** if I have found favor in Your sight, and do not let me see my misfortune.\*\*

<sup>16</sup> And Shehmaa said to Mooshe, Gather for Me seventy men from the elders of Yishraael, whom you know to be the elders of the people and their policemen. And bring them to the Tent of Meeting, and let them take their stand there with you.

<sup>17</sup> And I will come down and speak with you there. **And I will save** some of the Spirit which it is upon you, and will put it upon them. And they shall bear the burden of the people with you, that you will not bear it all alone.

<sup>18</sup> And say to the people, Consecrate yourselves for tomorrow, and you shall eat meat. For you have wept in the ears of Shehmaa, saying, Who will give us meat to eat, for we were well off in Missrem. And Shehmaa will give you meat and you shall eat.

<sup>19</sup> You shall eat not one day, nor two days, nor five days, nor ten days, nor twenty days,

<sup>20</sup> But a whole month, until it comes out of your nostrils and becomes abhorrent to you. Because you have rejected Shehmaa who is among you and have wept before Him, saying, Why did we ever leave Missrem.

<sup>21</sup> And Mooshe said, The People, among whom I am, are six hundred thousand on foot. And You have said, I will give them meat, that they may eat for a whole month.

<sup>22</sup> Should flocks **and the cattle** be slaughtered for them, to be sufficient for them, or should all the fish of the sea be gathered together for them, to be sufficient for them.\*\*

<sup>23</sup> And Shehmaa said to Mooshe, Is Shehmaa's hand short. **You** shall see whether My word will happen to you or not.

<sup>24</sup> And Mooshe went out and told the people the words of Shehmaa. And he gathered sev-

<sup>13</sup> Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

<sup>14</sup> I am not able to bear all this people myself alone, because it is too heavy for me.

<sup>15</sup> And if Thou deal thus with me, kill me, I pray Thee, out of hand, . . . . . if I have found favour in Thy sight; and let me not look upon my wretchedness."

<sup>16</sup> And Adonai said unto Moses: "Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee.

<sup>17</sup> And I will come down and speak with thee there; **and I will take** of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

<sup>18</sup> And say thou unto the people: Sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept in the ears of Adonai, saying: Would that we were given flesh to eat! for it was well with us in Egypt; therefore Adonai will give you flesh, and ye shall eat.

<sup>19</sup> Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

<sup>20</sup> but a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have rejected Adonai who is among you, and have troubled Him with weeping, saying: Why, now, came we forth out of Egypt?"

<sup>21</sup> And Moses said: "The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

<sup>22</sup> If flocks **and cattle** be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?"

<sup>23</sup> And Adonai said unto Moses: "Is Adonai's hand waxed short? **now** shalt thou see whether My word shall come to pass unto thee or not."

<sup>24</sup> And Moses went out, and told the people the words of Adonai; and he gathered sev-

11:17 Mooshe stayed with a complete spirit. He used just part of it to help the seventy have a better mind for this occasion. The same with Mooshe in regard to Ye'oosha (see Deut. 34:9).

enty men of the elders of the people, and stationed them around the tent.

<sup>25</sup> And Shehmaa came down in the cloud and spoke to him, **and he saved** some of the Spirit from upon him and placed it upon the seventy elders. And when the Spirit rested upon them, they prophesied. But **they did not gather**.

<sup>26</sup> And two men had remained in the camp. The name of one was Ildaad, and the name of the other **Moodaad**. And the Spirit rested upon them. And they were among those who had been registered, but had not gone out to the tent. And they prophesied in the camp.

<sup>27</sup> And a young man ran and he said to Mooshe, Ildaad **and Moodaad** are prophesying in the camp.

<sup>28</sup> And Ye'oosha son of Nonne, the servant of Mooshe **from his most elected**, said, Mooshe, my master, restrain them.

<sup>29</sup> And Mooshe said to him, Are you jealous for my sake. Would that all Shehmaa's people were prophets, that Shehmaa would put His Spirit upon them.\*\*

<sup>30</sup> And Mooshe gathered back to the camp, both he and the elders of Yishraael.

<sup>31</sup> And there went forth a wind from Shehmaa and it brought **quail** from the sea, and made them fall **towards** the camp, about a day's journey on this side and a day's journey on the other side, all around the camp and about two cubits on the surface of the ground.

<sup>32</sup> And the people arose all day and all night, and all **the** next day, and gathered the quail. He who gathered least gathered ten homers. **And they slaughtered a slaughter** for themselves all around the camp.

<sup>33</sup> While the meat was still between their teeth, before it was chewed, the anger of Shehmaa was kindled against the people, and Shehmaa struck the people with a very severe plague.

<sup>34</sup> And he called the place Qaabaarote Attaawwaa, because there they buried the people who had been greedy.

<sup>35</sup> From Qaabaarote Attaawwaa the people set out **towards Aahseerote**, and they were at Aahseerote.\*\*

enty men of the elders of the people, and set them round about the Tent.

<sup>25</sup> And Adonai came down in the cloud, and spoke unto him, **and he took** some of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but **they did so no more**.

<sup>26</sup> But there remained two men in the camp, the name of the one was Eldad, and the name of the other **Medad**, and the spirit rested upon them; and they were of them that were registered, but had not gone out unto the Tent; and they prophesied in the camp.

<sup>27</sup> And there ran a young man, and told Moses, and said: "Eldad **and Medad** are prophesying in the camp."

<sup>28</sup> And Joshua the son of Nun, the minister of Moses **from his youth up**, answered and said: "My lord Moses, shut them in."

<sup>29</sup> And Moses said unto him: "Art thou jealous for my sake? would that all Adonai's people were prophets, that Adonai would put His spirit upon them!"

<sup>30</sup> And Moses withdrew into the camp, he and the elders of Israel.

<sup>31</sup> And there went forth a wind from Adonai, and brought across **quails** from the sea, and let them fall **over** the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth.

<sup>32</sup> And the people rose up all that day, and all the night, and all . . . . next day, and gathered the quails; he that gathered least gathered ten heaps; **and they spread them all abroad** for themselves all round the camp.

<sup>33</sup> While the flesh was yet between their teeth, ere it was chewed, the anger of Adonai was kindled against the people, and Adonai smote the people with a very great plague.

<sup>34</sup> And the name of that place was called Kibroth-hattaavah, because there they buried the people that lusted.

<sup>35</sup> From Kibroth-hattaavah the people journeyed . . . . . **Hazereth**; and they abode at Hazereth.

11:25 "They did not gather" — meaning gather back into the camp.

## 12

12:1 "The beautiful" — The standard translation and also Jewish commentary suggest "black woman" = "Cushi." However, the Israelite Samaritans pronounce this word as "Kaashet." Maryaam and Aahrron spoke about Seebbooraa, Mooshe's only wife, who was sent back to her father's house after the incident at the inn. See Exodus 4:24-26, and see notes there. The Israelite Samaritan sages made a comparison between the quality of Seebbooraa as beautiful = "Kaashet" and Deuteronomy 32:15, = "Kaasheetaa" = "You became handsome." This attitude of the Israelite Samaritan sages came from the understanding that Mooshe married only one wife, and once he became absolutely devoted to his mission he never got married again.

12:14 "Outside the camp" — This does not mean unclean, but rather being lonely for seven days of thinking how a prophetess like her dared to speak nonsense about her chosen brother. Aahrron might or should have been punished like her — but he was protected by the holy crown and the anointing oil on his forehead, as he was at the time of the golden calf affair.

- <sup>1</sup> And Maryaam and Aahrron spoke about Mooshe because of **the beautiful** woman whom he had married. For he had married a **beautiful** woman,  
<sup>2</sup> And they said, Has Shehmaa spoken only about Mooshe, **obviously he has** spoken about us as well. And Shehmaa heard it.  
<sup>3</sup> And the man Mooshe was very modest, more than any man who was on the face of the earth.\*  
<sup>4</sup> And suddenly Shehmaa said to Mooshe and Aahrron and to Maryaam, You three come out to the Tent of Meeting. And the three of them came out.  
<sup>5</sup> And Shehmaa came down in a pillar of cloud and stood at the gate of the Tent, and He called Aahrron and Maryaam. And they had both come out.  
<sup>6</sup> And He said, Hear now My words. If your prophet would be Shehmaa, I shall be known to him in the vision. **And I shall speak with him in a dream.**  
<sup>7</sup> Not so My slave Mooshe, he is faithful in all My House.  
<sup>8</sup> With him I speak mouth to mouth, . . . **in the vision**, and not in riddles. And he sees the image of Shehmaa.

And why were you not afraid to speak about Mooshe My slave.

- <sup>9</sup> And the anger of Shehmaa burned against them and He departed.  
<sup>10</sup> And the cloud had withdrawn from over the tent, And behold, Maryaam was leprous as snow. And Aahrron turned toward Maryaam, and behold, she was leprous.  
<sup>11</sup> And Aahrron said to Mooshe, my Master, I beg you, do not account this sin to us in which we have acted foolishly and in which we have sinned.  
<sup>12</sup> Let her not to be like one dead, whose flesh is half eaten away when he comes from his mother's womb.  
<sup>13</sup> And Mooshe cried out to Shehmaa, saying, Il, please heal her.\*\*

<sup>14</sup> And Shehmaa said to Mooshe, And had her father but spit in her face, **obviously**,

## 12

- <sup>1</sup> And Miriam and Aaron spoke against Moses because of **the Cushite** woman whom he had married; for he had married a **Cushite** woman.  
<sup>2</sup> And they said: "Hath Adonai indeed spoken only with Moses? **has he not** spoken also with us?" And Adonai heard it. —  
<sup>3</sup> Now the man Moses was very meek, above all the men that were upon the face of the earth. —  
<sup>4</sup> And Adonai spoke suddenly unto Moses, and unto Aaron, and unto Miriam: "Come out ye three unto the tent of meeting." And they three came out.  
<sup>5</sup> And Adonai came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam; and they both came forth.  
<sup>6</sup> And He said: "Hear now My words: if there be a prophet among you, I Adonai do make Myself known unto him in a vision, . . . I do speak with him **in the dream.**  
<sup>7</sup> My servant Moses is not so; he is trusted in all My house;  
<sup>8</sup> with him do I speak mouth to mouth, **and vision**, and not in dark speeches; and the similitude of Adonai doth he behold;  
wherefore then were ye not afraid to speak against My servant, against Moses?"  
<sup>9</sup> And the anger of Adonai was kindled against them; and He departed.  
<sup>10</sup> And when the cloud was removed from over the Tent, behold, Miriam was leprous, as white as snow; and Aaron looked upon Miriam; and, behold, she was leprous.  
<sup>11</sup> And Aaron said unto Moses: "Oh my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned.  
<sup>12</sup> Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb."  
<sup>13</sup> And Moses cried unto Adonai, saying: "Heal her now, O El, I beseech Thee."  
<sup>14</sup> And Adonai said unto Moses: "If her father had but spit in her face, **has she not hid**

would she not bear her shame for seven days. Let her be shut up for seven days outside the camp, and afterward she may be received again.

<sup>15</sup> And Maryaam was shut up outside the camp for seven days. And the people did not move on until Maryaam did return.

<sup>16</sup>And afterward the people moved out from Aahseerote and camped in the desert of **Faarraan**.<sup>\*\*</sup>

**16a And Mooshe said to the Sons of Yishraael, you have come towards the mountain of the Ehmarree that Shehmaa our Eloowwem gave us. 16b See, Shehmaa your Eloowwem gave the land before you. 16c Rise up, inherit as Shehmaa the Eloowwem of your forefathers has spoken to you. 16d Don't be scared and don't fear. And they came near to Mooshe and said, let us send men ahead of us and they will spy the land, and will return to us informing of the route that will be set out, and about the towns that we will enter into it. And the saying was good in the eyes of Mooshe.\*\***



**Portion: Send You Men**

## 13

1 And Shehmaa spoke to Mooshe, saying,  
2 Send you men and they shall tour the land  
of Kaanan, which I give to the Sons of  
Yishraael. **You will send** a man by man  
from each of their fathers' tribes, every one a  
chief among them.

<sup>3</sup> And Mooshe sent them from the desert of **Faarraan** at the command of Shehmaa, all of them men who were heads of the Sons of Yishraael.

**<sup>4</sup> And these were their names. From the tribe of Reh'ooben, Shamoo, son of Zaakor.**

<sup>5</sup> From the tribe of Shehmoon, Shaafaat, son of Oohree.

**<sup>6</sup> From the tribe of Ye'ooda, Keelaab, son of Yefannee.**

in shame seven days? let her be shut up without the camp seven days, and after that she shall be brought in again."

<sup>15</sup> And Miriam was shut up without the camp seven days; and the people journeyed not till Miriam was brought in again.

**16** And afterward the people journeyed from Hazeroth, and pitched in the wilderness of **Paran.**

[illegible]

**Portion: Send**

## 13

**<sup>1</sup> And Adonai spoke unto Moses, saying:**

2 “Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; **you all will send** a man by man from each of their fathers’ tribes, every one a chief among them.”

<sup>3</sup> And Moses sent them from the wilderness of **Paran** according to the commandment of Adonai; all of them men who were heads of the children of Israel.

**<sup>4</sup> And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.**

<sup>5</sup> Of the tribe of Simeon, Shaphat the son of Hori.

**<sup>6</sup>Of the tribe of Judah, Caleb the son of Jephunneh.**

<sup>7</sup> From the tribe of Yaasheshaakaar, Yaa-ga'el, son of Yoosef.

<sup>8</sup> From the tribe of Ifrem, **Ye'oosha**, son of Nonne.

<sup>9</sup> From the tribe of **Binyaamem**, Feeltee, son of Ribboo.

<sup>10</sup> From the tribe of Zehboolaan, Gaadeal, son of Soodee.

<sup>11</sup> From the tribe of Yoosef, from the tribe of Maanaashe, Gaadee, son of Soosee.

<sup>12</sup> From the tribe of Daan, 'Ameal, son of Gaamlee.

<sup>13</sup> From the tribe of Aasher, Sittor, son of Meekill.

<sup>14</sup> From the tribe of Niftaalee, Naabbee, son of Wafsee.

<sup>15</sup> From the tribe of Gaad, **Goowwaal**, the son of **Meekee**.

<sup>16</sup> These are the names of the men whom Mooshe sent to tour the land. And Mooshe called **Ye'oosha** son of Nonne, Ye'oosha.

<sup>17a</sup> And **he** sent them to tour the land of Kaanan.\*\*

<sup>17b</sup> And he said to them, Go up there to the Negeb, and go up to the mountain.

<sup>18</sup> And see what the land is like, and whether the people who dwell in it are strong or weak, whether they are few or many.

<sup>19</sup> And how is the land in which they dwell, is it good or bad. And how are the cities in which they dwell, like camps, or with fortifications.

<sup>20</sup> And how is the land, is it fat or lean. Are there trees in it or not. And have strength and get from the fruit of the land. And the days were days of the first grapes.

<sup>21</sup> And they **went, and came, and toured** the land from the desert of Sen as far as Raahb, at **Laaboo Aahmetta**.

<sup>22</sup> And they had gone up into the Negeb, **and they came** until Eebrone where there were 'Ah'imaan, Sheshe and Talmee, **the sons of a giant**. And Eebrone was built seven years before Sehn of Missrem.

<sup>23</sup> And they came to the brook of **Ishkol**, and from there they cut down a branch with a single cluster of grapes, **and they carried** on a pole between two men, and of the pomegranates and the figs.

<sup>7</sup> Of the tribe of Issachar, Igal the son of Joseph.

<sup>8</sup> Of the tribe of Ephraim, **Hoshea** the son of Nun.

<sup>9</sup> Of the tribe of **Benjamin**, Palti the son of Raphu.

<sup>10</sup> Of the tribe of Zebulun, Gaddiel the son of Sodi.

<sup>11</sup> Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

<sup>12</sup> Of the tribe of Dan, Ammiel the son of Gemalli.

<sup>13</sup> Of the tribe of Asher, Sethur the son of Michael.

<sup>14</sup> Of the tribe of Naphtali, Nahbi the son of Vophsi.

<sup>15</sup> Of the tribe of Gad, **Geuel** the son of **Machi**.

<sup>16</sup> These are the names of the men that Moses sent to spy out the land. And Moses called **Hoshea** the son of Nun Joshua.

<sup>17a</sup> And **Moses** sent them to spy out the land of Canaan.

<sup>17b</sup> And said unto them: "Get you up here into the South, and go up into the mountains;

<sup>18</sup> and see the land, what it is; and the people that dwelleth therein, whether they are strong or weak, whether they are few or many;

<sup>19</sup> and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds;

<sup>20</sup> and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land." — Now the time was the time of the first-ripe grapes.

<sup>21</sup> And they . . . . . **climbed up and toured** out the land from the wilderness of Zin unto Rehob, at the **Levo Hamat**.

<sup>22</sup> And they went up into the South, **and he came** until Hebron; and Ahiman, Sheshai, and Talmai, **the children of the Anak**, were there. — Now Hebron was built seven years before Zoan in Egypt.

<sup>23</sup> And they came unto the valley of **Eshcol**, and cut down from thence a branch with one cluster of grapes, **and they carried it** upon a pole between two; they took also of the pomegranates, and of the figs.

13:17 "Negeb" — Mountains, near Kadesh Birna. The topographic location is right just as it is written. From one side there is the plain of Kadesh, and from the other there is a moderate slope of the mountains, but a very hard and sharp slope. That is why Mooshe said to them: "Go up there."



<sup>24</sup> That place **they called** the brook of Ishkol, because of the cluster which the Sons of Yishraael cut down from there.

<sup>25</sup> And they returned from touring the land, at the end of forty days.\*\*

<sup>26</sup> And they proceeded to come to Mooshe and Aahrroon, and to all the congregation of the Sons of Yishraael, unto the desert of **Faarraan**, Qadeesha. And they brought back word to them, and to all the congregation, and showed them the fruit of the land.

<sup>27</sup> And they told him and said, We went in to the land where you sent us, and it certainly does flow with milk and honey. And this is its fruit.

<sup>28</sup> But the people who dwell in the land are strong, and the cities are fortified, **and very large**. And we saw there also **the giant sons**.

<sup>29</sup> 'Aamaaleq is dwelling in the land of the Negeb. And the Ihttee, **and the Ibbec**, and the Yeboosee, and the Ehmarree, dwell on the Mountain. And the Kanannee is dwelling by the sea, and by the side of the Yaardaan.\*\*

<sup>30</sup> And Keelaab quieted the people **over** Mooshe and said **to him**, We should go up and take possession of it, for we will surely overcome it.

<sup>31</sup> And the men who had gone up with him said, We are not able to go up against the people, for he is too strong for us.

<sup>32</sup> And they gave out to the Sons of Yishraael a bad report of the land which they had toured of it, saying, The land which we have gone to tour of it is a land that devours its inhabitants. And all the people whom we saw in it are sizable men.

<sup>33</sup> And there we saw the giants, the sons of a **giant**, from the giants. And we became like grasshoppers in our own sight, and so we were in their sight.\*\*

<sup>33a</sup> **And the sons of Yishraael complained in their tents and said, Because Shehmaa hates us He has brought us out of the land of Missrem to deliver us into the hand of the Ehmarree to destroy us.** <sup>33b</sup> **Where can we go. And our brethren have melted our heart, saying, a greater people and more numerous**

<sup>24</sup> That place **he called** the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

<sup>25</sup> And they returned from spying out the land at the end of forty days.

<sup>26</sup> And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of **Paran**, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

<sup>27</sup> And they told him and said: "We came unto the land whither thou sent us, and surely it flows with milk and honey; and this is the fruit of it.

<sup>28</sup> Howbeit the people that dwell in the land are fierce, and the cities are fortified, . . . . **very large**; and moreover we saw **the children of Anak** there.

<sup>29</sup> Amalek dwelleth in the land of the South; and the Hittite, . . . . . and the Jebusite, and the Amorite, dwell in the mountains; and the Canaanite dwelleth by the sea, and along by the side of the Jordan."

<sup>30</sup> And Caleb stilled the people **unto** Moses, and said: . . . . . "We should go up at once, and possess it; for we are well able to overcome it."

<sup>31</sup> But the men that went up with him said: "We are not able to go up against the people; for they are stronger than we."

<sup>32</sup> And they spread an evil report of the land which they had spied out unto the children of Israel, saying: "The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

<sup>33</sup> And there we saw the Nephilim, the sons of **Anak**, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight."

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than we, great cities and fortified up to the heavens, and we also saw there sons of giants.\*\*

<sup>33c</sup> And Mooshe said to the sons of Yishraael, don't be terrified or afraid of them. <sup>33d</sup> Shehmaa, your Eloowwem, who goes before you, he will fight for you according to all that he did for you in Missrem before your eyes. <sup>33e</sup> And in the desert where you saw, as Shehmaa your Eloowwem carried you as a man carried his son, in all the way that you went till you came to this place. <sup>33f</sup> And despite all these things you do not believe in Shehmaa, your Eloowwem, who went ahead of you to search for you a place to encamp you, <sup>33g</sup> in the fire by night to show you the way you should go, and in the cloud by day.\*\*

## 14

<sup>1</sup> And all the congregation lifted up their voices and they cried, and the people wept that night.

<sup>2</sup> And all the Sons of Yishraael complained against Mooshe and Aahrron. And the whole congregation said to them, Would that we had died in the land of Missrem, Or would that we had died in this desert.

<sup>3</sup> And why is Shehmaa bringing us into this land, to fall by the sword. Our wives and our little ones will become contemptible. Would it not be better for us to return to Missreema.

<sup>4</sup> And they said to one another, Let us appoint a head and return to Missreema.

<sup>5</sup> And Mooshe and Aahrron fell on their faces in the presence of the whole assembly of the community of the Sons of Yishraael.

<sup>6</sup> And Ye'oosha, son of Nonne, and Keelaab, son of Yefannee, of those tourists to the land, tore their clothes.

<sup>7</sup> And they spoke to all the congregation of the Sons of Yishraael, saying, The land which we passed through to tour is an exceedingly good land.

<sup>8</sup> If Shehmaa wants us then He will bring us into this land and give it to us, a land which flows with milk and honey.

<sup>9</sup> But do not rebel against Shehmaa, and you

## 14

<sup>1</sup> And all the congregation lifted up their voice, and cried; and the people wept that night.

<sup>2</sup> And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: "Would that we had died in the land of Egypt! or would we had died in this wilderness!

<sup>3</sup> And wherefore doth Adonai bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey; were it not better for us to return into Egypt?"

<sup>4</sup> And they said one to another: "Let us make a captain, and let us return into Egypt."

<sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

<sup>6</sup> And Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes.

<sup>7</sup> And they spoke unto all the congregation of the children of Israel, saying: "The land, which we passed through to spy it out, is an exceeding good land.

<sup>8</sup> If Adonai delight in us, then He will bring us into this land, and give it unto us — a land which floweth with milk and honey.

<sup>9</sup> Only rebel not against Adonai, neither fear

do not fear the people of the land, for they will be our prey. Their shadow has been removed from them, and Shehmaa is with us. Do not fear them.

<sup>10</sup> And all the congregation intended to stone them with stones. And the Honor of Shehmaa appeared in the Tent of Meeting to all the Sons of Yishraael.\*\*

<sup>11</sup> And Shehmaa said to Mooshe, How long will this people curse on Me. And how long will they not believe in Me, despite all the signs which I have performed in their midst.

<sup>12</sup> I will smite them with pestilence and dispossess them, and I will make you **and the house of your father** into a nation greater and mightier than they.

<sup>13</sup> And Mooshe said to Shehmaa, And Missrem will hear that by Your strength You brought up this people from its midst.

<sup>14</sup> And they will tell it to the inhabitants of this land. They have heard that You, Shehmaa, are in the midst of this people. For You, Shehmaa, are seen eye to eye, while Your cloud stands over them. And You go before them in a pillar of cloud by day, and in a pillar of fire by night.

<sup>15</sup> And if You slay this people as one man, then will say the nations who have heard of Your fame, saying,

<sup>16</sup> Because Shehmaa could not bring this people into the land which He promised them by oath, and He slaughtered them in the desert.

<sup>17</sup> And now please, let the power of Aadaanee be great, just as You have spoken, saying,

<sup>18</sup> Shehmaa is slow to anger and abundant in lovingkindness **and truth**, forgiving iniquity and transgression **and sin, and an innocent he will clear him**, applying the iniquity of the fathers on the children to the third and the fourth generations.

<sup>19</sup> Please forgive the iniquity of this people, according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Missrem till now.\*\*

<sup>20</sup> And Shehmaa said, I forgave **according to all your words.**

ye the people of the land; for they are bread for us; their defense is removed from over them, and Adonai is with us; fear them not."

<sup>10</sup> But all the congregation bade stone them with stones, when the glory of Adonai appeared in the tent of meeting unto all the children of Israel.

<sup>11</sup> And Adonai said unto Moses: "How long will this people despise Me? and how long will they not believe in Me, for all the signs which I have wrought among them?"

<sup>12</sup> I will smite them with pestilence and dispossess them, and I will make you ..... into a nation greater and mightier than they."

<sup>13</sup> And Moses said unto Adonai: "When the Egyptians shall hear — for Thou broughtest up this people in Thy might from among them —

<sup>14</sup> they will say to the inhabitants of this land, who have heard that Thou Adonai art in the midst of this people; inasmuch as Thou Adonai art seen face to face, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

<sup>15</sup> now if Thou shalt kill this people as one man, then the nations which have heard the fame of Thee will speak, saying:

<sup>16</sup> Because Adonai was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness.

<sup>17</sup> And now, I pray Thee, let the power of Adonai be great, according as Thou hast spoken, saying:

<sup>18</sup> Adonai is slow to anger, and plenteous in loving-kindness, ..... forgiving iniquity and transgression, ..... **and by no means clearing**; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

<sup>19</sup> Pardon, I pray Thee, the iniquity of this people according unto the greatness of Thy lovingkindness, and according as Thou hast forgiven this people, from Egypt even until now."

<sup>20</sup> And Adonai said: "I have pardoned **according to ..... your word.**

14:9 "Their shadow" — The ancients considered the shadow of the person as part of his body, protecting him from harm. This would mean that a person without a shadow is like the one without protection.

14:11 "Curse on Me" — Here, Shehmaa criticized the evil people who swore **on** Him = insulted Him, and said terrible words about Him.

21 And as I live, all the earth will be filled with the Honor of Shehmaa.

22 For all the men who have seen My Honor and My signs which I performed in Missrem and in the desert, have put Me to the test these ten times and have not listened to My voice.

23 If they shall see the land which I swore to **their forefathers to give them**, and any of those who spurned Me shall not see it.

24 And My slave Keelaab, because he has had a different spirit and has followed Me fully, I will bring him into the land which he entered. And his seed shall take possession of it.

25 And the 'Aahmaalqee and the Kaanannee dwell in the valleys. Turn tomorrow and set out **towards the desert** by the way of the Sof Sea.\*\*

26 And Shehmaa spoke to Mooshe and Aahrnon, saying,

27 How long shall I bear with this evil congregation who are complaining against Me. I have heard the complaints of the Sons of Yishraael, which they are making against Me.

28 Say to them, As I live, says Shehmaa, just as you have spoken in My hearing, so I will surely do to you.

29 Your corpses will fall in this desert, even all your numbered men, according to your complete number from twenty years old and upward, who have complained against Me.

30 Surely you shall not come into the land in which I swore to make you dwell, except Keelaab, son of Yefannee, and Ye'oosha, son of Nonne.

31 And your children, who you said would be **for contempt**, I will bring them in, and they will know the land which you have rejected.

32 And as for you, your corpses will fall in this desert.

33 And your sons shall be shepherds for forty years in the desert, and they will bear your fornications until your corpses lie in the desert.

34 According to the number of days which you toured the land, forty days, for every day

21 But in very deed, as I live — and all the earth shall be filled with the glory of Adonai —

22 surely all those men that have seen My glory, and My signs, which I wrought in Egypt and in the wilderness, yet have put Me to proof these ten times, and have not hearkened to My voice;

23 surely they shall not see the land which I swore to **their fathers**, ..... neither shall any of them that despised Me see it.

24 But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 Now the Amalekite and the Canaanite dwell in the Vale; tomorrow turn ye, and get you **into the wilderness** by the way to the Red Sea."

26 And Adonai spoke unto Moses and unto Aaron, saying:

27 "How long shall I bear with this evil congregation, that keep murmuring against Me? I have heard the murmurings of the children of Israel, which they keep murmuring against Me.

28 Say unto them: As I live, saith Adonai, surely as ye have spoken in Mine ears, so will I do to you:

29 your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, ye that have murmured against Me;

30 surely ye shall not come into the land, concerning which I lifted up My hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, that ye said would be **for prey**, them will I bring in, and they shall know the land which ye have rejected.

32 But as for you, your carcasses shall fall in this wilderness.

33 And your children shall be wanderers in the wilderness forty years, and shall bear your fornications until your carcasses be consumed in the wilderness.

34 After the number of the days in which ye spied out the land, even forty days, for every

14:30 "To dwell" — The Israelite Samaritans, both here and in other places pronounce "lishkaan," as related to humans. When it is related to the Almighty they pronounce "alshakken" (Deut. 12:11 and other places).

you shall bear your guilt a year, forty years, and you will know My anger.

<sup>35</sup> I, Shehmaa, have spoken. I will surely do this to the entire evil congregation who are gathered together against Me. In this desert they shall be ended, and there they will die.\*\*

<sup>36</sup> And the men, whom Mooshe sent to tour the land, and who returned and made all the congregation complain against him by bringing out a bad report concerning the land,

<sup>37</sup> And those men who brought out the very bad report of the land, died by a plague before Shehmaa.

<sup>38</sup> And Ye'oosha, son of Nonne, and Keelaab, son of Yefannee, remained alive out of those men who went to tour the land.

<sup>39</sup> And Mooshe spoke these words to all the Sons of Yishraael, and the people mourned greatly.

<sup>40</sup> And in the morning they rose up early and went up to the ridge of the mountain, saying, Here we are, and we will go up to the place which Shehmaa has promised. We have indeed sinned.\*\*

<sup>40a</sup> **And Shehmaa spoke to Mooshe, say to them, don't go up and don't fight, because I am not in the midst of you. Otherwise you will be defeated by your enemies.**

<sup>41</sup> And Mooshe said, Why are you transgressing the commandment of Shehmaa, and it will not succeed.

<sup>42</sup> Do not go up, or you will be struck down before your enemies, for Shehmaa is not among you.

<sup>43</sup> For the 'Aahmaalqee and the Kaanannee will be there in front of you, and you will fall by the sword, inasmuch as you have turned back from following Shehmaa. And Shehmaa will not be with you.

<sup>44</sup> And they went up heedlessly to the ridge of the mountain. Neither the Ark of the Covenant of Shehmaa nor Mooshe left the camp.

<sup>45</sup> And the 'Aahmaalqee and the Kaanannee, who dwelt in that mountain came down **towards them. And they chased them as bees do**, and struck them and beat them

day a year, shall ye bear your iniquities, even forty years, and ye shall know My displeasure.

<sup>35</sup> I Adonai have spoken, surely this will I do unto all this evil congregation, that are gathered together against Me; in this wilderness they shall be consumed, and there they shall die."

<sup>36</sup> And the men, whom Moses sent to spy out the land, and who, when they returned, made all the congregation to murmur against him, by bringing up an evil report against the land,

<sup>37</sup> even those men that did bring up an evil report of the land, died by the plague before Adonai.

<sup>38</sup> But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land.

<sup>39</sup> And Moses told these words unto all the children of Israel; and the people mourned greatly.

<sup>40</sup> And they rose up early in the morning, and got them up to the top of the mountain, saying: "Lo, we are here, and will go up unto the place which Adonai hath promised; for we have sinned."

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<sup>41</sup> And Moses said: "Wherefore now do ye transgress the commandment of Adonai, seeing it shall not prosper?

<sup>42</sup> Go not up, for Adonai is not among you; that ye be not smitten down before your enemies.

<sup>43</sup> For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword; forasmuch as ye are turned back from following Adonai, and Adonai will not be with you."

<sup>44</sup> But they presumed to go up to the top of the mountain; nevertheless the ark of the covenant of Adonai, and Moses, departed not out of the camp.

<sup>45</sup> Then the Amalekite and the Canaanite, who dwelt in that hill-country, came down, ..... and smote them and beat them

down as far as **Ihrma**. And they came back to the camp.\*\*

## 15

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>2</sup> Speak to the Sons of Yishraael and say to them, When you enter the land where you are to live, which I am giving you,

<sup>3</sup> And make an offering by fire to Shehmaa, a burnt offering, or a sacrifice to fulfill a special vow, or a **free-will offering**, or **in your feasts**, to make a sweet savor to Shehmaa, from the herd or from the flock,

<sup>4</sup> And the one who presents his offering shall present to Shehmaa a grain offering of one tenth of fine flour mixed with one fourth of a hin of oil.

<sup>5</sup> And you shall prepare wine for the drink offering, one fourth of a hin, with the burnt offering or for the sacrifice, for each sheep.

<sup>6</sup> Or for a ram you shall prepare as a grain offering two tenths of fine flour mixed with one third of a hin of oil.

<sup>7</sup> And for the drink offering you shall offer one third of a hin of wine as a sweet savor to Shehmaa.\*\*

<sup>8</sup> And when you prepare a bull as a burnt offering, or a sacrifice, to fulfill a special vow, or for peace offerings to Shehmaa,

<sup>9</sup> And he shall offer with the bull a grain offering of three tenths of fine flour mixed with one half a hin of oil.

<sup>10</sup> And you shall offer as the drink offering one half a hin of wine as an offering by fire, as a sweet savor to Shehmaa.

<sup>11</sup> This shall be done for each bull, or for each ram, or for each of the male sheep, or of the goats.

<sup>12</sup> **As their number** that you prepare, so you shall do for everyone **in their number**.

<sup>13</sup> All who are citizens shall do these things in this manner, in presenting an offering by fire, as a sweet savor to Shehmaa.

down, even unto **Hormah** .....  
 .....

## 15

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you, and will make an offering by fire unto Adonai, a burnt-offering, or a sacrifice, in fulfillment of a vow clearly uttered, or **with a free-will offering**, or **in your appointed seasons**, to make a sweet savour unto Adonai, of the herd, or of the flock;

<sup>4</sup> then shall he that bringeth his offering present unto Adonai a meal-offering of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of oil;

<sup>5</sup> and wine for the drink-offering, the fourth part of a hin, shalt thou prepare with the burnt-offering or for the sacrifice, for each sheep.

<sup>6</sup> Or for a ram, thou shalt prepare for a meal-offering two tenth parts of an ephah of fine flour mingled with the third part of a hin of oil;

<sup>7</sup> and for the drink-offering thou shalt present the third part of a hin of wine, of a sweet savour unto Adonai.

<sup>8</sup> And when thou preparest a bullock for a burnt-offering, or for a sacrifice, in fulfillment of a vow clearly uttered, or for peace-offerings unto Adonai;

<sup>9</sup> then shall there be presented with the bullock a meal-offering of three tenth parts of an ephah of fine flour mingled with half a hin of oil.

<sup>10</sup> And thou shalt present for the drink-offering half a hin of wine, for an offering made by fire, of a sweet savour unto Adonai.

<sup>11</sup> Thus shall it be done for each bullock, or for each ram, or for each of the he-sheep, or of the kids.

<sup>12</sup> **As the number** that ye may prepare, so shall ye do for every one **as their number**.

<sup>13</sup> All that are home-born shall do these things after this manner, in presenting an offering made by fire, of a sweet savour unto Adonai.

<sup>14</sup> And if a proselyte sojourns with you, or one who may be among you throughout your generations, and will make an offering by fire, as a sweet savor to Shehmaa, just as you do so he shall do.

<sup>15</sup> **Assemble**, there shall be one statute for you and for the proselyte who sojourns with you, a perpetual statute throughout your generations. As you are, so shall the proselyte be before Shehmaa.

<sup>16</sup> There is to be one law and one ordinance for you and for the proselyte who sojourns with you.\*\*

<sup>17</sup> And Shehmaa spoke to Mooshe, saying,

<sup>18</sup> Speak to the Sons of Yishraael and say to them, When you enter the land where I bring you,

<sup>19</sup> And then it shall be that when you eat of the food of the land, you shall lift up an offering to Shehmaa.

<sup>20</sup> Of the first of your dough, you shall lift up a dough as an offering. As the offering of the threshing floor, so you shall lift it up.

<sup>21</sup> From the first of your dough you shall give to Shehmaa an offering throughout your generations.

<sup>22</sup> And when you unwittingly fail and do not do all these commandments, which Shehmaa has spoken to Mooshe,

<sup>23</sup> All that Shehmaa has commanded you through Mooshe, from the day when Shehmaa gave commandment, and onward throughout your generations,

<sup>24</sup> And it shall be if it is done unintentionally, without the **awareness of the leaders** of the congregation, that all the congregation shall offer one bull for a burnt offering, as a sweet savor to Shehmaa, with its grain offering **and its drink offerings**, according to the ordinance, and one male goat for a sin offering.

<sup>25</sup> And the priest shall make atonement for all the congregation of the Sons of Yishraael, and they will be forgiven, for it was an error, and they have brought their sacrifices, an offering by fire to Shehmaa, and their sin offering before Shehmaa, for their error.

<sup>26</sup> And all the congregation of the Sons of Yishraael will be forgiven, with the proselyte who sojourns among them, for it happened to all the people through error.\*\*

<sup>14</sup> And if a stranger sojourn with you, or whosoever may be among you, throughout your generations, and will offer an offering made by fire, of a sweet savour unto Adonai; as ye do, so he shall do.

<sup>15</sup> **As for the congregation**, there shall be one statute both for you, and for the stranger that sojourneth with you, a statute for ever throughout your generations; as ye are, so shall the stranger be before Adonai.

<sup>16</sup> One law and one ordinance shall be both for you, and for the stranger that sojourneth with you."

<sup>17</sup> And Adonai spoke unto Moses, saying:

<sup>18</sup> "Speak unto the children of Israel, and say unto them: When ye come into the land whither I bring you,

<sup>19</sup> then it shall be, that, when ye eat of the bread of the land, ye shall set apart a portion for a gift unto Adonai.

<sup>20</sup> Of the first of your dough ye shall set apart a cake for a gift; as that which is set apart of the threshing-floor, so shall ye set it apart.

<sup>21</sup> Of the first of your dough ye shall give unto Adonai a portion for a gift throughout your generations.

<sup>22</sup> And when ye shall err, and not observe all these commandments, which Adonai hath spoken unto Moses,

<sup>23</sup> even all that Adonai hath commanded you by the hand of Moses, from the day that Adonai gave commandment, and onward throughout your generations;

<sup>24</sup> then it shall be, if it be done in error by the congregation, it being hid **from their eyes**, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto Adonai — with the meal-offering thereof, **and its drink-offering**, according to the ordinance, and one male goat for a sin-offering.

<sup>25</sup> And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering made by fire unto Adonai, and their sin-offering before Adonai, for their error.

<sup>26</sup> And all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done in error.

15:24 "Awareness of the leaders" — In the Hebrew text is written "eyes"; however, in this regard it is not referring only to simply the physical eyes, but to the eyes who lead the congregation, meaning the leaders who show them the route. See Numbers 16:14.

27 And if one soul sins unintentionally, then he shall offer a one-year-old female goat for a sin offering.

28 And the priest shall make atonement before Shehmaa for the soul who goes astray when he sins unintentionally, making atonement for him that he may be forgiven.

29 You shall have one law for him who does such unintentionally, for him who is a citizen among the Sons of Yishraael and for the proselyte who sojourns among them.

30 And the soul who does anything defiantly, whether he is a citizen or a proselyte, that one is blaspheming Shehmaa, and that person shall be cut off from among **her peoples**.

31 Because he has despised the word of Shehmaa and has broken **his commandments**, that soul shall be completely cut off, her guilt will be on her.\*\*

32 And when the Sons of Yishraael were in the desert, they found a man gathering wood on the sabbath day.

33 And those who found him gathering wood brought him to Mooshe and Aahrron and to all the congregation.

34 And they put him in custody because it had not been declared what should be done to him.

35 And Shehmaa said to Mooshe, The man shall surely be put to death. **You**, all the congregation, **shall stone him** with stones outside the camp.

36 And all the congregation brought him outside the camp and stoned him to death with stones, just as Shehmaa had commanded Mooshe.\*\*

37 And Shehmaa spoke to Mooshe, saying,

38 Speak to the Sons of Yishraael, and tell them that they shall make for themselves **fringes** on the corners of their garments throughout their generations, and that they shall put on the fringe of each corner a thread of blue.

39 **And they shall be** to you, **as fringes** for you to look at **them** and remember all the commandments of Shehmaa, and do them, and not go after your own heart and your own eyes, that you are playing as a harlot following them.

27 And if one person sin through error, then he shall offer a she-goat of the first year for a sin-offering.

28 And the priest shall make atonement for the soul that erreth, when he sinneth through error, before Adonai, to make atonement for him; and he shall be forgiven,

29 both he that is home-born among the children of Israel, and the stranger that sojourneth among them: ye shall have one law for him that doeth aught in error.

30 But the soul that doeth aught with a high hand, whether he be home-born or a stranger, the same blasphemeth Adonai; and that soul shall be cut off from among **her people**.

31 Because he hath despised the word of Adonai, and hath broken **his commandment**; that soul shall utterly be cut off, his iniquity shall be upon him."

32 And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it had not been declared what should be done to him.

35 And Adonai said unto Moses: "The man shall surely be put to death; all the congregation . . . **shall stone him** with stones outside the camp."

36 And all the congregation brought him without the camp, and stoned him with stones, and he died, as Adonai commanded Moses.

37 And Adonai spoke unto Moses, saying:

38 "Speak unto the children of Israel, and bid them that they make them throughout their generations **a fringe** in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

39 **And it shall be** unto you **as fringe**, that ye may look upon it, and remember all the commandments of Adonai, and do them; and that ye go not about after your own heart and your own eyes, after which ye used to go astray;

15:38 For many centuries the Israelite Samaritans did not have the material to produce the "blue." The Israelite Samaritans fashion fringes in a different way from the Israelite Jewish way. On the upper right corner of their garment they tailor twenty-two buttons from the same material of the garment, which is simple white cotton. The buttons are tied by twenty-two loops that are tailored on the upper left corner of the garment. So when they are fastening the buttons with the loops from up to down, with each button they mention in order one of the twenty-two Hebrew letters with which the Torah was written. At the same time the priest, who is waving the Torah scroll before the priests/cantors, is wearing a special garment that is similar to the Jewish tallit, but worn over the Israelite Samaritan garment, with the buttons.



<sup>40</sup> For that you shall remember to do all My commandments, and be holy to your Eloowwem.

<sup>41</sup> I am Shehmaa your Eloowwem who brought you out from the land of Missrem to be your Eloowwem. I am Shehmaa your Eloowwem.\*\*



*Portion: And Qara Took*

## 16

<sup>1</sup> And Qara, son of Yaasaahr, son of Qat, son of Libee, with Daataan and Aabeeraam, sons of Ilyaab, and Oonn, son of Faalaat, **son of** Reh'ooben, took action.

<sup>2</sup> And they rose up before Mooshe, with some men of the Sons of Yishraael, two hundred and fifty leaders of the congregation, most invited to any event, men of bad reputation.

<sup>3</sup> And they assembled together against Mooshe and Aahrron and said to them, Enough of you, for all the congregation are holy, every one of them, and Shehmaa is dwelling in them. And why do you exalt yourselves above the assembly of Shehmaa.

<sup>4</sup> And Mooshe heard this, and he fell on his face.

<sup>5</sup> And he spoke to Qara and all his company saying, Morning, Shehmaa will announce who is His. And the holy, . . . . **he will bring** near to Him. And the one whom He will choose, He will bring near to Himself.

<sup>6</sup> Do this, take censers for yourselves, Qara and all his community,

<sup>7</sup> And put fire in them, and lay incense upon them in the presence of Shehmaa tomorrow. And the man whom Shehmaa chooses shall be the one who is holy. Enough of you sons of Libee.\*\*

<sup>8</sup> And Mooshe said to Qara, Hear now, you sons of Libee.

<sup>9</sup> Is it not enough for you that the Eloowwee of Yishraael has preferred you over the con-

<sup>40</sup> that ye may remember and do all My commandments, and be holy unto your Elohim.

<sup>41</sup> I am Adonai your Elohim, who brought you out of the land of Egypt, to be your Elohim: I am Adonai your Elohim."

*Portion: Korah*

## 16

<sup>1</sup> Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, **sons of** Reuben, took men;

<sup>2</sup> and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

<sup>3</sup> and they assembled themselves together against Moses and against Aaron, and said unto them: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and Adonai is among them; wherefore then lift ye up yourselves above the assembly of Adonai?"

<sup>4</sup> And when Moses heard it, he fell upon his face.

<sup>5</sup> And he spoke unto Korah and unto all his company, saying: "Morning, Adonai will announce who is His, and the holy, **and he will bring** near Him. And the one whom He will choose, He will bring near to Himself.

<sup>6</sup> This do: take you censers, Korah, and all his company;

<sup>7</sup> and put fire therein, and put incense upon them before Adonai to-morrow; and it shall be that the man whom Adonai doth choose, he shall be holy; ye take too much upon you, ye sons of Levi."

<sup>8</sup> And Moses said unto Korah: "Hear now, ye sons of Levi:

<sup>9</sup> is it but a small thing unto you, that the Elohey of Israel hath separated you from the

gregation of Yishraael, to bring you near to Himself, to do the service of the tabernacle of Shehmaa, . . . **to stand** before the congregation to service them.

<sup>10</sup> And that He has brought you near, Qarah, and all your brothers, sons of Libee with you. And are you also seeking for the priesthood.

<sup>11</sup> Therefore you and all your community are gathered together against Shehmaa. And as for Aahreron, what is he that you grumble against him.

<sup>12</sup> And Mooshe sent a call to Daataan and Aabeeraam, the sons of Iliaab. And they said, We will not come up.

<sup>13</sup> Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the desert, but you would also govern us as you govern too.

<sup>14</sup> Even you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of field **or vineyard**. Would you put out the **leaders** of these men. We will not come up.

<sup>15</sup> And Mooshe became very angry and said to Shehmaa, Do not regard their offering. I have not taken a single **luxury** from them, nor have I done harm to any of them.\*\*

<sup>16</sup> And Mooshe said to Qara, You and all your community be present before Shehmaa tomorrow, both you and they along with Aahreron.

<sup>17</sup> And each of you will take his censer and put incense on them, and each of you will bring his censer before Shehmaa, two hundred and fifty censers, also you and Aahreron each his censer.

<sup>18</sup> And they each took his censer and put fire **in them**, and laid incense on it, and they stood at the gate of the Tent of Meeting, with Mooshe and Aahreron.

<sup>19</sup> And Qara assembled the whole community against them at the gate of the Tent of Meeting. And the Honor of Shehmaa appeared to all the congregation.\*\*

<sup>20</sup> And Shehmaa spoke to Mooshe and Aahreron, saying,

<sup>21</sup> Depart yourselves from among this community, and I will consume them in a moment.

congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of Adonai, **and to stand** before the congregation to minister unto them;

<sup>10</sup> and that He hath brought thee near, and all thy brethren the sons of Levi with thee? and will ye seek the priesthood also?

<sup>11</sup> Therefore thou and all thy company that are gathered together against Adonai; and as to Aaron, what is he that ye murmur against him?"

<sup>12</sup> And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said: "We will not come up;

<sup>13</sup> is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?

<sup>14</sup> Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields **and vineyard**; wilt thou put out the **eyes** of these men? we will not come up."

<sup>15</sup> And Moses was very wroth, and said unto Adonai: "Respect not Thou their offering; I have not taken one **ass** from them, neither have I hurt one of them."

<sup>16</sup> And Moses said unto Korah: "Be thou and all thy congregation before Adonai, thou, and they, and Aaron, to-morrow;

<sup>17</sup> and take ye every man his fire-pan, and put incense upon them, and bring ye before Adonai every man his fire-pan, two hundred and fifty fire-pans; thou also, and Aaron, each his fire-pan."

<sup>18</sup> And they took every man his fire-pan, and put fire **over them**, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron.

<sup>19</sup> And Korah assembled all the congregation against them unto the door of the tent of meeting; and the glory of Adonai appeared unto all the congregation.

<sup>20</sup> And Adonai spoke unto Moses and unto Aaron, saying:

<sup>21</sup> "Separate yourselves from among this congregation, that I may consume them in a moment."

16:14 "Put out the leaders" — Put out the eyes = "eyes" meaning the eyes of the leading people who show the people the right route to walk; see Numbers 15:24.

22 And they fell on their faces and said, Il, Eloowwee of the **spirits to all the flesh**, shall **the one** man sin, and You will be angry with the entire congregation.\*\*

23 And Shehmaa spoke to Mooshe, saying,  
24 Speak to the congregation, saying, Get back from around the dwellings of Qara, Daataan, and Aabeeraam.

25 And Mooshe arose and went to Daataan and Aabeeraam, with the elders of Yishraael following him.

26 And he spoke to the congregation, saying, Depart now from the tents of these evil men, and touch nothing that belongs to them, or you will be swept away in all their sin.

27 And they got back from around the dwellings of Qara, Daataan, and Aabeeraam. And Daataan and Aabeeraam came out and stood at the gate of their tents, along with their wives, and their sons, and their little ones.\*\*

28 And Mooshe said, By this you shall know that Shehmaa has sent me to do all these deeds, for this is not coming from my mind.

29 If these men die like all men and the fortune of all men will happen to them, Shehmaa has not sent me.

30 And if Shehmaa will create a **creature** and the earth will open its mouth and swallow them up with all that is theirs, and they descend alive into Shiyyula, then you will understand that these men have spurned against Shehmaa.

31 And as he finished speaking all these words, the earth that was under them split open.

32 And the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Qara with their possessions.

33 And they and all that belonged to them went down alive to Shiyyula, and the earth closed over them. And they perished from the midst of the assembly.

34 And all Yishraael who were around them fled at their outcry. For they said, Behold, the earth will swallow us up.

35 And a fire came forth from Shehmaa and consumed the two hundred and . . . . **fifty** men who were offering the incense.\*\*

22 And they fell upon their faces, and said: "O El, Elohey of the **spirits of all flesh**, shall **one** man sin, and wilt Thou be wroth with all the congregation?"

23 And Adonai spoke unto Moses, saying:

24 "Speak unto the congregation, saying: Get you up from about the dwelling of Korah, Dathan, and Abiram."

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spoke unto the congregation, saying: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be swept away in all their sins."

27 So they got them up from the dwelling of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood at the door of their tents, with their wives, and their sons, and their little ones.

28 And Moses said: "Hereby ye shall know that Adonai hath sent me to do all these works, and that I have not done them of mine own mind.

29 If these men die the common death of all men, and be visited after the visitation of all men, then Adonai hath not sent Me.

30 But if Adonai make a new **thing**, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit, then ye shall understand that these men have despised Adonai."

31 And it came to pass, as he made an end of speaking all these words, that the ground did cleave asunder that was under them.

32 And the earth opened her mouth and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods.

33 So they, and all that appertained to them, went down alive into the pit; and the earth closed upon them, and they perished from among the assembly.

34 And all Israel that were round about them fled at the cry of them; for they said: "Lest the earth swallow us up."

35 And fire came forth from Adonai, and devoured the two hundred and **the fifty** men that offered the incense.

16:22 "The spirits to all the flesh" — Upon these words is based the special Israelite Samaritan tradition (see Num. 27:16) that before coming to the Next World, after the Almighty decides if entrance is deserved, the spirit of the person enters a mid-world of souls wandering there till the end of days (Gen. 49:1; Num. 24:14; Deut. 31:29). From this world of souls the Almighty gives a soul to a newborn. When there is a newborn, the priest greets him by a special hymn where he is described as a newcomer from the world of souls. In the world of souls there exist both those who have already lived on earth and then their body died, and also the souls of those who have not yet been born. The Israelite Samaritans do not believe that a soul of someone who has already lived on earth can re-enter the world as a newborn. They do believe there is a divide between the wicked souls and the righteous souls. "Shiyyula" (Sheol) means deep in the Earth, although other foreign traditions have understood it as hell. With Karah and his community the fire of the Almighty followed them deep under the ground to burn them completely, without a chance to be in the next world, or the world of souls, because they acted directly against Him (see Deut. 32:22).

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>2</sup> Say to Elaazaar, the son of Aahrron the priest, that he shall take up the censers out of the burning, for they are holy, and you scatter the burning fire away.

<sup>3</sup> As for the censers of these who have sinned at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before Shehmaa and they are holy, and they shall be for a sign to the Sons of Yishraael.

<sup>4</sup> And Elaazaar, **son of Aahrron** the priest, took the bronze censers which the men who were burned had offered, and they hammered them out as a plating for the altar,

<sup>5</sup> As a reminder to the Sons of Yishraael that no layman who is not of the descendants of Aahrron should come near to burn incense before Shehmaa, that he will not become like Qara and his community as Shehmaa had spoken to him by the hand of Mooshe.\*\*

<sup>6</sup> And on the next day all the congregation of the Sons of Yishraael grumbled against Mooshe and Aahrron, saying, You are the ones who have caused the death of Shehmaa's people.

<sup>7</sup> And it came about when the congregation had assembled against Mooshe and Aahrron, that they turned toward the Tent of Meeting. And behold, the cloud covered it, and the Honor of Shehmaa appeared.

<sup>8</sup> And Mooshe and Aahrron came to the front of the Tent of Meeting.\*\*

<sup>9</sup> And Shehmaa spoke to Mooshe, saying,

<sup>10</sup> Depart from among this congregation, that I may consume them in a moment. And they fell on their faces.

<sup>11</sup> And Mooshe said to Aahrron, Take your censer and put in it fire from the altar, and lay incense on it, **and go fast** to the congregation and make atonement for them. For wrath has gone forth from Shehmaa, the plague has begun.

<sup>12</sup> And Aahrron took it as Mooshe had spoken, and ran into the midst of the assembly, for behold, the plague had begun among the people. So he put on the incense and made atonement for the people.

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Speak unto Eleazar the son of Aaron the priest, that he take up the fire-pans out of the burning, and scatter thou the fire yonder; for they are become holy;

<sup>3</sup> even the fire-pans of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar — for they are become holy, because they were offered before Adonai — that they may be a sign unto the children of Israel."

<sup>4</sup> And Eleazar . . . . . the priest took the brazen fire-pans, which they that were burnt had offered; and they beat them out for a covering of the altar,

<sup>5</sup> to be a memorial unto the children of Israel, to the end that no common man, that is not of the seed of Aaron, draw near to burn incense before Adonai; that he fare not as Korah, and as his company; as Adonai spoke unto him by the hand of Moses.

<sup>6</sup> But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying: "Ye have killed the people of Adonai."

<sup>7</sup> And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting; and, behold, the cloud covered it, and the glory of Adonai appeared.

<sup>8</sup> And Moses and Aaron came to the front of the tent of meeting.

<sup>9</sup> And Adonai spoke unto Moses, saying:

<sup>10</sup> "Get you up from among this congregation, that I may consume them in a moment." And they fell upon their faces.

<sup>11</sup> And Moses said unto Aaron: "Take thy fire-pan, and put fire therein from off the altar, and lay incense thereon, **and carry it quickly** unto the congregation, and make atonement for them; for there is wrath gone out from Adonai: the plague is begun."

<sup>12</sup> And Aaron took as Moses spoke, and ran into the midst of the assembly; and, behold, the plague was begun among the people; and he put on the incense, and made atonement for the people.

13 And he took his stand between the dead and the living, and the plague was checked.

14 And those who died by the plague were fourteen thousand and seven hundred, besides those who died on account of Qara.

15 And Aahrron returned to Mooshe at the gate of the Tent of Meeting, and the plague had been checked.\*\*

16 And Shehmaa spoke to Mooshe, saying,

17 Speak to the Sons of Yishraael, and get from them a rod for each father's household, twelve rods, from all their leaders according to their fathers' households. You shall write each name on his rod.

18 And write Aahrron's name on the rod of Libee, for there is one rod for the head of their fathers' households.

19 And you shall then deposit them in the Tent of Meeting in front of the Testimony, where I meet **unto you**. . . .

20 And it will come about that the rod of the man whom I choose will sprout. And I will lessen from upon Myself the grumbings of the Sons of Yishraael, who grumble against you.

21 And Mooshe spoke to the Sons of Yishraael, and all their leaders gave him a rod apiece, for each leader according to their fathers' households, twelve rods, with the rod of Aahrron among their rods.

22 And Mooshe deposited the rods before Shehmaa in the Tent of the Testimony.

23 And on the next day Mooshe went into the Tent of the Testimony. And behold, the rod of Aahrron for the house of Libee had sprouted, and put forth buds, and produced blossoms, and it bore ripe almonds.

24 And Mooshe brought out all the rods from the presence of Shehmaa to all the Sons of Yishraael. And they looked, and each man took his rod.\*\*

25 And Shehmaa said to Mooshe, Put back the rod of Aahrron before the Testimony, to be kept as a sign against the rebellious sons, that you may put an end to their grumbings against Me, and they will not die.

26 And Mooshe did as Shehmaa had commanded him, so he did that.

13 And he stood between the dead and the living; and the plague was stayed.

14 Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

15 And Aaron returned unto Moses unto the door of the tent of meeting, and the plague was stayed.

16 And Adonai spoke unto Moses, saying:

17 "Speak unto the children of Israel, and take of them rods, one for each father's house, of all their princes according to their fathers' houses, twelve rods; thou shalt write every man's name upon his rod.

18 And thou shalt write Aaron's name upon the rod of Levi, for there shall be one rod for the head of their fathers' houses.

19 And thou shalt lay them up in the tent of meeting before the testimony, where I meet **unto you all**.

20 And it shall come to pass, that the man whom I shall choose, his rod shall bud; and I will make to cease from Me the murmurings of the children of Israel, which they murmur against you."

21 And Moses spoke unto the children of Israel; and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods.

22 And Moses laid up the rods before Adonai in the tent of the testimony.

23 And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

24 And Moses brought out all the rods from before Adonai unto all the children of Israel; and they looked, and took every man his rod.

25 And Adonai said unto Moses: "Put back the rod of Aaron before the testimony, to be kept there, for a token against the rebellious children; that there may be made an end of their murmurings against Me, that they die not."

26 Thus did Moses; as Adonai commanded him, so did he.

<sup>27</sup> And the Sons of Yishraael spoke to Mooshe, saying, Behold, we perish, we are dying, we are all dying.

<sup>28</sup> Everyone who comes near, who comes near to the Tabernacle of Shehmaa, will die. Are we to perish completely.\*\*

## 18

<sup>1</sup> And Shehmaa said to Aahrron, You and your sons and your father's household with you shall bear the guilt in connection with the sanctuary. And you and your sons with you shall bear the guilt in connection with your priesthood.

<sup>2</sup> And bring near with you also your brothers, the tribe of Libee, the tribe of your father, that they may be joined with you and serve you, while you and your sons with you are before the Tent of the Testimony.

<sup>3</sup> And they shall attend to your obligation and the obligation of all the tent, but they shall not come near to the furnishings of the sanctuary and the altar, or both they and you will die.

<sup>4</sup> And they shall be joined with you and attend to the obligations of the Tent of Meeting, for all the service of the Tent, but an outsider may not come near you.

<sup>5</sup> And you shall attend to the obligations of the sanctuary and the obligations of the altar, that there will no longer be wrath on the Sons of Yishraael.

<sup>6</sup> And I Myself, behold, have taken your fellow Libems from among the Sons of Yishraael. They are a gift to you, dedicated to Shehmaa, to perform the service for the Tent of Meeting.

<sup>7</sup> And you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil. And you shall work. A gifted work I shall give as your priesthood, and the layman that comes near shall be put to death.\*\*

<sup>8</sup> And Shehmaa spoke to Aahrron, Behold, I Myself have given you charge of My offerings, even all the holy gifts of the Sons of Yishraael I have given them to you as a portion and to your sons as a perpetual allotment.

<sup>27</sup> And the children of Israel spoke unto Moses, saying: "Behold, we perish, we are undone, we are all undone.

<sup>28</sup> Every one that cometh near, that cometh near unto the tabernacle of Adonai, is to die; shall we wholly perish?"

## 18

<sup>1</sup> And Adonai said unto Aaron: "Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

<sup>2</sup> And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

<sup>3</sup> And they shall keep thy charge, and the charge of all the Tent; only they shall not come nigh unto the holy furniture and unto the altar, that they die not, neither they, nor ye.

<sup>4</sup> And they shall be joined unto thee, and keep the charge of the tent of meeting, whatsoever the service of the Tent may be; but a common man shall not draw nigh unto you.

<sup>5</sup> And ye shall keep the charge of the holy things, and the charge of the altar, that there be wrath no more upon the children of Israel.

<sup>6</sup> And I, behold, I have taken your brethren the Levites from among the children of Israel; for you they are given as a gift unto Adonai, to do the service of the tent of meeting.

<sup>7</sup> And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within the veil; and you shall work. A gifted work I shall give as your priesthood; and the common man that draweth nigh shall be put to death."

<sup>8</sup> And Adonai spoke unto Aaron: "And I, behold, I have given thee the charge of My heave-offerings; even of all the hallowed things of the children of Israel unto thee have I given them for a consecrated portion, and to thy sons, as a due for ever.

<sup>9</sup> This shall be yours **from the holies of the holies** from the fire; every sacrifice of theirs, to all their grain offering and to all their sin offering and to all their guilt offering, which **they will offer Me as guilt**, shall be most holy for you and for your sons.

<sup>10</sup> In the holy of holies you shall eat it. Every male shall eat it. It shall be holy to you.

<sup>11</sup> And this also is yours, the offering of their gift, all the wave offerings of the Sons of Yishraael. I have given them to you and to your sons and daughters with you as a perpetual allotment. Everyone of your household who is clean may eat it.

<sup>12</sup> All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to Shehmaa, I give them to you.\*\*

<sup>13</sup> The first fruits of all that is in their land, which they bring to Shehmaa, shall be yours, everyone of your household who is clean may eat it.

<sup>14</sup> Every devoted thing in Yishraael shall be yours.

<sup>15</sup> Every thing that opens the womb of all flesh, whether man or animal, which they offer to Shehmaa, shall be yours. Nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

<sup>16</sup> **And his ransom**, from a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs.

<sup>17</sup> But the firstborn of a bull, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem. They are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire. . . . a sweet **savor** to Shehmaa.

<sup>18</sup> And their meat shall be yours, like the breast of a wave offering and like the right thigh it shall be yours.

<sup>19</sup> All the **donation** of the holies, which the Sons of Yishraael offer to Shehmaa, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before Sheh-

<sup>9</sup> This shall be thine **from the holy**, reserved from the fire: every offering of theirs, even every meal-offering of theirs, and every sin-offering of theirs, and every guilt-offering of theirs, which **they will bring Me**, . . . . . shall be most holy for thee and for thy sons.

<sup>10</sup> In a most holy place shalt thou eat thereof; every male may eat thereof; it shall be holy unto thee.

<sup>11</sup> And this is thine: the heave-offering of their gift, even all the wave-offerings of the children of Israel; I have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever; every one that is clean in thy house may eat thereof.

<sup>12</sup> All the best of the oil, and all the best of the wine, and of the corn, the first part of them which they give unto Adonai, to thee have I given them.

<sup>13</sup> The first-ripe fruits of all that is in their land, which they bring unto Adonai, shall be thine; every one that is clean in thy house may eat thereof.

<sup>14</sup> Every thing devoted in Israel shall be thine.

<sup>15</sup> Every thing that openeth the womb, of all flesh which they offer unto Adonai, both of man and beast, shall be thine; howbeit the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

<sup>16</sup> **And his ransoms** — from a month old shalt thou redeem them — shall be, according to thy valuation, five shekels of silver, after the shekel of the sanctuary — the same is twenty gerahs.

<sup>17</sup> But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt dash their blood against the altar, and shalt make their fat smoke for an offering made by fire, **for a sweet savor** unto Adonai.

<sup>18</sup> And the flesh of them shall be thine, as the wave-breast and as the right thigh, it shall be thine.

<sup>19</sup> All the **donations** of the holy things, which the children of Israel offer unto Adonai, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before

maa to you and your descendants with you.\*\*

<sup>20</sup> And Shehmaa said to Aahreron, You shall have no inheritance in their land, nor own any portion among them. I am your portion and your inheritance among the Sons of Yishraael.

<sup>21</sup> And for the Sons of Libee, behold, I have given all the tithe in Yishraael for an inheritance, in return for their service which they perform, the service of the Tent of Meeting.

<sup>22</sup> And the Sons of Yishraael shall not come near the Tent of Meeting again, not to bear sin to death.

<sup>23</sup> And the Libem shall perform the service of the Tent of Meeting, and they shall bear their iniquity. It shall be a perpetual statute throughout your generations, and among the Sons of Yishraael they shall have no inheritance.

<sup>24</sup> For the tithe of the Sons of Yishraael, which they offer as an offering to Shehmaa, I gave it to the Libems for an inheritance. Therefore I have said concerning them, They shall have no inheritance among the Sons of Yishraael.\*\*

<sup>25</sup> And Shehmaa spoke to Mooshe, saying,

<sup>26</sup> And you shall speak to the Libems and say to them, When you take from the Sons of Yishraael the tithe which I have given you from them **in your inheritances**, and you shall present an offering from it to Shehmaa, a tithe of the tithe.

<sup>27</sup> And **your donations** shall be reckoned to you as the grain from the threshing floor or the full produce from the wine vat.

<sup>28</sup> Thus you shall also present an offering to Shehmaa from your tithes, which you receive from the Sons of Yishraael. And from it you shall give Shehmaa's offering to Aahreron the priest.

<sup>29</sup> Out of all your gifts you shall present every offering due to Shehmaa, from all the best of them, the sacred part from them.

<sup>30</sup> And you shall say to them, When you are lifting from it the best of it, then the rest shall be reckoned to the Libems as the prod-

Adonai unto thee and to thy seed with thee."

<sup>20</sup> And Adonai said unto Aaron: "Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; I am thy portion and thine inheritance among the children of Israel.

<sup>21</sup> And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting.

<sup>22</sup> And henceforth the children of Israel shall not come nigh the tent of meeting, lest they bear sin, and die.

<sup>23</sup> But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

<sup>24</sup> For the tithe of the children of Israel, which they set apart as a gift unto Adonai, I gave . . . . to the Levites for an inheritance; therefore I have said unto them: Among the children of Israel they shall have no inheritance."

<sup>25</sup> And Adonai spoke unto Moses, saying:

<sup>26</sup> "Moreover thou shalt speak unto the Levites, and say unto them: When ye take of the children of Israel the tithe which I have given you from them **in your inheritance**, then ye shall set apart of it a gift for Adonai, even a tithe of the tithe.

<sup>27</sup> And **your donation** which ye set apart shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fullness of the wine-press.

<sup>28</sup> Thus ye also shall set apart a gift unto Adonai of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the gift which is set apart unto Adonai to Aaron the priest.

<sup>29</sup> Out of all that is given you ye shall set apart all of that which is due unto Adonai, of all the best thereof, even the hallowed part thereof out of it.

<sup>30</sup> Therefore thou shalt say unto them: When ye set apart the best thereof from it, then it shall be counted unto the Levites as



uct of the threshing floor, and as the product of the wine vat.

<sup>31</sup> And you shall eat it anywhere, you **and your houses**, for it is your compensation in return for your service in the Tent of Meeting.

<sup>32</sup> And you will bear no sin by reason of it when you are lifting from it the best of it. But you shall not profane the sacred gifts of the Sons of Yishraael, and you will not die.\*\*

## 19

<sup>1</sup> And Shehmaa spoke to Mooshe and Aahrron, saying,

<sup>2</sup> This is the statute of the law which Shehmaa has commanded, saying, Speak to the Sons of Yishraael that they bring you an unblemished red heifer in which is no defect and upon which never came a yoke.

<sup>3</sup> And you shall give it to Elaazaar the priest, and it shall be brought outside the camp and be slaughtered in his presence.

<sup>4</sup> And Elaazaar the priest shall take some of its blood with his finger and sprinkle some of its blood toward the front of the Tent of Meeting seven times.

<sup>5</sup> And the heifer shall be burned in his sight. Its hide and its flesh and its blood, with its refuse, shall be burned.

<sup>6</sup> And the priest shall take cedar wood, and savory, and scarlet, and cast it into the midst of the burning of the heifer.

<sup>7</sup> And the priest shall wash his clothes, and bathe his body in water, and afterward come into the camp. And the priest shall be unclean until evening.

<sup>8</sup> And the one who burns it shall also wash his clothes in water, and bathe his body in water, and shall be unclean until evening.\*\*

<sup>9</sup> And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place. And the congregation of the Sons of Yishraael shall keep it as water to remove impurity, it is a sin offering.

<sup>10</sup> And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean

the increase of the threshing-floor, and as the increase of the wine-press.

<sup>31</sup> And ye may eat it in every place, ye **and your house**; for it is your reward in return for your service in the tent of meeting.

<sup>32</sup> And ye shall bear no sin by reason of it, seeing that ye have set apart from it the best thereof; and ye shall not profane the holy things of the children of Israel, that ye die not."

### Portion: Statute

## 19

<sup>1</sup> And Adonai spoke unto Moses and unto Aaron, saying:

<sup>2</sup> This is the statute of the law which Adonai hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

<sup>3</sup> And ye shall give her unto Eleazar the priest, and she shall be brought forth without the camp, and she shall be slain before his face.

<sup>4</sup> And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times.

<sup>5</sup> And the heifer shall be burnt in his sight; her skin, and her flesh, and her blood, with her dung, shall be burnt.

<sup>6</sup> And the priest shall take cedar-wood, and savory, and scarlet, and cast it into the midst of the burning of the heifer.

<sup>7</sup> Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he may come into the camp, and the priest shall be unclean until the even.

<sup>8</sup> And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

<sup>9</sup> And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification from sin.

<sup>10</sup> And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean

until evening. And it shall be a perpetual statute to the Sons of Yishraael, and to the proselyte who sojourns among them.

<sup>11</sup> The one who touches the corpse of any dead man's soul, he will be unclean for seven days.

<sup>12</sup> **And he** shall purify himself on the third day and on the seventh day, and he will be clean. **and if he** does not purify himself on the third day and on the seventh day, he will not be clean.

<sup>13</sup> Anyone who touches a corpse, in the soul of a **man** who has died, and does not purify himself, defiles the Temple of Shehmaa. And that soul shall be cut off from Yishraael. Because the water for impurity was not sprinkled on him, he shall be unclean, his uncleanness is still on him.\*\*

<sup>14</sup> **And this is** the law when a man dies in a tent, everyone who comes into the tent and everyone who is in the tent shall be unclean for seven days.

<sup>15</sup> And every open vessel, which has no covering **and tie** onto it, shall be unclean.

<sup>16</sup> And anyone who in the open field touches one who has been slain with a sword, or who has died naturally, or a human bone, or a grave, shall be unclean for seven days.

<sup>17</sup> And for the unclean person, and they shall take some of the ashes of the burnt purification from the sin offering, **and they shall add** on it living water into a tool.

<sup>18</sup> And a clean person shall take savory and dip it in the water, and sprinkle it on the tent, **and on . . . the tools**, and on the souls who were there, and on the one who touched the bone, or the one slain, or the one dying naturally, or the grave.

<sup>19</sup> And the clean person shall sprinkle on the unclean on the third day and on the seventh day. And on the seventh day he shall purify him. And he shall wash his clothes and bathe in water, and shall be clean by evening.

<sup>20</sup> And the man who is unclean, and does not purify himself from uncleanness, that soul shall be cut off from the midst of the assembly, because he has defiled the Temple of Shehmaa. The water for impurity has not been sprinkled on him, he is unclean.

<sup>21</sup> And it shall be a perpetual statute for you

until the even; and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

<sup>11</sup> He that toucheth the dead, even any man's dead body, shall be unclean seven days;

<sup>12</sup> . . . he shall purify himself therewith on the third day and on the seventh day, and he shall be clean; . . . if he purify not himself the third day and the seventh day, he shall not be clean.

<sup>13</sup> Whosoever toucheth the dead, in the soul of **the man** that is dead, and purifieth not himself — he hath defiled the tabernacle of Adonai — that soul shall be cut off from Israel; because the water of sprinkling was not dashed against him, he shall be unclean; his uncleanness is yet upon him.

<sup>14</sup> . . . **This is** the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

<sup>15</sup> And every open vessel, which hath no covering . . . **tied** onto it, is unclean.

<sup>16</sup> And whosoever in the open field toucheth one that is slain with a sword, or one that dieth of himself, or a bone of a man, or a grave, shall be unclean seven days.

<sup>17</sup> And for an unclean person, and they shall take of the ashes of the burnt heifer of purification for sin, **and he will add** on it running water into a vessel.

<sup>18</sup> And a clean person shall take savory, and dip it in the water, and sprinkle it upon the tent, **and on all the tools** and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave.

<sup>19</sup> And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even.

<sup>20</sup> But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of Adonai; the water of sprinkling hath not been dashed against him: he is unclean.

<sup>21</sup> And it shall be a perpetual statute for

all. And he who sprinkles the water for impurity shall wash his clothes. And he who touches the water for impurity shall be unclean until evening.

<sup>22</sup> And anything that the unclean person touches shall be unclean. And the person who touches it shall be unclean until the evening.\*\*

## 20

<sup>1</sup> And the Sons of Yishraael, the whole congregation, came to the desert of Sen in the first month. And the people stayed at Qadesh. And Maryaam died there and was buried there.

<sup>2</sup> And there was no water for the congregation, and they assembled against Mooshe and Aahrron.

<sup>3</sup> And the people contended with Mooshe and they **said saying, if only** we had perished when our brothers perished before Shehmaa.

<sup>4</sup> And why have you brought Shehmaa's assembly into this desert, for us and our beasts to die there.

<sup>5</sup> And why have you made us come up from Missrem, to bring us in to this wretched place. It is not a place of grain, . . . . **fig**, . . . **vine** and pomegranates, nor is there water to drink.

<sup>6</sup> And Mooshe and Aahrron came in from the presence of the assembly to the doorway of the tent of meeting and fell on their faces. And the Honor of Shehmaa appeared to them.\*\*

<sup>7</sup> And Shehmaa spoke to Mooshe, saying,

<sup>8</sup> Take the rod, and you and your brother Aahrron assemble the congregation and speak to the rock before their eyes, that it may yield its water. And you shall bring forth water for them out of the rock and let the congregation and their beasts drink.

<sup>9</sup> And Mooshe took the rod from before Shehmaa as He had commanded him.

<sup>10</sup> And Mooshe and Aahrron gathered the assembly **before** the rock. And he said to them, Listen please, you rebels. Shall we bring forth water for you out of this rock.

<sup>11</sup> And Mooshe lifted up his hand and struck

**them**; and he that sprinkleth the water of sprinkling shall wash his clothes; and he that toucheth the water of sprinkling shall be unclean until even.

<sup>22</sup> And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth him shall be unclean until even.

## 20

<sup>1</sup> And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

<sup>2</sup> And there was no water for the congregation; and they assembled themselves together against Moses and against Aaron.

<sup>3</sup> And the people strove with Moses, and **spoke saying "would that** we had perished when our brethren perished before Adonai!

<sup>4</sup> And why have ye brought the assembly of Adonai into this wilderness, to die there, us and our cattle?

<sup>5</sup> And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, **and fig, and vines**, and pomegranates; neither is there any water to drink."

<sup>6</sup> And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces; and the glory of Adonai appeared unto them.

<sup>7</sup> And Adonai spoke unto Moses, saying:

<sup>8</sup> "Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink."

<sup>9</sup> And Moses took the rod from before Adonai, as He commanded him.

<sup>10</sup> And Moses and Aaron gathered the assembly **unto the front of** the rock, and he said unto them: "Hear now, ye rebels; are we to bring you forth water out of this rock?"

<sup>11</sup> And Moses lifted up his hand, and smote

the rock twice with his rod. And water came forth abundantly, and the congregation and their beasts drank.\*\*

<sup>12</sup> And Shehmaa said to Mooshe and Aahrroon, Because you have not believed Me, to consecrate Me in the sight of the Sons of Yishraael, therefore you shall not bring this assembly into the land which I have given them.

<sup>13</sup> Those were the waters of Maaribah, because the Sons of Yishraael contended with Shehmaa, and He proved Himself holy among them.

<sup>13a</sup> And Mooshe said, Aadaanee Shehmaa, You have begun to show Your slave Your greatness and Your strong hand, for what El in heavens and on earth will do like Your works and Your mighty deeds. <sup>13b</sup> May I pass, please, and see the good land that is beyond this Yaardaan, this good mountain and the Lebaanon.\*\*

<sup>13c</sup> And Shehmaa spoke to Mooshe, Enough for you, speak no more to me of this matter. <sup>13d</sup> Go up to the top of the summit and lift your eyes toward the west, and the north, and the south and the east. Behold it with your eyes, for you shall not cross over this Yaardaan.

<sup>13e</sup> And command Ye'oosha son of Nonne, and encourage him, and strengthen him, for he shall go over before this people and he shall cause them to inherit the land which you will see.\*\*

<sup>13f</sup> And Shehmaa spoke to Mooshe, saying, Enough for you to go around this mountain. <sup>13g</sup> Turn northward, and command the people, saying, you are about to pass through the border of your brethren, descendants of Ishaab who live in Sha'er, and they will be afraid of you. <sup>13h</sup> And you watch yourselves carefully. <sup>13i</sup> Don't meddle with them, for I will not give you any of their land, as inheritance, not even one foot-rest. <sup>13j</sup> Because I have given Mount Sha'er to Ishaab as an inheritance. <sup>13k</sup> You shall buy food from them with money and you shall eat. <sup>13l</sup> And you shall also buy water from them with money and you shall drink.\*\*

the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle.

<sup>12</sup> And Adonai said unto Moses and Aaron: "Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them."

<sup>13</sup> These are the waters of Meribah, where the children of Israel strove with Adonai, and He was sanctified in them.

20:13b "This good mountain" — The Israelite Samaritan sages, headed by Marqeh, the greatest of them, considered this expression as it is — Mount Gerizim. The term "the good mountain" is one of the thirteen names that Marqeh found in the Torah related to Mount Gerizim; see the second section of "Tibaat Marqeh."



*Portion: And Mooshe Sent Messengers*

<sup>14</sup> And Mooshe sent messengers from Qadesh to the king of Ehdom. This is what your brother Yishraael has said, You know all the hardship that has befallen us.

<sup>15</sup> And our fathers went down to Missreema, and we dwelt in Missrem many days. And **the Missrems** treated us and our fathers badly.

<sup>16</sup> And we cried out to Shehmaa. And He heard our voice and sent an angel that brought us out from Missrem. And behold, we are at Qadesh, a town on the edge of your border.

<sup>17</sup> Please let us pass through your land. We will not pass through field or through vineyard, we will not even drink water from a **hole**. We will go along the king's highway, **we will not turn . . . .** to the right or left, until we pass through your border.

<sup>18</sup> And Ehdom said to him, You shall not pass through me, or I will come out with the sword against you.

<sup>19</sup> And the Sons of Yishraael said to him, We will go up by the highway. **And if** I and my livestock drink **from your waters**, then I will give its price. Let me only pass through on my feet, nothing else.

<sup>20</sup> And he said, You shall not pass. And Ehdom came out against him with a heavy force and with a strong hand.

<sup>21</sup> And Ehdom refused to allow Yishraael to pass through his border, so Yishraael turned away from him.

<sup>22</sup> And they set out from Qadesh. And the Sons of Yishraael, the whole congregation, came to Aar Aahr.\*\*

<sup>23</sup> And Shehmaa spoke to Mooshe and Aahrroon at Aar Aahr by the border of the land of Ehdom, saying,

<sup>24</sup> Aahrroon will be gathered unto **his people**, for he shall not enter the land which I have given to the Sons of Yishraael, because you rebelled against My command at Mee Maaribah.

<sup>14</sup> And Moses sent messengers from Kadesh unto the king of Edom: "Thus saith thy brother Israel: Thou knowest all the travail that hath befallen us;

<sup>15</sup> how our fathers went down into Egypt, and we dwelt in Egypt a long time; and **Egypt** dealt ill with us, and our fathers;

<sup>16</sup> and when we cried unto Adonai, He heard our voice, and sent an angel, and brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of thy border.

<sup>17</sup> Let us pass, I pray thee, through thy land; we will not pass through field or through vineyard, neither will we drink of the water of the **wells**. We will go along the king's highway, **we will not turn aside** to the right hand nor to the left, until we have passed thy border."

<sup>18</sup> And Edom said unto him: "Thou shalt not pass through me, lest I come out with the sword against thee."

<sup>19</sup> And the children of Israel said unto him: "We will go up by the highway; **and if** we drink of **thy water**, I and my cattle, then will I give the price thereof; let me only pass through on my feet; there is no hurt."

<sup>20</sup> And he said: "Thou shalt not pass through." And Edom came out against him with much people, and with a strong hand.

<sup>21</sup> Thus Edom refused to give Israel passage through his border; wherefore Israel turned away from him.

<sup>22</sup> And they journeyed from Kadesh; and the children of Israel, even the whole congregation, came unto mount Hor.

<sup>23</sup> And Adonai spoke unto Moses and Aaron in mount Hor, by the border of the land of Edom, saying:

<sup>24</sup> "Aaron shall be gathered unto **his people**; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the waters of Meribah.

<sup>25</sup> Take Aahreron and his son Elaazaar and bring them up to Aar Aahr.

<sup>26</sup> And **you shall strip** Aahreron of his garments, and put them on his son Elaazaar. And Aahreron will be gathered to his people, and will die there.

<sup>27</sup> And Mooshe did as Shehmaa had commanded. **and he took him up** to Aar Aahr in the sight of all the congregation.

<sup>28</sup> And Mooshe had stripped Aahreron of his garments, and put them on his son Elaazaar. And Aahreron died there on the mountain top. And Mooshe and Elaazaar came down from the mountain.

<sup>29</sup> And all the congregation saw that Aahreron had died. And all the house of Yishraael wept for Aahreron thirty days.\*\*

## 21

<sup>1</sup> And the Kaananee, the king of 'Aaraad, who dwelt in the Negeb, heard that Yishraael was coming by the way of **Aatoorem**, and he fought against Yishraael and took some of them captive.

<sup>2</sup> And Yishraael made a vow to Shehmaa and said, If You will deliver this people into my hand, then I will utterly destroy their cities.

<sup>3</sup> And Shehmaa heard the voice of Yishraael and delivered the Kaananee **in his hand**. And they utterly destroyed them and their cities. And the name of the place was called Ihrma.\*\*

<sup>4</sup> And they set out from Aar Aahr by the way of the Sof Sea, to go around the land of Ehdom. And the soul of the people became impatient because of the journey.

<sup>5</sup> And the people spoke against Eloowwem and Mooshe, Why **have you taken us out** of Missrem to die in the desert. For there is no food and no water, and our soul loathes this bad-smelling food.

<sup>6</sup> And Shehmaa sent fiery serpents among the people and they bit the people, and a great part of Yishraael died.

<sup>7</sup> And the people came to Mooshe and said, We have sinned, because we have spoken against Shehmaa and you. Intercede with Shehmaa, that He may remove the serpent

<sup>25</sup> Take Aaron and Eleazar his son, and bring them up unto mount Hor.

<sup>26</sup> And . . . **strip** Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there."

<sup>27</sup> And Moses did as Adonai commanded; **and they went up** into mount Hor in the sight of all the congregation.

<sup>28</sup> And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount.

<sup>29</sup> And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

## 21

<sup>1</sup> And the Canaanite, the king of Arad, who dwelt in the South, heard tell that Israel came by the way of **Atharim**; and he fought against Israel, and took some of them captive.

<sup>2</sup> And Israel vowed a vow unto Adonai, and said: "If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities."

<sup>3</sup> And Adonai hearkened to the voice of Israel, and delivered up the Canaanites; . . . . . and they utterly destroyed them and their cities; and the name of the place was called Hormah.

<sup>4</sup> And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom; and the soul of the people became impatient because of the way.

<sup>5</sup> And the people spoke against Elohim, and against Moses: "Wherefore **have ye brought us up** out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread."

<sup>6</sup> And Adonai sent fiery serpents among the people, and they bit the people; and much people of Israel died.

<sup>7</sup> And the people came to Moses, and said "We have sinned, because we have spoken against Adonai, and against thee; pray unto Adonai, that He take away the sei



ble the people for me, and I will give them water.\*\*

**17 Then Yishraael sang this song,  
Spring up, O well. Sing to it.**

**18 A well, which the leaders sank,  
which the nobles of the people dug,  
with the scepter and with their staffs.  
from a desert to Maattaana.**

**19 And from Maattaana to Nehlee'el. And from Nehlee'el to Baamote.**

<sup>20</sup> And from Baamote Aggeeyyaa that is in the land of Moowwaab, the top of the summit . . . **that overlooks** towards the wasteland.\*\*

**20a And Shehmaa said to Mooshe, Rise. Take your journey and cross the brook of Aarehnaan. 20b See, I have given into your hand Siyyon the Emarree, king of Ihshbone and his land. 20c Begin to possess it, and engage him in battle. This day I will begin to put the dread and fear of you upon the nations under the whole heavens, who shall hear about your reputation and shall fear and be in anguish from you.\*\***

**21 And Yishraael sent messengers to Siyyon, king of the Ehmarree, words of peace saying,**

**22 Let me pass through your land. 22a On the king's highway I shall go. I shall not turn to the right or to the left. I will not turn aside into field or vineyard.....**

.....  
 .....  
 .....  
 .....  
 .....<sup>22b</sup>**You shall sell me food for money that I shall eat, and give me water for money and I shall drink. Only as I pass through on my feet, just as the sons of Ishaab who live in Sha'er and the Moowwaabems who live in 'Aar did for me.**

**23<sup>a</sup> And Siyyon would not permit Yishraael to pass through his border.\*\***

**23b And Shehmaa said to Mooshe, See, I have begun to give Siyyon and his land before you. Begin possessing to inherit his land. And Siyyon gathered all his people and went out against Yishraael in the**

**the people together . . . . ., and I will give them water."**

**17** Then sang Israel this song:

Spring up, O well — sing ye unto it —

**18 The well, which the princes digged,  
which the nobles of the people delved,  
with the scepter, and with their staves.  
and from the wilderness to Mattanah;**

**19 and from Mattanah to Nahaliel; and from Nahaliel to Bamoth;**

**20** and from Bamoth to the valley that is in the field of Moab, the top of Pisgah and **looketh** down upon the desert.

[illegible]

**21 And Israel sent messengers unto Sihon king of the Amorites, . . . . . saying:**

22 <sup>g</sup>“Let me pass through thy land; .....  
..... we will not  
turn aside into field, or into vineyard; we  
will not drink water of the wells, we will  
go by the king’s highway, until we have  
passed thy border.” .....

[illegible]

**23<sup>a</sup> And Sihon would not suffer Israel to pass through his border;**

23b ..... but **Sihon** gathered all his people together, and went out against Israel



desert, and came to **Yehssaa** and fought against Yishraael.

<sup>24</sup> And Yishraael struck him **and his sons and all his people** with the edge of the sword, **and they possessed** his land from the Aarehnaan till Yibbaaq, till sons of Ammon, for the border of the sons of Ammon was mighty.

<sup>25</sup> And Yishraael took all these cities. And Yishraael dwelt in all the cities of the Ehmarree, in Ihshbone, and in all her villages.

<sup>26</sup> For Ihshbone is the city of **Siyyon**, king of the Ehmarree, **and he that fought** against the first king of Moowwaab, and had taken all his land out of his hand, as far as the Aarehnaan.

<sup>27</sup> Therefore those who use proverbs would say,

**Come**, . . . . . Ihshbone. Let it be built.  
Let the city of Siyyon be established.

<sup>28</sup> For a fire went forth from Ihshbone,  
a flame from the town of **Siyyon**.  
It devoured **till** Moowwaab,  
the owners of the altars of Aarehnaan.

<sup>29</sup> Alas to you Moowwaab.  
You are ruined People of Kaamosh.  
He has given his sons as fugitives,  
and his daughters into captivity  
of Siyyon, king of **the Ehmarree**.

<sup>30</sup> And Niraam and Ihshbone are ruined  
as far as Deebone, and Naashem,  
**and till Aanaafah. Fire on**  
**midaabeh.\*\***

<sup>31</sup> And Yishraael dwelt in **the cities** of the Ehmarree.

<sup>32</sup> And Mooshe sent to spy out **Yazzer**, and **they possessed** its villages and dispossessed the Ehmarree who were there.

<sup>33</sup> And they turned and went up by the way of Baashaan. And Oog the king of Baashaan went out against them, he and all his people, for battle at Idreeh.\*

<sup>34</sup> And Shehmaa said to Mooshe, Do not fear from him, for I have given him into your hand, and all his people and his land. And you shall do to him as you did **to Siyyon**, king of the Ehmarrees, who **dwelt** at Ihshbone.

into the wilderness, and came to **Jahaz**; and he fought against Israel.

<sup>24</sup> And Israel smote him . . . . .  
. . . . . with the edge of the sword, **and he possessed** his land from the Arnon unto the Jabbok, even unto the children of Ammon; for the border of the children of Ammon was strong.

<sup>25</sup> And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof.

<sup>26</sup> For Heshbon was the city of **Sihon** the king of the Amorites, **and he fought** against the former king of Moab, and took all his land out of his hand, even unto the Arnon.

<sup>27</sup> Wherefore they that speak in parables say:

**come ye to Heshbon!**  
let the city of Sihon be built and established!

<sup>28</sup> For a fire is gone out of Heshbon,  
a flame from the city of **Sihon**,  
it hath devoured **Ar of** Moab,  
the lords of the high places of Arnon.

<sup>29</sup> Woe to thee, Moab!  
thou art undone, O people of Chemosh;  
he hath given his sons as fugitives,  
and his daughters into captivity,  
unto Sihon king of . . . **Amorites**.

<sup>30</sup> We have shot at them — Heshbon is perished —  
even unto Dibon, and we have laid waste  
even . . . . **unto Nophah which**  
**reacheth unto Medeba.**

<sup>31</sup> Thus Israel dwelt in **the land** of the Amorites.

<sup>32</sup> And Moses sent to spy out **Jazer**, and **he took** the towns thereof, and drove out the Amorites that were there.

<sup>33</sup> And they turned and went up by the way of Bashan; and Og the king of Bashan went out against them, he and all his people, to battle at Edrei.

<sup>34</sup> And Adonai said unto Moses: "Fear him not; for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst **unto Sihon** king of the Amorites, who **dwelt** at Heshbon."

<sup>35</sup> And they killed him . . . . . and all his people, until there was no remnant left him. And they possessed his land.

## 22

<sup>1</sup> And the Sons of Yishraael journeyed, and camped in the prairie of Moowwaab beyond the Yaardaan of **Yaariyyoo**.<sup>\*\*</sup>

<sup>2</sup> And Baalaaq son of Seebbor saw all that Yishraael had done to the Ehmarrees.

<sup>3</sup> And Moowwaab was in great fear before the people, for they were numerous. And Moowwaab was in dread of the Sons of Yishraael.

<sup>4</sup> And Moowwaab said to the elders of Madyaan, Now **this** assembly will lick up all that is around us, as the bull licks up the grass of the field. And Baalaaq son of Seebbor was king of Moowwab at that time.

<sup>5</sup> And he sent messengers to Baalahm the son of Boohr, at **Faataaraa** which is near the River, in the land of the Sons of **'Ammon**, to call him, saying, Behold, a people came out of Missrem. **and behold**, they cover the surface of the land, and they are living opposite me.

<sup>6</sup> And now please come, curse this people for me since they are too mighty for me. Perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse **and will be cursed**.<sup>\*\*</sup>

<sup>7</sup> And the elders of Moowwaab and the elders of Madyaan departed **and their divinations** in their hands. And they came to Baalahm and spoke Baalaaq's words to him.

<sup>8</sup> And he said to them, Spend the night here, and I will bring word back to you as Shehmaa will speak to me. And the leaders of Moowwaab stayed with Baalahm.

<sup>9</sup> And Eloowwem came to Baalahm and said, **What** are those men with you.

<sup>10</sup> And Baalahm said to Eloowwem, Baalaaq

<sup>35</sup> So they smote him, **and his sons**, and all his people, until there was none left him remaining; and they possessed his land.

## 22

<sup>1</sup> And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at **Jericho**.

### Portion: Balak

<sup>2</sup> And Balak the son of Zippor saw all that Israel had done to the Amorites.

<sup>3</sup> And Moab was sore afraid of the people, because they were many; and Moab was overcome with dread because of the children of Israel.

<sup>4</sup> And Moab said unto the elders of Midian: "Now . . . . . multitude will lick up all that is round about us, as the ox licketh up the grass of the field." And Balak the son of Zippor was king of Moab at that time. —

<sup>5</sup> And he sent messengers unto Balaam the son of Beor, to **Pethor**, which is by the River, to the land of the children of **his people**, to call him, saying: "Behold, there is a people come out from Egypt; . . . . **behold**, they cover the face of the earth, and they abide over against me.

<sup>6</sup> Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest . . . . **is cursed**."

<sup>7</sup> And the elders of Moab and the elders of Midian departed **and divinations** in their hand; and they came unto Balaam, and spoke unto him the words of Balak.

<sup>8</sup> And he said unto them: "Lodge here this night, and I will bring you back word, as Adonai may speak unto me"; and the princes of Moab abode with Balaam.

<sup>9</sup> And Elohim came unto Balaam, and said: "**Whose** men are these with thee?"

<sup>10</sup> And Balaam said unto Elohim: "Balak the

drawn sword in his hand. And the she-donkey turned off from the way and went into the field. And Baalahm struck the donkey to turn her back into the way.

<sup>24</sup> And the Angel of Shehmaa stood in a narrow path of the vineyards, a wall on this side and a wall on that side.

<sup>25</sup> And the she-donkey saw the Angel of Shehmaa, she pressed herself to the wall and pressed Baalahm's foot against the wall. And he struck her again.

<sup>26</sup> And the Angel of Shehmaa went further, and stood in a narrow place where there was no way to turn to the right or left.

<sup>27</sup> And the she-donkey saw the Angel of Shehmaa, and she lay down under Baalahm. And Baalahm was angry and struck the donkey with a stick.\*\*

<sup>28</sup> And Shehmaa opened the mouth of the she-donkey, and she said to Baalahm, What have I done to you, that you have struck me these three times.

<sup>29</sup> And Baalahm said to the donkey, Because you have made a mockery of me. If there had been a sword in my hand, I would have killed you by now.

<sup>30</sup> And the she-donkey said to Baalahm, Am I not your she-donkey on which you have ridden all your life to this day. Have I ever been accustomed to do unto you. And he said, No.

<sup>31</sup> And Shehmaa opened the eyes of Baalahm, and he saw the Angel of Shehmaa standing in the way, with his drawn sword in his hand. And he bowed his face to the ground.

<sup>32</sup> And the Angel of Shehmaa said to him, Why have you struck your donkey these three times. Behold, I have come out **to be adverse toward you, because your behavior was bad before me.**

<sup>33</sup> And the she-donkey saw me and turned aside **from before me** these three times. If she had not turned aside from me, I would surely have **struck you** now, and let her live.

<sup>34</sup> And Baalahm said to the Angel of Shehmaa, I have sinned, for I did not know that you were standing in the way against me. And now, if it is displeasing to you, I will turn back.\*\*

<sup>35</sup> And the Angel of Shehmaa said to Baalahm, Go with the men, but you shall **keep**

in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

<sup>24</sup> Then the angel of Adonai stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side.

<sup>25</sup> And the ass saw the angel of Adonai, and she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

<sup>26</sup> And the angel of Adonai went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

<sup>27</sup> And the ass saw the angel of Adonai, and she lay down under Balaam; and Balaam's anger was kindled, and he smote the ass with his staff.

<sup>28</sup> And Adonai opened the mouth of the ass, and she said unto Balaam: "What have I done unto thee, that thou hast smitten me these three times?"

<sup>29</sup> And Balaam said unto the ass: "Because thou hast mocked me; I would there were a sword in my hand, for now I had killed thee."

<sup>30</sup> And the ass said unto Balaam: "Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee?" And he said: "Nay."

<sup>31</sup> Then Adonai opened the eyes of Balaam, and he saw the angel of Adonai standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face.

<sup>32</sup> And the angel of Adonai said unto him: "Wherefore hast thou smitten thine ass these three times? Behold, I am come forth **to be an adversary, because your way was switched before Me;**

<sup>33</sup> and the ass saw me, and turned aside . . . . **before me** these three times; unless she had turned aside from me, surely now I had even **killed you**, and saved her alive."

<sup>34</sup> And Balaam said unto the angel of Adonai: "I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back."

<sup>35</sup> And the angel of Adonai said unto Balaam: "Go with the men; but **you will speak**

to **speak** only the word which I tell you. And Baalahm went along with the leaders of Baalaaq.

<sup>36</sup> And Baalaaq heard that Baalahm was coming. He went out to meet him at the city of Moowwaab, which is on the Aarehnaan border, which is at the extreme end of the border.

<sup>37</sup> And Baalaaq said to Baalahm, Did I not send to you then and again to call you. Why did you not come to me. Am I really unable to honor you.

<sup>38</sup> And Baalahm said to Baalaaq, Behold, I have come now to you. Am I able now to speak anything at all. The word that Eloowwem puts in my mouth, that I shall **keep to speak**.

<sup>39</sup> And Baalahm went with Baalaaq, **and he brought him** to Qaryaat Isote.

<sup>40</sup> And Baalaaq sacrificed bulls and sheep, and sent to Baalahm and the ministers who were with him.

<sup>41</sup> And it came about in the morning that Baalaaq took Baalahm and brought him up to the altars of Baamote Bahl. And he saw from there the edge of the people.\*\*

## 23

<sup>1</sup> And Baalahm said to Baalaaq, **Make** seven altars for me here, and prepare seven bulls and seven rams for me here.

<sup>2</sup> And Baalaaq did as Baalahm had spoken, and Baalaaq and Baalahm offered up a bull and a ram on each altar.

<sup>3</sup> And Baalahm said to Baalaaq, Stand beside **your burnt offerings**, and I will go. Perhaps **Eloowwem** will come to meet me. And whatever He shows me I will tell you. And he went bent.

<sup>4</sup> And an **angel of Eloowwem found** Baalahm. And he said to Him, I have set up the seven altars, and I have offered up a bull and a ram on each altar.

<sup>5</sup> And an **angel of Shehmaa** put a word in Baalahm's mouth and said, Return to Baalaaq, and you shall speak this.

<sup>6</sup> And he returned to him, and behold, he was standing beside his **burnt offerings**, he and all the ministers of Moowwaab.\*\*

only the word which I tell you. So Balaam went with the princes of Balak.

<sup>36</sup> And when Balak heard that Balaam was come, he went out to meet him unto Irmoab, which is on the border of Arnon, which is in the utmost part of the border.

<sup>37</sup> And Balak said unto Balaam: "Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?"

<sup>38</sup> And Balaam said unto Balak: "Lo, I am come unto thee; have I now any power at all to speak any thing? The word that Elohim putteth in my mouth, that **I will speak**."

<sup>39</sup> And Balaam went with Balak, **and they came to** Kiriath-huzoth.

<sup>40</sup> And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him.

<sup>41</sup> And it came to pass in the morning that Balak took Balaam, and brought him up into Bamoth-baal, and he saw from thence the utmost part of the people.

22:41 "Baamote Bahl" = "High Places of Bahl," where the Canaanites worshipped their god Bahl.

## 23

<sup>1</sup> And Balaam said unto Balak: "**Build** me here seven altars, and prepare me here seven bullocks and seven rams."

<sup>2</sup> And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

<sup>3</sup> And Balaam said unto Balak: "Stand by **your burnt-offering**, and I will go; peradventure **Adonai** will come to meet me; and whatsoever He showeth me I will tell thee." And he went to a bare height.

<sup>4</sup> And ..... Elohim **met incidentally** Balaam; and he said unto Him: "I have prepared the seven altars, and I have offered up a bullock and a ram on every altar."

<sup>5</sup> And ..... Adonai put a word in Balaam's mouth, and said: "Return unto Balak, and thus thou shalt speak."

<sup>6</sup> And he returned unto him, and, lo, he stood by his **burnt-offering**, he, and all the princes of Moab.

23:3 "Bent" as in defeated.

7 And he took up his parable and said,  
From Aaraam Baalaaq has brought me,  
Moowwaab's king from the mountains  
of the East.

Come curse Yaaqob for me.

And come, denounce Yishraael.

8 How shall I curse whom El has not  
cursed.

And how can I denounce whom Shehmaa  
has not denounced.

9 I see him from the top of the rocks,  
And I look at him from the hills,  
Yes, a people who dwells alone,  
and will not consider the nations.

10 Who **counts** the sand of Yaaqob,  
**and numbers** the dust of Yishraael.  
My soul will die the death of innocents,  
and my end be like his.\*\*

11 And Baalaaq said to Baalahm, What have  
you done to me. But I took you to curse my  
**enemy**, and behold, you have double  
blessed.

12 And he replied saying, But the saying that  
Shehmaa puts in my mouth this is what I  
have to keep saying.

13 And Baalaaq said to him, Please come  
with me to another place. . . . . You will see  
him from there, although you will only see  
the edge of them, and will not see all of  
them. And curse them for me from there.

14 And he took him to the field of Sabbem,  
to the top of the summit, and built seven  
altars, and offered a bull and a ram on each  
altar.

15 And he said to Baalaaq, Stand . . . . . over  
**your burnt offerings and I will call here.**

16 And **the angel of Shehmaa called** Baa-  
lahm and put a saying in his mouth and  
said, Return to Baalaaq, and this you shall  
speak.

17 And he came to him, **and behold, he**  
**was standing beside his burnt offerings,**  
and the ministers of Moowwaab with him.  
And Baalaaq said to him, What has Sheh-  
maa spoken.\*\*

18 And he took up his parable and said, Arise  
Baalaaq, and please hear. Give please ear to  
me, son of Seebbor.

7 And he took up his parable, and said:  
From Aram Balak bringeth me,  
the king of Moab from the mountains of  
the East:

“Come, curse me Jacob,  
and come, execrate Israel.”

8 How shall I curse, whom El hath not  
cursed?

And how shall I execrate, whom Adonai  
hath not execrated?

9 For from the top of the rocks I see him,  
and from the hills I behold him:  
lo, it is a people that shall dwell alone,  
and shall not be reckoned among the  
nations.

10 Who hath **counted** the dust of Jacob,  
**or numbered** the stock of Israel?  
My soul will die the death of innocents,  
and my end be like his.”

11 And Balak said unto Balaam: “What hast  
thou done unto me? I took thee to curse  
mine **enemies**, and behold, thou hast  
blessed them altogether.”

12 And he answered and said: “Must I not  
take heed to speak that which Adonai  
putteth in my mouth?”

13 And Balak said unto him: “Come, I pray  
thee, with me unto another place, **from**  
**whence** thou mayest see them; thou shalt see  
but the utmost part of them, and shalt not see  
them all; and curse me them from thence.”

14 And he took him into the field of Zophim,  
to the top of Pisgah, and built seven altars,  
and offered up a bullock and a ram on every  
altar.

15 And he said unto Balak: “Stand **here over**  
**your burnt-offering, and I will be inci-**  
**dentally met.**

16 And . . . . . Adonai **met incidentally** Ba-  
laam, and put a word in his mouth, and said:  
“Return unto Balak, and thus shalt thou  
speak.”

17 And he came to him, **and . . . . . he is**  
standing by **his burnt-offering**, and the  
princes of Moab with him. And Balak said  
unto him: “What hath Adonai spoken?”

18 And he took up his parable, and said  
“Arise, Balak, and hear; give ear unto me  
thou son of Zippor.

23:10 “Who counts” +  
“the dust” — The au-  
thor of this translation  
prefers the written  
words of some ancient  
Samaritan manuscripts:  
“Who counts,” although  
in the present reading  
of the Samaritans, the  
word “counts” is miss-  
ing. The fact that in an-  
cient times the Israelite  
Samaritans were aware  
of a “who counts” vari-  
ant appears in a poem  
written by Aamraam  
Daareh, the father of  
Marqeh, who lived in  
the 3rd and 4th centu-  
ries C.E.; and Samari-  
tans sing this poem at  
night on the Day of  
Atonement: “who  
counts his goodness,  
and who will count his  
loving-kindness.” See  
Ben Hayyim, *The Literary  
and Oral Tradition of He-  
brew and Aramaic Amongst  
the Samaritans*, Vol. III,  
Part II, “The Recitation  
of Prayers and Hymns,”  
chapter 130, lines 184-  
185. And as for “the  
dust,” the author was  
helped by the Samaritan  
Aramaic translation of  
the Torah for this verse  
(“the dust” as a parallel  
to sand).

<sup>19</sup> El is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do it. . . . **has he spoken**, and will He not make it fulfilled.

<sup>20</sup> Yes, I have received a command to bless. . . . **I will bless**, and I cannot revoke it.

<sup>21</sup> For I will not **observe misfortune** in Yaaqob. Nor have I seen crime in Yishraael. Shehmaa his Eloowwem is with him. And the shout of a King is among him.

<sup>22</sup> **Il** brings them out of Missrem. He is for him with the powers of the bull.

<sup>23</sup> For there is no magician inside Yaaqob, nor is there any magic inside Yishraael. Now is the time it shall be said to Yaaqob and to Yishraael, What El has done.

<sup>24</sup> Yes, a people rises like a **tiger**, And as the lion it lifts itself. It will not lie down until it devours the prey, and drinks the blood of the slain.\*\*

<sup>25</sup> And Baalaaq said to Baalahm, Neither curse him nor bless him.

<sup>26</sup> And Baalahm replied to Baalaaq, But I did tell you. All **the thing that the Eloowwem** shall speak, I must do it.

<sup>27</sup> And Baalaaq said to Baalahm, Come, I will take you to another place. Perhaps it will be agreeable with Eloowwem that you curse them for me from there.

<sup>28</sup> And Baalaaq took Baalahm to the top of Foor, which overlooks the wasteland.\*

<sup>29</sup> And Baalahm said to Baalaaq, Build seven altars for me here and prepare seven bulls and seven rams for me here.

<sup>30</sup> And Baalaaq did as Baalahm **had spoken**, and offered up a bull and a ram **over the altar**.

## 24

<sup>1</sup> And Baalahm saw that it pleased Shehmaa to bless Yishraael. He did not go as at other times to seek **the fortune tellers**, but he set his face toward the desert.

<sup>2</sup> And Baalahm lifted up his eyes and saw Yishraael dwelling at his camps. And the Spirit of Eloowwem came upon him.\*\*

<sup>3</sup> And he took up his parable and said,

<sup>19</sup> El is not a man, that He should lie; neither the son of man, that He should repent: when He hath said, will He not do it? **or when He hath spoken**, will He not make it good?

<sup>20</sup> Behold, I am bidden to bless; **and when He hath blessed**, I cannot call it back.

<sup>21</sup> **None** hath **beheld iniquity** in Jacob, neither hath one seen perverseness in Israel; Adonai his Elohim is with him, and the shouting for the King is among them.

<sup>22</sup> **El** who brought them forth out of Egypt is for them like the lofty horns of the wild-ox.

<sup>23</sup> For there is no enchantment with Jacob, neither is there any divination with Israel; now is it said of Jacob and of Israel: 'What hath Elohim wrought!'

<sup>24</sup> Behold a people that rises up as a **lioness**, and as a lion doth he lift himself up; he shall not lie down until he eat of the prey, and drink the blood of the slain."

<sup>25</sup> And Balak said unto Balaam: "Neither curse him nor bless him."

<sup>26</sup> But Balaam answered and said unto Balak: "Told not I thee, All . . . . . that **Adonai** speaketh, that I must do?"

<sup>27</sup> And Balak said unto Balaam: "Come now, I will take thee unto another place; peradventure it will please Elohim that thou mayest curse me them from thence."

<sup>28</sup> And Balak took Balaam unto the top of Peor, that looketh down upon the wasteland.

<sup>29</sup> And Balaam said unto Balak: "Build me here seven altars, and prepare me here seven bullocks and seven rams."

<sup>30</sup> And Balak did as Balaam **had said**, and offered up a bullock and a ram **in the altar**.

## 24

<sup>1</sup> And when Balaam saw that it pleased Adonai to bless Israel, he went not, as at the other times, to meet with **enchantments**, but he set his face toward the wilderness.

<sup>2</sup> And Balaam lifted up his eyes, and he saw Israel dwelling tribe by tribe; and the spirit of Elohim came upon him.

<sup>3</sup> And he took up his parable, and said:

23:24 "As a tiger" — The Israelite Samaritan Aramaic translation of the Torah distinguishes between lion = "aryaa," and tiger = "libyaa." According to the Israelite Jewish translation, it is understood as the male and female of the same animal. "Aryeh" is lion, "leviaa" is lioness.

24:4, 16 "Sheeddee" — This could be translated as one of the names of the Almighty, but in most ancient Samaritan manuscripts the word means "field" (= "Shaaadee"). When Baalahm was in the field (see Num. 23:14), he received more inspiration, just as when Yeshaahq went to pray, in Genesis 24:63, it was in the field.

24:7 Baalahm was speaking of events to come at the end of the days, when there will be a great war between Gog (bad king's people) and Maagog (good king's people). This idea is very deep in the Samaritan and Jewish traditions.

The oracle of Baalahm the son of **Boohr**.  
And the oracle of the man whose eye is opened,

4 .....  
.....

that sees the vision of **Sheeddee**,  
Falling down and having an uncovered eye.

5 How good are your tents, Yaaqob, and  
**your dwellings**, Yishraael.

6 **Like branches stretched**,  
Like gardens over the river,  
As aloes **stretched** by Shehmaa,  
Like cedars over the waters.

7 Water will flow from his branches,  
And his seed in many waters.

And **Maagog** his king **shall be high**.  
And his kingdom shall be raised up.

8 **Il led him** from Missrem,  
his horns like the wild bull.  
He will devour the nations who are his ad-  
versaries,  
and will crush their bones in pieces,  
and shatter his arrows.

9 He crouches, he lies down like a lion.  
**And like a tiger**, who dares rouse him.  
Blessed is everyone that blesses you,  
And cursed is everyone that curses you.

10a And Baalaaq's anger burned against  
Baalahm, and he struck his palms.\*\*

10b And Baalaaq said to Baalahm, **I called  
after you** to curse my enemies, but behold,  
you have persisted in blessing them these  
three **occasions**.

11 And now escape to your place. I said I  
would honor you greatly, but behold,  
Shehmaa has prevented you from honor.

12 And Baalahm said to Baalaaq, But I did  
tell your messengers whom you had sent to  
me, saying,

13 If Baalaaq will give me his house full of  
silver and gold, I could not do anything con-  
trary to the command of Shehmaa, either  
good or bad, of my own heart. What Sheh-  
maa speaks to me, that I will speak.

14 And now, behold, I am going to my peo-

"The saying of Balaam the son of **Beor**,  
and the saying of the man whose eye is  
opened;

4 **the saying of him who heareth the  
words of El**  
who seeth the vision of the **Almighty**.  
Fallen down, yet with opened eyes.

5 How goodly are thy tents, O Jacob, . . .  
**thy dwellings**, O Israell

6 **As valleys stretched out**,  
As gardens by the river-side,  
As aloes **planted** of Adonai,  
as cedars beside the waters;

7 Water shall flow from his branches,  
and his seed shall be in many waters;  
And . . . his king **shall be higher than  
Agag**,

and his kingdom shall be exalted.

8 El who **brought him** forth out of Egypt  
is for him like the lofty horns of the wild  
ox.

He shall eat up the nations that are his ad-  
versaries,  
and shall break their bones in pieces,  
and pierce them through with his ar-  
rows.

9 He couched, he lay down as a lion,  
**and as a lioness**; who shall rouse him up?  
Blessed be every one that blesseth thee,  
and cursed be every one that curseth  
thee."

10a And Balak's anger was kindled against  
Balaam, and he smote his hands together;

10b and Balak said unto Balaam: "**I called  
thee** to curse mine enemies, and, behold,  
thou hast altogether blessed them these  
three **times**."

11 Therefore now flee thou to thy place; I  
thought to promote thee unto great honour;  
but, lo, Adonai hath kept thee back from  
honour."

12 And Balaam said unto Balak: "Spoke I not  
also to thy messengers that thou didst send  
unto me, saying:

13 If Balak would give me his house full of  
silver and gold, I cannot go beyond the word  
of Adonai, to do either good or bad of mine  
own mind; what Adonai speaketh, . . .  
that will I speak?

14 And now, behold, I go unto my people;

ple. Come, **and I will advise you** all what this people will do to your people in the end of the days.\*\*

<sup>15</sup> And he took up his parable and said,  
The oracle of Baalahm the son of **Boohr**.

And the oracle of the man whose eye is opened.

<sup>16</sup> The oracle of him who hears the words of El,

And knows the Mind of Ileeeyone,  
Who sees the vision of Sheeddee,  
Falling down, yet having his eyes uncovered.

<sup>17</sup> I will see him, but not now.

I will envision him, and not near.

A star shall come forth from Yaaqob,

A tribe shall rise from Yishraael.

. . . . **He crushed** through the sides of Moowwaab,

**and a head** of all the Sons of Shut.

<sup>18</sup> And Ehdom shall be a possession,  
and **Ishaab** will be a possession of his enemies.

And Yishraael performs valiantly.

<sup>19</sup> And from Yaaqob one shall have dominion,

And will destroy the remnant from a city.

<sup>20</sup> And he looked at 'Aamaaleq and took up his parable and said,

'Aamaaleq is the first of the nations,  
and his end is that he **shall be destroyed**.

<sup>21</sup> And he looked at the Qinee, and took up his parable and said,

Your dwelling place is enduring,

And your nest is set in the cliff.

<sup>22</sup> Nevertheless Qen will be consumed  
**till Mashor your dwelling**.

<sup>23</sup> And he took up his parable and said,  
Alas, **who can be from his name**.

<sup>24</sup> **I will send them out** from a hand of Kittems . . . **they will torture** Aashor  
and they will torture Ehbaar,  
and also he **shall be destroyed**.

<sup>25</sup> And Baalahm arose and departed and returned to his place. And Baalaaq also went his way.\*\*

come, . . . . **I will announce to thee** what this people shall do to thy people in the end of days."

<sup>15</sup> And he took up his parable, and said:

"The saying of Balaam the son of **Beor**,  
and the saying of the man whose eye is opened;

<sup>16</sup> The saying of him who heareth the words of El,  
and knoweth the knowledge of the Most High,

who seeth the vision of the Almighty,  
fallen down, yet with opened eyes:

<sup>17</sup> I see him, but not now;

I behold him, but not nigh;

there shall step forth a star out of Jacob,  
and a scepter shall rise out of Israel,

**and shall smite** through the corners of Moab,

**and break down** all the sons of Seth.

<sup>18</sup> And Edom shall be a possession,  
**Seir** also, even his enemies, shall be a possession;

while Israel doeth valiantly.

<sup>19</sup> And out of Jacob shall one have dominion,

and shall destroy the remnant from the city."

<sup>20</sup> And he looked on Amalek, and took up his parable, and said:

"Amalek was the first of the nations;  
but his end **shall come to destruction**."

<sup>21</sup> And he looked on the Kenite, and took up his parable, and said:

"Though firm be thy dwelling-place,  
and though thy nest be set in the rock;

<sup>22</sup> Nevertheless Kain shall be wasted;  
**how long? Asshur shall carry thee away captive**."

<sup>23</sup> And he took up his parable, and said:  
"Alas, **who shall live after El hath appointed him?**

<sup>24</sup> **but ships** shall come from the coast of Kitten **and they shall afflict** Asshur,  
and they shall afflict Eber;

and he also **shall come to destruction**."

<sup>25</sup> And Balaam rose up, and went and returned to his place; and Balak also went his way.

24:16 "Sheeddee" —  
See note to Numbers  
24:4.

24:16 "Falling down" is  
a metaphor for being  
beaten.

24:22 "Mashor" (name  
of a wandering tribe in  
that area) — It's an-  
other form of Aashor,  
just as Maasher is an-  
other form of Aasher  
(Gen. 49:20).

24:23-24 There is a  
great difference in the  
Israelite Samaritan ver-  
sion from the Jewish  
version. "Alas, **who can  
be from his name**,"  
meaning "Yishraael" in  
which "El" is part of the  
name.

24:24 Aashor and  
Ehbaar — Name of  
wandering tribes, to be  
tortured by Yishraael.  
Kitten = an ancient na-  
tion in the Middle East,  
Asia, part of Aashor  
Empire.



25:3 “Bahl Foohr” = a god of Moowwaab and the Madyaan people.

25:8 “**Her brothel**” — There are Samaritan translators who understood the word “qaabbah” as “stomach” or “belly” — but there are others that translated “qaabbah” as “brothel” — and this is what we have preferred to translate, since it was a brothel for worshiping idols, and at the same time it was a chamber for orgies as part of the worship, as it is written in Numbers 25:18. There is a closing of the circle — like father, like son. Shehmoon, who promptly killed the natives of Shechem (Genesis 34) and wanted to kill Yoosef, is the ancestor of Zamree, who behaved sinfully with the Madyaanet woman and was punished promptly.

<sup>1</sup> And Yishraael dwelled at Shittem, and the people began to play the harlot with the girls of Moowwaab.

<sup>2</sup> And they called the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

<sup>3</sup> **And some of the sons** of Yishraael joined themselves to Bahl Foohr, and Shehmaa was angry against Yishraael.

<sup>4</sup> And Shehmaa said to Mooshe, **Say, and they will kill the persons who joined themselves to Bahl Foohr**, and the fierce anger of Shehmaa will turn away from Yishraael.

<sup>5</sup> And Mooshe said unto the judges of Yishraael, Each of you slay his men who have joined themselves to Bahl Foohr.

<sup>6</sup> And behold, one of the men of Yishraael came and brought to his relatives a Madyaanet woman, before the eyes of Mooshe, and before the eyes of all the congregation of the Sons of Yishraael. And they were weeping at the gate of the Tent of Meeting.

<sup>7</sup> And Feenahs the son of Elaazaar, the son of Aahrron the priest, saw it, and he arose from the midst of the congregation and took a lance in his hand.

<sup>8</sup> And he went after the man of Yishraael into the brothel. And he stabbed both of them, the man of Yishraael and the woman **over her brothel**. And the plague on the Sons of Yishraael was ceased.

<sup>9</sup> And those who died by the plague were four and twenty thousand.\*\*

### *Portion: Feenahs*

<sup>10</sup> And Shehmaa spoke to Mooshe, saying,

<sup>11</sup> Feenahs the son of Elaazaar, the son of Aahrron the priest, has turned away My wrath from the Sons of Yishraael, in that he was devoted to My devotion among them. And I did not destroy the Sons of Yishraael in My devotion.

<sup>12</sup> Therefore say, Behold, I give him My covenant of peace.

<sup>13</sup> And it shall be for him and his seed after him, a covenant of a perpetual priesthood. Because he was devoted to his Eloowwem,

<sup>1</sup> And Israel abode in Shittim, and the people began to commit harlotry with the daughters of Moab.

<sup>2</sup> And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods.

<sup>3</sup> And ..... Israel joined himself unto the Baal of Peor; and the anger of Adonai was kindled against Israel.

<sup>4</sup> And Adonai said unto Moses: **“Take all the chiefs of the people, and hang them up unto Adonai, opposite the sun, that the fierce anger of Adonai may turn away from Israel.”**

<sup>5</sup> And Moses said unto the judges of Israel: “Slay ye every one his men that have joined themselves unto the Baal of Peor.”

<sup>6</sup> And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting.

<sup>7</sup> And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand.

<sup>8</sup> And he went after the man of Israel into the chamber, and thrust both of them through, the man of Israel, and the woman **through her belly**. So the plague was stayed from the children of Israel.

<sup>9</sup> And those that died by the plague were twenty and four thousand.

### *Portion: Pinhas*

<sup>10</sup> And Adonai spoke to Moses, saying,

<sup>11</sup> “Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

<sup>12</sup> Wherefore say: Behold, I give unto him My covenant of peace;

<sup>13</sup> and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his

and made atonement for the Sons of Yishraael.

<sup>14</sup> And the name of **the slain man** of Yishraael, who was slain with the Madyaanet woman, was Zamree the son of Silloo, a leader of a father's household **of the Shehmoowwinnee**.

<sup>15</sup> And the name of the Madyaanet woman who was slain was **Kazbet**, the daughter of Soor, head of **the nations** of a father's household in Madyaan.\*\*

<sup>16</sup> And Shehmaa spoke to Mooshe, saying,

<sup>17</sup> **You all be hostile** to the Madyaanems and strike them.

<sup>18</sup> For they have been hostile to you with their scheming ways, with which they have schemed you in the affair of Foor and in the affair of **Kazbet**, the daughter of the president of Madyaan, their sister who was slain on the day of the plague because of Foor.

<sup>19</sup> And then it came about after the plague.\*\*

## 26

<sup>1</sup> **And Shehmaa spoke** to Mooshe and to Elaazaar the son of Aahrron the priest, saying,

<sup>2</sup> Take a census of all the congregation of the Sons of Yishraael from twenty years old and upward, by their fathers' households, whoever is able to go out to war in Yishraael.

<sup>3</sup> And Mooshe and Elaazaar the priest spoke with them in the prairie of Moowwab by the Yaardaan **Yaariyyoo**, saying,

<sup>4</sup> From twenty years old and upward, as Shehmaa has commanded Mooshe, **and the sons** of Yishraael that came out of the land of Missrem.

<sup>5</sup> Reh'ooben, Yishraael's firstborn, **and the Sons** of Reh'ooben, of Ihnoke, the family of **the Aahnookee**, of Feelloo, the family of **the Feelloowwee**,

<sup>6</sup> **Of Ehsrone**, the family of the Ehsroonee, of Karmee, the family of the Karmee.

<sup>7</sup> These are the families of the Reh'oobenee, and those who were numbered of them were three and forty thousand and seven hundred and thirty.\*\*

<sup>8</sup> . . . . . **Sons** of Feelloo, Ilyaab.

<sup>9</sup> And the sons of Ilyaab, Naamoowwel . . .

Elohim, and made atonement for the children of Israel."

<sup>14</sup> Now the name of **a man** of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a father's house **of the Simeonite**.

<sup>15</sup> And the name of the Midianitish woman that was slain was **Cozbi**, the daughter of Zur; he was head of **a nation** of a father's house in Midian.

<sup>16</sup> And Adonai spoke unto Moses, saying:

<sup>17</sup> **"You be hostile** to the Midianites, and smite them;

<sup>18</sup> for they harass you, by their wiles where-with they have beguiled you in the matter of Peor, and in the matter of **Cozbi**, the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the matter of Peor."

<sup>19</sup> And it came to pass after the plague.

## 26

<sup>1</sup> **And Adonai said** unto Moses and unto Eleazar the son of Aaron the priest, saying:

<sup>2</sup> "Take the sum of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all that are able to go forth to war in Israel."

<sup>3</sup> And Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at **Jericho**, saying:

<sup>4</sup> "From twenty years old and upward, as Adonai commanded Moses **and the son** of Israel, that came forth out of the land of Egypt."

<sup>5</sup> Reuben, the first-born of Israel: . . . . . the sons of Reuben: of Hanoch, the family of **the Hanochites**; of Pallu, the family of **the Palluites**;

<sup>6</sup> **of Hezron**, the family of the Hezronites; of Carmi, the family of the Carmites.

<sup>7</sup> These are the families of the Reubenites; and they that were numbered of them were forty and three thousand and seven hundred and thirty.

<sup>8</sup> **And the sons** of Pallu: Eliab.

<sup>9</sup> And the sons of Eliab: Nemuel, **and**

**Daataan**, and **Aabeeraam**. These are **Daataan** and **Aabeeraam** who were called by the congregation, who **gathered** against **Mooshe** and against **Aahreron** in the company of **Qara**, **in their gathering** against **Shehmaa**.

<sup>10</sup> And the earth opened its mouth, and the **earth** swallowed them, . . . . . when that congregation died, when the fire devoured **Qarah** and the fifty and two hundred men, when they **had escaped**.

<sup>11</sup> And the sons of **Qara** did not die.\*\*

<sup>12</sup> Sons of **Shehmoon** to the families of **Shehmoowwinnee**, of **Naamoowwel**, the family of the **Naamoowweelee**, of **Yaamen**, the family of the **Yaaminee**, of **Yaaken**, the family of the **Yaakeenee**,

<sup>13</sup> Of **Zaaraah**, the family of the **Zaaraahee**, of **Shaa'ol**, the family of the **Shaa'oolee**.

<sup>14</sup> These are the families of the **Shehmoowwinnee**, two and twenty thousand and two hundred.\*\*

<sup>15</sup> Sons of **Gaad** according to their families, of **Saafon**, the family of the **Saafonee**, of **Ehggee**, the family of the **Ehggee**, of **Shoonee**, the family of the **Shoonee**,

<sup>16</sup> Of **Eznee**, the family of the **Eznee**, of **Ehddee**, the family of the **Ehddee**,

<sup>17</sup> Of **Aarbaddee**, the family of the **Aarbaddee**, of **Aarbaallee**, the family of the **Aarbaallee**.

<sup>18</sup> These are the families . . . . . of **Gaad** according to those who were numbered of them, forty thousand and five hundred.\*\*

<sup>19</sup> Sons of **Ye'ooda** were **'Aar** and **Oonaan**, but **'Aar** and **Oonaan** died in the land of **Kaanan**.

<sup>20</sup> And the Sons of **Ye'ooda** according to their families were, of **Sheelah**, the family of the **Sheelaanee** of **Faaraas**, the family of the **Faaraasee**, of **Zaaraah**, the family of the **Zaaraahee**.

<sup>21</sup> And the sons of **Faaraas** were, of **Ehsrone**, the family of the **Ehsroonee**, of **Aahmoowwel**, the family of the **Aahmoowwilee**.

<sup>22</sup> These are the families of **Ye'ooda** according to those who were numbered of them, six and seventy thousand and five hundred.\*\*

**Dathan**, and **Abiram**. These are that **Dathan** and **Abiram**, the elect of the congregation, who **strove** against **Moses** and against **Aaron** in the company of **Korah**, **in their striving** against **Adonai**;

<sup>10</sup> and the earth opened her mouth, and . . . . . swallowed them and **Korah**, when that company died; what time the fire devoured . . . . . two hundred and fifty men, and they **became a sign**.

<sup>11</sup> Notwithstanding the sons of **Korah** died not.

<sup>12</sup> The sons of **Simeon** to their families . . . . .

. . . . . of **Nemuel**, the family of the **Nemuelites**; of **Jamin**, the family of the **Jaminites**; of **Jachin**, the family of the **Jachinites**;

<sup>13</sup> of **Zerah**, the family of the **Zerahites**; of **Shaul**, the family of the **Shaulites**.

<sup>14</sup> These are the families of the **Simeonites**, twenty and two thousand and two hundred.

<sup>15</sup> The sons of **Gad** after their families: of **Zephon**, the family of the **Zephonites**; of **Haggi**, the family of the **Haggites**; of **Shuni**, the family of the **Shunites**;

<sup>16</sup> of **Ozni**, the family of the **Oznites**; of **Eri**, the family of the **Erites**;

<sup>17</sup> of **Arod**, the family of the **Arodites**; of **Areli**, the family of the **Arelites**.

<sup>18</sup> These are the families of the **sons** of **Gad** according to those that were numbered of them, forty thousand and five hundred.

<sup>19</sup> The sons of **Judah**: **Er** and **Onan**; and **Er** and **Onan** died in the land of **Canaan**.

<sup>20</sup> And the sons of **Judah** after their families were: of **Shelah**, the family of the **Shelanites**; of **Perez**, the family of the **Perezites**; of **Zerah**, the family of the **Zerahites**.

<sup>21</sup> And the sons of **Perez** were: of **Hezron**, the family of the **Hezronites**; of **Hamul**, the family of the **Hamulites**.

<sup>22</sup> These are the families of **Judah** according to those that were numbered of them, threescore and sixteen thousand and five hundred.

<sup>23</sup> Sons of Yaasheshaakaar according to their families, of **Toola**, the family of **the Toola'ee**, of **Foowwa**, the family of **the Foowwa'ee**,

<sup>24</sup> Of Yeshshobe, the family of **the Yeshshoobee**, of **Sheemrone**, the family of **the Sheemroonee**.

<sup>25</sup> These are the families of Yaasheshaakaar according to those who were numbered of them, four and sixty thousand and three hundred.\*\*

<sup>26</sup> Sons of Zehboolaan according to their families, of Saaraad, the family of the Saaraadee, of Aalon, the family of **the Aaloonnee**, of Yella'el, the family of the Yella'eelee.

<sup>27</sup> These are the families of the **Zehboolaan** according to those who were numbered of them, sixty thousand and five hundred.\*\*

<sup>28</sup> Sons of Yoosef according to their families, Maanaashe and Ifrem.

<sup>29</sup> Sons of Maanaashe, of Maaker, the family of the Maakiree, and Maaker begot Gaalahd . . . . . the family of the Gaalahddee.

<sup>30</sup> These are the sons of Gaalahd, of **'Ahy-yaazaar**, the family of the **'Ahyyaazaaree**, and **Aahlaaq**, the family of **the Aalaaqee**,

<sup>31</sup> And of **Ishroowwaal**, the family of **the Aashroowweelee**, and of Shehkaam, the family of the Sheekmee,

<sup>32</sup> And of Shehmeeda the family of the Shehmeeda'ee and of 'Aahfaar, the family of the 'Aahfaaree.

<sup>33</sup> And Saalaafahd the son of 'Aahfaar had no sons, but only daughters, and the names of the daughters of Saalaafahd were Maa'ela, Neeyya, Igla, Milka and Tirsaah.

<sup>34</sup> These are the families of Maanaashe **through their numbers** were two and fifty thousand and seven hundred.\*\*

<sup>35</sup> And these are the Sons of Ifrem according to their families, of Shootaala, the family of **the Shootaala'ee**, of Baakaar, the family of the Baakaaree, of **Tahm**, the family of **the Taahmmee**.

<sup>36</sup> . . . . **These are** the Sons of Shootaala, of **Ehden**, the family of **the Ehdenee**.

<sup>37</sup> These are the families of the Sons of Ifrem according to those who were numbered of

<sup>23</sup> The sons of Issachar after their families: of **Tola**, the family of **the Tolaite**; of **Puvah** the family of **the Punite**;

<sup>24</sup> of Jashub, the family of **the Jashubites**; of **Shimron**, the family of **the Shimronite**.

<sup>25</sup> These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

<sup>26</sup> The sons of Zebulun after their families: of Sered, the family of the Seredites; of Elon, the family of **the Elonites**; of Jahleel, the family of the Jahleelites.

<sup>27</sup> These are the families of the **Zebulunite** according to those that were numbered of them, threescore thousand and five hundred.

<sup>28</sup> The sons of Joseph after their families: Manasseh and Ephraim.

<sup>29</sup> The sons of Manasseh: of Machir, the family of the Machirites — and Machir begot Gilead; of **Gilead**, the family of the Gileadites.

<sup>30</sup> These are the sons of Gilead: of **Iezer**, the family of the **Iezerites**; of **Helek**, the family of **the Helekites**;

<sup>31</sup> and of **Asriel**, the family of **the Asrielite**; and of Shechem, the family of the Shechemites;

<sup>32</sup> and of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites.

<sup>33</sup> And Zelophehad the son of Hephher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

<sup>34</sup> These are the families of Manasseh; and **their numbers** were fifty and two thousand and seven hundred.

<sup>35</sup> **These are** the sons of Ephraim after their families: of Shuthelah, the family of **the Shuthelahite**; of Becher, the family of the Becherites; of **Tahan**, the family of **the Tahanite**.

<sup>36</sup> And these are the sons of Shuthelah: of **Eran**, the family of **the Eranites**.

<sup>37</sup> These are the families of the sons of Ephraim according to those that were num-

them, two and thirty thousand and five hundred. These are the Sons of Yoosef according to their families.\*\*

<sup>38</sup> Sons of **Binyaamem** according to their families, of Baalah, the family of the Baalah'ee, of **Aashbill**, the family of the Aashbeelee, of Aah'iraham, the family of the Aah'irahamee,

<sup>39</sup> Of **Shoofaam**, the family of the **Shoofaamee** to Oofaam the family of the Oofaamee,

<sup>40</sup> ..... of **Erraad** the family of the Erraadee, of Nehmmaan, the family of the **Nehmmaanee**.

<sup>41</sup> These are the Sons of **Binyaamem** according to their families, and those who were numbered of them were five and forty thousand and six hundred.\*\*

<sup>42</sup> **And these are** the Sons of Daan according to their families, of Shoohwwaam, the family of the Shoohwwaamee. These are the families of Daan according to their families.

<sup>43</sup> All the families of the Shoohwwaamee, **and their numbers** were four and sixty thousand and four hundred.\*\*

<sup>44</sup> Sons of Aasher according to their families, of Yamneh, the family of the **Yamnee**, of Yashbeh, the family of the Yashbee, of Baryeh, the family of the Baaryee.

<sup>45</sup> ..... Of Aahbaar, the family of the Aahbaaree, of Malkill the family of the Malkilee.

<sup>46</sup> And the name of the daughter of Aasher was Shaaraah.

<sup>47</sup> These are the families of the Sons of Aasher according to those who were numbered of them, three and fifty thousand and four hundred.\*\*

<sup>48</sup> Sons of Niftaalee according to their families, of Yessaa'el, the family of the Yessaa'eelee, of Goonee, the family of the Goonee,

<sup>49</sup> Of Yaasaar, the family of the Yaasaaree, of **Sheellome**, the family of the **Sheelloomee**.

<sup>50</sup> These are the families of Niftaalee according to their families, and those who were numbered of them were five and forty thousand and four hundred.

bered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

<sup>38</sup> The sons of **Benjamin** after their families: of Bela, the family of the Belaites; of **Ashbel**, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;

<sup>39</sup> of **Shephupham**, the family of the **Shuphamite**; of Hupham, the family of the Huphamites.

<sup>40</sup> **And these are sons of Belah: Ard and Naaman**; ..... the family of the Ardites; of Naaman, the family of the **Naamites**.

<sup>41</sup> These are the sons of **Benjamin** after their families; and they that were numbered of them were forty and five thousand and six hundred.

<sup>42</sup> .... **These are** the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.

<sup>43</sup> All the families of the Shuhamites, **of their numbers** were threescore and four thousand and four hundred.

<sup>44</sup> The sons of Asher after their families: of Imnah, the family of the **Imnites**; of Ishvi, the family of the Ishvites; of Beriah, the family of the Beriites.

<sup>45</sup> **Of the sons of Beriah**: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

<sup>46</sup> And the name of the daughter of Asher was Serah.

<sup>47</sup> These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

<sup>48</sup> The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;

<sup>49</sup> of Jezer, the family of the Jezerites; of **Shillem** the family of the **Shillemites**.

<sup>50</sup> These are the families of Naphtali according to their families; and they that were numbered of them were forty and five thousand and four hundred.

26:46 Israelite Samaritan sage Marqeh in the second section of his book "Tibaat Marqeh," told the legacy of Shaaraah living a long life to exit Missrem and tell where the bones of Yoosef were.

<sup>51</sup> These are those who were numbered of the Sons of Yishraael, six hundred thousand and a thousand **and seven** hundred and thirty.\*\*

<sup>52</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>53</sup> To these the land shall be divided for an inheritance according to the number of names.

<sup>54</sup> To the large you shall increase their inheritance, and to the small you shall diminish their inheritance. Each shall be given their inheritance according to those who were numbered of them.

<sup>55</sup> But the land shall be divided by lot according to the names of the tribes of their fathers **they will be settling**.

<sup>56</sup> According to the lot **he shall divide** his inheritance between the large and to the small.\*\*

<sup>57</sup> And these are those who were numbered of **the Libems** according to their families, of Girshone, the family of **the Girshoonee**, of Qat, the family of the Qattee, of Mehraaree, the family of the Mehraaree.

<sup>58</sup> These are the families of the **sons** of Libee, the family of the Libems, **and the family of the Aahbroonee, and the family of the Mellee, and the family of the Qara'ee, and the family of the Mooshee**. And Qat begot 'Aamraam.

<sup>59</sup> And the name of 'Aamraam's wife was Yookaabed, the daughter of Libee, who was born to Libee in Missrem. And she bore to 'Aamraam, Aahrroon and Mooshe and their sister Maryaam.

<sup>60</sup> And to Aahrroon were born Naadaab and Aabeeyyoo, Elaazaar and Itaamaar.

<sup>61</sup> And Naadaab and Aabeeyyoo died when they offered strange fire before Shehmaa.

<sup>62</sup> And those who were numbered of them were three and twenty thousand, every male from a month old and upward. For they were not numbered among the Sons of Yishraael since no inheritance was given to them among the Sons of Yishraael.\*\*

<sup>63</sup> These are those who were numbered by Mooshe and Elaazaar the priest, who numbered the Sons of Yishraael in the prairie of Moowwab by the Yaardaan **Yaariyyoo**.

<sup>51</sup> These are they that were numbered of the children of Israel, six hundred thousand and a thousand . . . . **seven** hundred and thirty.

<sup>52</sup> And Adonai spoke unto Moses, saying:

<sup>53</sup> "Unto these the land shall be divided for an inheritance according to the number of names.

<sup>54</sup> To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance; to each one according to those that were numbered of it shall its inheritance be given.

<sup>55</sup> Notwithstanding the land shall be divided by lot; according to the names of the tribes of their fathers **they shall inherit**.

<sup>56</sup> According to the lot **they shall divide** his inheritance between the large and to the small.

<sup>57</sup> And these are they that were numbered of **the Levite** after their families: of Gershon, the family of **the Gershonites**; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

<sup>58</sup> These are the families of . . . . . Levi: the family of the Libnites, . . . **the family of the Hebronite**, . . . **the family of the Mahlites**, . . . **the family of the Mushite**, . . . **the family of the Korahite**. And Kohath begot Amram.

<sup>59</sup> And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore unto Amram Aaron and Moses, and Miriam their sister.

<sup>60</sup> And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar.

<sup>61</sup> And Nadab and Abihu died, when they offered strange fire before Adonai.

<sup>62</sup> And they that were numbered of them were twenty and three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

<sup>63</sup> These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan at **Jericho**.

<sup>64</sup> But among these there was not a man of those who were numbered by Mooshe and Aahrron the priest, who numbered the Sons of Yishraael in the desert of Sinee.

<sup>65</sup> For Shehmaa had said of them, They shall surely die in the desert. And not a man was left of them, except Keelaab the son of Yefannee, and Ye'oosha the son of Nonne.\*\*

## 27

<sup>1</sup> And the daughters of Saalaafahd, the son of 'Aahfaar, the son of Gaalahd, the son of Maaker, the son of Maanaashe, of the families of Maanaashe the son of Yoosef, came near. And these are the names of his daughters, Maa'ela, and Neeyya, . . . . Igla, . . . . Milka and Tirsaah.

<sup>2</sup> And they stood before Mooshe, and before Elaazaar the priest, and before the presidents and all the congregation, at the gate of the Tent of Meeting, saying,

<sup>3</sup> Our father died in the desert, yet he was not among the company of those who gathered themselves together against Shehmaa in the company of Qara, but **our father** died in his own sin. And he had no sons.

<sup>4</sup> Why should the name of our father be withdrawn from among his family, because he had no son. **You all give to us a hereditary possession among our father's brothers.**

<sup>5</sup> And Mooshe has offered their case before Shehmaa.\*\*

<sup>6</sup> And Shehmaa **spoke** to Mooshe, saying,

<sup>7</sup> The daughters of Saalaafahd speak right. You shall surely give them a hereditary possession among their father's brothers. And you shall transfer the inheritance of their father to them.

<sup>8</sup> And you shall speak to the Sons of Yishraael, saying, If a man dies and has no son, **and you all shall give** his inheritance to his daughter.

<sup>9</sup> And if he have no daughter, you shall give his inheritance to his brothers.

<sup>10</sup> And if he have no brothers, then you shall give his inheritance to his father's brothers.

<sup>11</sup> And if his father have no brothers, you shall give his inheritance to his nearest rela-

<sup>64</sup> But among these there was not a man of them that were numbered by Moses and Aaron the priest, who numbered the children of Israel in the wilderness of Sinai.

<sup>65</sup> For Adonai had said of them: "They shall surely die in the wilderness." And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

## 27

<sup>1</sup> Then drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters: Mahlah, . . . . **Noah, and Hoglah, and Milcah** and Tirzah.

<sup>2</sup> And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying:

<sup>3</sup> "Our father died in the wilderness, and he was not among the company of them that gathered themselves together against Adonai in the company of Korah, but . . . . . he died in his own sin; and he had no sons.

<sup>4</sup> Why should the name of our father be done away from among his family, because he had no son? . . . . . **Give unto us . . . . .** a possession among the brethren of our father."

<sup>5</sup> And Moses brought their cause before Adonai.

<sup>6</sup> And Adonai **said** unto Moses, saying:

<sup>7</sup> "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

<sup>8</sup> And thou shalt speak unto the children of Israel, saying: If a man die, and have no son **and you shall pass** his inheritance to pass unto his daughter.

<sup>9</sup> And if he have no daughter, then ye shall give his inheritance unto his brethren.

<sup>10</sup> And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

<sup>11</sup> And if his father have no brethren, the ye shall give his inheritance unto his kin-

tive in his own family, and he will inherit **him**. And it shall be a statutory ordinance to the Sons of Yishraael, just as Shehmaa commanded Mooshe.\*\*

<sup>12</sup> And Shehmaa spoke to Mooshe, saying, Go up to this mountain of Aa'ibrem, and see the land which I have given to the Sons of Yishraael.

<sup>13</sup> And you will see it, you too will die gathered to **your people**, as Aahreron your brother was gathered,

<sup>14</sup> **That** you rebelled against My command in the desert of Sen, during the strife of the congregation, to consecrate Me as holy before their eyes at the water. These are the waters of Maareebaath Qadesh in the desert of Sen.

<sup>15</sup> And Mooshe spoke to Shehmaa, saying,

<sup>16</sup> May Shehmaa, the Eloowwee of the Spirits to all **the flesh**, appoint a man over the congregation,

<sup>17</sup> Who will go out before them and who will come in before them, and who will lead them out and who will bring them in. And the congregation of Shehmaa will not be like sheep which have no shepherd.\*\*

<sup>18</sup> And Shehmaa said to Mooshe, Take Ye'oosha the son of Nonne, **the man** in whom is the Spirit, and lay your hand on him.

<sup>19</sup> And have him stand before Elaazaar the priest, and before all the congregation, and commission him in their sight.

<sup>20</sup> And you shall put some of your glory on him, **and in order** that all the congregation of the Sons of Yishraael may obey.

<sup>21</sup> And he shall stand before Elaazaar the priest, who shall inquire for him by the judgment of the Oorem before Shehmaa. At his command **he will go out**, and at his command **he will come in**, he and the Sons of Yishraael with him, even all the congregation.

<sup>22</sup> And Mooshe did as Shehmaa commanded him, and he took Ye'oosha and set him before Elaazaar the priest and before all the congregation.

<sup>23</sup> And he laid **his hand** on him and commissioned him, just as Shehmaa had spoken through Mooshe. <sup>23a</sup> **And he said to him, Your eyes that see what Shehmaa has**

man that is next to him of his family, and he will inherit **it**. And it shall be unto the children of Israel a statute of judgment, as Adonai commanded Moses."

<sup>12</sup> And Adonai said unto Moses . . . . . :

"Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel.

<sup>13</sup> And when thou hast seen it, thou also shalt be gathered unto **your peoples**, as Aaron thy brother was gathered;

<sup>14</sup> **in that** you rebelled against My commandment in the wilderness of Zin, in the strife of the congregation, to sanctify Me at the waters before their eyes." — These are the waters of Meribath-kadesh in the wilderness of Zin. —

<sup>15</sup> And Moses spoke unto Adonai, saying:

<sup>16</sup> "Let Adonai, the Elohey of the spirits of all . . . . **flesh**, set a man over the congregation,

<sup>17</sup> who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Adonai be not as sheep which have no shepherd."

<sup>18</sup> And Adonai said unto Moses: "Take thee Joshua the son of Nun, **a man** in whom is spirit, and lay thy hand upon him;

<sup>19</sup> and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

<sup>20</sup> And thou shalt put of thy honour upon him, . . . **in order** that all the congregation of the children of Israel may hearken.

<sup>21</sup> And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Adonai; at his word **they will go out**, and at his word **they will come in**, both he, and all the children of Israel with him, even all the congregation."

<sup>22</sup> And Moses did as Adonai commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

<sup>23</sup> And he laid **his hands** upon him, and gave him a charge, as Adonai spoke by the hand of Moses. . . . .



done to these two kings, the same Shehmaa will do to all the kingdoms through which you are passing there. Don't have fear of them, for Shehmaa your Eloow-wem, he is fighting for you.\*\*

## 28

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,  
<sup>2</sup> **My command** to the Sons of Yishraael and say to them, You shall be careful to present My sacrifice, My food for My offerings by fire, of a sweet savor to Me, **on its times**.

<sup>3</sup> And you shall say to them, This is **the fire** which you shall offer to Shehmaa, two male sheep one year old without defect, two per day, a continual burnt offering.

<sup>4</sup> You shall offer the one sheep in the morning and the other sheep you shall offer between the sunsets.

<sup>5</sup> And a tenth of an ephah of fine flour for a grain offering, mixed with a fourth of a hin of . . . . . oil.

<sup>6</sup> It is a continual burnt offering which was ordained in Mount Sinee, as a sweet savor, an offering by fire to Shehmaa.

<sup>7</sup> And its drink offering with it shall be a fourth of a hin for each sheep. In the holy place you shall pour out a drink offering, drink to Shehmaa.

<sup>8</sup> And the second sheep you shall offer between the sunsets, as the grain offering of the morning, **and as its drink offerings**, you shall offer it, an offering by fire, a sweet savor to Shehmaa.

<sup>9</sup> And on the sabbath day two male sheep one year old without defect, and two tenths of fine flour mixed with oil as a grain offering, **and as its drink offerings**.

<sup>10</sup> A burnt offering sabbath **by sabbath**, in addition to the continual burnt offering **and its drink offerings**.\*\*

<sup>11</sup> And at the first day of each of your months you shall present a burnt offering to Shehmaa, two bulls, and one ram, seven male sheep one year old without defect,

<sup>12</sup> And three tenths of fine flour mixed with

## 28

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> **Command** the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me **on its time**.

<sup>3</sup> And thou shalt say unto them: This is **the offering** made by fire which ye shall bring unto Adonai: he-sheep of the first year without blemish, two day by day, for a continual burnt-offering.

<sup>4</sup> The one sheep shalt thou offer in the morning, and the other sheep shalt thou offer at dusk;

<sup>5</sup> and the tenth part of an ephah of fine flour for a meal-offering, mingled with the fourth part of a hin of **beaten** oil.

<sup>6</sup> It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto Adonai.

<sup>7</sup> And its drink-offering thereof shall be the fourth part of a hin for the one sheep; in the holy place shalt thou pour out a drink-offering of strong drink unto Adonai.

<sup>8</sup> And the other sheep shalt thou present at dusk; as the meal-offering of the morning, **and as its drink-offering** thereof, thou shalt present it, an offering made by fire, of a sweet savour unto Adonai.

<sup>9</sup> And on the sabbath day two he-sheep of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, **and as its drink-offering**.

<sup>10</sup> This is the burnt-offering **by each Sabbath**, beside the continual burnt-offering, **and its drink-offering**.

<sup>11</sup> And in your new moons ye shall present a burnt-offering unto Adonai: two young bullocks, and one ram, seven he-sheep of the first year without blemish;

<sup>12</sup> and three tenth parts of an ephah of fine

oil for a grain offering, for each bull, and two tenths of fine flour mixed with oil for a grain offering, for the one ram.

<sup>13</sup> And a tenth of fine flour mixed with oil for a grain offering for each sheep, for a burnt offering of a sweet savor, an offering by fire to Shehmaa.

<sup>14</sup> And their drink offerings . . . . . half of the hin wine for **the one** bull and a third of a hin for the ram, and a fourth of a hin for **the one** sheep. This is the burnt offering of each month throughout the months of the year.

<sup>15</sup> And one male goat for a sin offering to Shehmaa. **It all will be done and its drink offerings** in addition to the continual burnt offerings.\*\*

<sup>16</sup> . . . . **In the first month**, the fourteenth day of the month shall be Shehmaa's Peasah.

<sup>17</sup> And on the fifteenth day of this month shall be a feast, unleavened bread **you will eat** seven days.

<sup>18</sup> On the first day shall be a **holy reading**. You shall do no laborious work.

<sup>19</sup> And you shall present an offering by fire, a burnt offering to Shehmaa, two bulls and one ram and seven male sheep one year old, having them without defect.

<sup>20</sup> And for their grain offering, you shall offer fine flour mixed with oil, three tenths for a bull and two tenths for the ram.

<sup>21</sup> **And tenth tenth** . . . . . for the seven sheep.

<sup>22</sup> And **one male goat for a sin offering** to make atonement for you.

<sup>23</sup> You shall present these besides the burnt offering of the morning, which is for a continual burnt offering.

<sup>24</sup> **For each day you will make**, for the seven days, the food of the offering by fire, for a sweet savor to Shehmaa. **All will be done, and its drink offerings**, in addition to the continual burnt offerings.

<sup>25</sup> And on the seven days you shall have a **holy reading**. You shall do no laborious work.\*\*

<sup>26</sup> . . . . **On the day** of the first fruits, when you present a new grain offering to Sheh-

flour for a meal-offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal-offering, mingled with oil, for the one ram;

<sup>13</sup> and a several tenth part of fine flour mingled with oil for a meal-offering unto every sheep; for a burnt-offering of a sweet savour, an offering made by fire unto Adonai.

<sup>14</sup> And their drink-offerings **will be** half of the hin of wine for a . . . . . bullock, and the third part of a hin for the ram, and the fourth part of a hin for a . . . . . sheep. This is the burnt-offering of every new moon throughout the months of the year.

<sup>15</sup> And one he-goat for a sin-offering unto Adonai; it . . . **will be done and its drink-offering** beside the continual burnt-offering.

<sup>16</sup> **And in the first month**, on the fourteenth day of the month, is Adonai's passover.

<sup>17</sup> And on the fifteenth day of this month shall be a feast; seven days shall unleavened bread **will be eaten**.

<sup>18</sup> In the first day shall be a **holy convocation**; ye shall do no manner of servile work;

<sup>19</sup> but ye shall present an offering made by fire, a burnt-offering unto Adonai: two young bullocks, and one ram, and seven he-sheep of the first year; they shall be unto you without blemish;

<sup>20</sup> and their meal-offering, fine flour mingled with oil; three tenth parts shall ye offer for a bullock, and two tenth parts for the ram;

<sup>21</sup> . . . . **tenth tenth you shall make** for the seven sheep.

<sup>22</sup> And **one male goat . . . . sin-offering**, to make atonement for you.

<sup>23</sup> Ye shall offer these besides the burnt-offering of the morning, which is for a continual burnt-offering.

<sup>24</sup> **You will make for each day**, for . . . . . seven days, the food of the offering made by fire, a sweet savour unto Adonai; . . . . **will be done, and its drink-offering**, in addition to the continual burnt-offering.

<sup>25</sup> And on the seven days ye shall have a **holy convocation**; ye shall do no manner of servile work.

<sup>26</sup> **And on the day** of the first-fruits, when ye bring a new meal-offering unto Adonai in

28:18 "Holy reading(s)" — The Israelite Samaritans understood the meaning of this word in Hebrew as "holy reading" from the Torah. The meaning of this phrase is that during the special place in the prayer of the festival the high priest reads the passage from the Torah in regard to the festival mentioned. The reading will be when the cantor or the priest is holding the scroll case, either opened or closed, according to the agenda of the prayer. In some other festivals the worshippers read in some cases the whole Torah, such as the Since Assembly Day and the Day of Atonement, and in other festivals a great deal of the Torah is read. See Numbers 28:25-26; 29:1, 7, 12; Leviticus 23:2-4, 7-8, 21, 24, 27, 35-37.

maa in your Feast of Weeks, you shall have a **holy reading**. You shall do no laborious work.

<sup>27</sup> And you shall offer a burnt offering, an **offering** of sweet savor to Shehmaa, two young bulls, and one ram, seven **one-year-old sheep without defect will be for you**.

<sup>28</sup> And their grain offering, fine flour mixed with oil, three tenths for each bull, and **two tenths** for the one ram.

<sup>29</sup> And **tenth** of tenth for each of the seven sheep.

<sup>30</sup> And one male goat for a sin offering to make atonement for you.

<sup>31</sup> Besides the continual burnt offering and its grain offering, you shall present them with their drink offerings. They shall be without defect.\*\*

## 29

29:1 “The Seventh Month” — The Israelite Samaritan sages highly praised the seventh month of the year, and the four festivals which fall therein. The earliest of the sages defined the four names of the first festival, the Festival of the Seventh Month, which begins on the first of the month, as stated in the Torah (Lev. 23:24): “In the seventh month, on the first day of the month, shall you have a sabbath, a memorial of blowing of horns, a holy gathering.” The latter-day sages endorsed the names of each of the four festivals of the seventh month as follows: Sabbath — the Festival of the Seventh Month; memorial — the Day of Atonement; blowing of horns — the Harvest Festival; a holy gathering — “Shemini Atzeret” (the eighth day of Succoth). The Festival of the Seventh Month is

<sup>1</sup> And in the seventh month, on the first day of the month, you shall also have a **holy reading**. You shall do no laborious work. It will be to you a day for blowing trumpets.

<sup>2</sup> And you shall offer a burnt offering as a sweet savor to Shehmaa, one bull, one ram, seven male sheep one year old without defect.

<sup>3</sup> And their grain offering, fine flour mixed with oil, three tenths for a bull, and **two tenths** for the ram.

<sup>4</sup> And tenth **tenth** to each sheep of the seven sheep,

<sup>5</sup> And one male goat for a sin offering, to make atonement for you.

<sup>6</sup> Besides the burnt offering of the new moon and its grain offering, and the continual burnt offering and its grain offering, **and its drink offerings**, according to their ordinance, for a sweet savor, an offering by fire to Shehmaa.\*\*

<sup>7</sup> And on the tenth day of this seventh month you shall have a **holy reading**. And you shall torture your souls. And every labor you shall not do.

<sup>8</sup> And you shall present a burnt offering to Shehmaa as a sweet savor, one bull, one ram, seven male sheep one year old, having them without defect.

your feast of weeks, ye shall have a **holy convocation**: ye shall do no manner of servile work;

<sup>27</sup> And you shall offer a burnt-offering . . . . . for a sweet savor unto Adonai: two young bullocks, one ram, seven **one-year-old sheep**, . . . . .

<sup>28</sup> and their meal-offering, fine flour mingled with oil, three tenth parts for each bullock, . . . . . **two** tenth parts for the one ram,

<sup>29</sup> . . . . . a **tenth** of tenth part for every sheep of the seven sheeps;

<sup>30</sup> . . . . . one male goat . . . . . to make atonement for you.

<sup>31</sup> Beside the continual burnt-offering, and the meal-offering thereof, ye shall offer them — they shall be unto you without blemish — and their drink-offerings.

## 29

<sup>1</sup> And in the seventh month, on the first day of the month, ye shall have a **holy convocation**: ye shall do no manner of servile work; it is a day of blowing the horn unto you.

<sup>2</sup> And ye shall prepare a burnt-offering for a sweet savour unto Adonai: one young bullock, one ram, seven he-sheep of the first year without blemish;

<sup>3</sup> and their meal-offering, fine flour mingled with oil, three tenth parts for the bullock, . . . . . **two** tenth parts for the ram,

<sup>4</sup> and **one** tenth part for every sheep of the seven sheeps;

<sup>5</sup> and one he-goat . . . . . a **sin-offering**, to make atonement for you;

<sup>6</sup> beside the burnt-offering of the new moon, and the meal-offering thereof, and the continual burnt-offering and the meal-offering thereof, **and their drink-offerings** according unto their ordinance, for a sweet savour: an offering made by fire unto Adonai.

<sup>7</sup> And on the tenth day of this seventh month ye shall have a **holy convocation** and ye shall afflict your souls; . . . . . **every** labor you shall not do any.

<sup>8</sup> But ye shall present a burnt-offering unto Adonai for a sweet savour: one young bullock, one ram, seven he-sheep of the first year they shall be unto you without blemish;

<sup>9</sup> And their grain offering, fine flour mixed with oil, three tenths for a bull, **and two tenths for the one ram.**

<sup>10</sup> **And tenth** tenth for each sheep of the seven sheep.

<sup>11</sup> **And one male goat for a sin offering,** besides a sin offering of atonement and the continual burnt offering, and its grain offering, **and its drink offerings.\*\***

<sup>12</sup> And on the fifteenth day of **this** seventh month you shall have a **holy reading.** You shall do no laborious work. And you shall celebrate a feast to Shehmaa for seven days.

<sup>13</sup> And you shall present a burnt offering, an offering by fire as a sweet savor to Shehmaa, thirteen bulls, two rams, fourteen male sheep one year old shall be **for you** without defect.

<sup>14</sup> And their grain offering, fine flour mixed with oil, three tenths for each bull of **the** thirteen **bulls, and two tenths for each ram** of the two rams.

<sup>15</sup> And tenth tenth for each sheep **of the** fourteen **sheep and their drink offerings.**

<sup>16</sup> And one male goat **for a sin offering,** besides the continual burnt offering, its grain offering **and its drink offerings.\*\***

<sup>17</sup> And on the second day, twelve bulls, two rams, fourteen male sheep one year old without defect.

<sup>18</sup> And their grain offering and their drink offerings for the bulls, for the rams and for the sheep, by their number according to the ordinance.

<sup>19</sup> And one male goat **for a sin offering,** besides the continual burnt offering and its grain offering, **and its drink offerings.\*\***

<sup>20</sup> And on the third day, eleven bulls, two rams, fourteen male sheep one year old without defect.

<sup>21</sup> And their grain offering and their drink offerings for the bulls, for the rams, and for the sheep, by their number according to the ordinance.

<sup>22</sup> And one male goat **for a sin offering,** besides the continual burnt offering and its grain offering, **and its drink offerings.\*\***

<sup>9</sup> and their meal-offering, fine flour mingled with oil, three tenth parts for the bull-ock, . . . **two** tenth parts for the one ram,

<sup>10</sup> . . . a several **tenth** part for every sheep of the seven sheeps;

<sup>11</sup> . . . one **male goat as a sin-offering;** besides the sin-offering of atonement, and the continual burnt-offering, and the meal-offering thereof, **and their drink-offerings.**

<sup>12</sup> And on the fifteenth day of . . . the seventh month ye shall have a **holy convocation:** ye shall do no manner of servile work, and ye shall keep a feast unto Adonai seven days;

<sup>13</sup> and ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto Adonai: thirteen young bullocks, two rams, fourteen he-sheep of the first year, they shall be . . . without blemish;

<sup>14</sup> and their grain offering, fine flour mixed with oil: three-tenths for each ox of . . . thirteen **bulls, . . . two** tenths for each ram of the two rams,

<sup>15</sup> and tenth tenth for each sheep **of . . . fourteen sheep** . . .

<sup>16</sup> and one he-goat, . . . **sin-offering** beside the continual burnt-offering, the meal-offering thereof, **and its drink-offering.**

<sup>17</sup> And on the second day ye shall present twelve young bullocks, two rams, fourteen he-sheep of the first year without blemish;

<sup>18</sup> and their meal-offering and their drink-offerings for the bullocks, for the rams, and for the sheeps, according to their number, after the ordinance;

<sup>19</sup> and one he-goat . . . **sin-offering;** beside the continual burnt-offering, and grain-offering thereof, **and their drink-offerings.**

<sup>20</sup> And on the third day eleven bullocks, two rams, fourteen he-sheep of the first year without blemish;

<sup>21</sup> and their meal-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, according to their number, after the ordinance;

<sup>22</sup> And one male goat, . . . **sin-offering;** besides the continual burnt-offering, and the meal-offering thereof, **and its drink-offering.**

the start of the Fallow Year. The cycle of the seventh fallow year begins on the first day of the seventh month.

Likewise, the Jubilee Year, the fiftieth year, begins and ends on the first day of the seventh month, after which the next cycle of the seventh fallow year is calculated. On the seventh day of the seventh month, at the seventh hour, Moses, the son of Amram, was born, the master of Prophets, whose equal has not been seen either before, during, or after his lifetime. Therefore, the seventh month is also the crowning month. However, the feast of the seventh month is primarily the opening festival of the Nine Days of Repentance, which precede the Day of Atonement and the Ten Days of Forgiveness, which climax on the tenth day, i.e., the Day of Atonement. The Festival of the Seventh Month has several significant qualities since it is the heart of the seven annual festivals, being the fourth in the series. It is a time for meditation on repentance without return. On the days between the feast of the seventh month and the Day of Atonement, the congregation is sanctified with special prayers every evening and morning, and its members prepare themselves for the atonement of guilt. These are the days of mercy, of forgiveness, of atonement, of grace and favor; it is a chance to flee from sin.

"Day of Atonement" — Most of the praises are attached to the Day of

Atonement, the ultimate Sabbath and festival. It is the crowning festival of grace. He who afflicts his soul with total resolve is considered as one who has been reborn. On this day, the whole congregation will stand from one evening to the next in prayer and will read God's Torah. And one day, this day will sound with the shofar (the ram's horn) for Israel, and freedom will be attained in the struggle with sin. This day is the king of festivals and the day on which forgiveness radiates. The fast of this day applies to every individual, from infants who have been weaned of their mother's milk to the aged grandfather. For whatever person shall not be afflicted on that same day, he shall be cut off from his people (Lev. 23:29). The prayer service is conducted without interruption from one evening to the next. The women of the congregation and their daughters must remember in the evening and throughout the course of the day to help their younger children to endure the fast until the arrival of the reward at the end of the day, i.e., the great and sumptuous feast. Immediately afterwards, preparations are begun for the Harvest Festival (Succoth).

"Feast of Shemini Atzeret" — The day of "Shemini Atzeret" (the eighth day of Succoth) results in a convening of all the festivals of the year. It is the last but not the least of the annual festivals. At the

<sup>23</sup> And on the fourth day, ten bulls, two rams, fourteen male sheep one year old without defect.

<sup>24</sup> **And its grain offering** and their drink offerings for the bulls, for the rams, and for the sheep, by their number according to the ordinance.

<sup>25</sup> And one male goat **for a sin offering**, besides the continual burnt offering, **and its grain offering, and its drink offerings.**\*\*

<sup>26</sup> And on the fifth day, nine bulls, two rams, fourteen male sheep one year old without defect.

<sup>27</sup> And their grain offering and their drink offerings for the bulls, for the rams and for the sheep, by their number according to the ordinance.

<sup>28</sup> And one male goat **for a sin offering**, besides the continual burnt offering and its grain offering, **and its drink offerings.**\*\*

<sup>29</sup> And on the sixth day, eight bulls, two rams, fourteen male sheep one year old without defect.

<sup>30</sup> And their grain offering and their drink offerings for the bulls, for the rams and for the sheep, by their number according to the ordinance.

<sup>31</sup> And one male goat **for a sin offering**, besides the continual burnt offering, **and its grain offering**, and its drink offerings.\*\*

<sup>32</sup> And on the seventh day, seven bulls, two rams, fourteen male sheep one year old without defect.

<sup>33</sup> And their grain offering and their drink offerings for the bulls, for the rams and for the sheep, by their number **according to the ordinance.**

<sup>34</sup> And one male goat **for a sin offering**, besides the continual burnt offering **and its grain offering, and their drink offering.**\*\*

<sup>35</sup> **And on the eighth day** you shall have an assembly. You shall do no laborious work.

<sup>36</sup> And you shall present a burnt offering, an offering by fire, as a sweet savor to Shehmaa, one bull, one ram, seven male sheep one year old without defect.

<sup>23</sup> And on the fourth day ten bullocks, two rams, fourteen he-sheep of the first year without blemish;

<sup>24</sup> . . . . **its grain-offering** and their drink offerings for the bulls, for the rams, and for the sheep by their number after the ordinance;

<sup>25</sup> and one male goat . . . . **sin-offering**; besides the continual burnt-offering, . . . . **its grain-offering, and its drink-offering.**

<sup>26</sup> And on the fifth day nine bullocks, two rams, fourteen he-sheep of the first year without blemish;

<sup>27</sup> and their meal-offering and their drink offerings for the bullocks, for the rams, and for the sheeps, according to their number, after the ordinance;

<sup>28</sup> and one male goat . . . . **sin-offering**, beside the continual burnt-offering, and the meal-offering thereof, **and its drink-offering.**

<sup>29</sup> And on the sixth day eight bullocks, two rams, fourteen he-sheep of the first year without blemish;

<sup>30</sup> and their meal-offering and their drink offerings for the bullocks, for the rams, and for the sheep, according to their number, after the ordinance;

<sup>31</sup> and one male goat . . . . . **sin-offering**, beside the continual burnt-offering, . . . **its grain-offering**, and the drink-offerings thereof.

<sup>32</sup> And on the seventh day seven bullocks, two rams, fourteen he-sheep of the first year without blemish;

<sup>33</sup> and their meal-offering and their drink offerings for the bullocks, for the rams, and for the sheeps, according to their number, **according to the ordinances.**

<sup>34</sup> And one he-goat . . . . . **sin-offering**; beside the continual burnt-offering, . . . **its grain-offering, and its drink-offering.**

<sup>35</sup> . . . **On the eighth day** ye shall have a solemn assembly: ye shall do no manner of servile work;

<sup>36</sup> but ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto Adonai: one bullock, one ram, seven he-sheep of the first year without blemish;

<sup>37</sup> **And their grain offering** and their drink offerings for the bull, for the ram and for the sheep, by their number according to the ordinance.

<sup>38</sup> And one male **goat for a sin offering**, besides the continual burnt offering and its grain offering, **and its drink offerings**.

<sup>39</sup> You shall present these to Shehmaa at your appointed times, besides your vow offerings and your freewill offerings, for your burnt offerings and for your grain offerings, and for your drink offerings and for your peace offerings.

### 30

<sup>1</sup> And Mooshe spoke to the Sons of Yishraael in accordance with all that Shehmaa had commanded Mooshe.\*\*

<sup>2</sup> And Mooshe spoke to the heads of the tribes of the Sons of Yishraael, saying, This is the word which Shehmaa has commanded.

<sup>3</sup> If a man makes a vow to Shehmaa, or takes an oath to bind himself with a binding obligation, he shall not violate **his words**. He shall do according to all that proceeds out of his mouth.

<sup>4</sup> And if a woman makes a vow to Shehmaa, and binds herself by an obligation in her father's house in her youth,

<sup>5</sup> And her father hears her **vows and her obligations** by which she has bound herself, and her father says nothing to her, then all her **vows** shall stand, **and her obligations** by which she has bound herself shall stand.

<sup>6</sup> And if her father should **forbid** her **indeed** on the day he hears, none of her vows or her obligations by which she has bound herself shall stand. And Shehmaa will forgive her because her father had forbidden her.

<sup>7</sup> And if she has a husband while under her vows or the rash statement of her lips by which she has bound herself,

<sup>37</sup> . . . . . **their grain-offering** and their drink-offerings for the bullock, for the ram, and for the sheep, shall be according to their number, after the ordinance;

<sup>38</sup> and one male goat . . . . **sin-offering**, besides the continual burnt-offering, and the meal-offering thereof, **and its drink-offering**.

<sup>39</sup> These ye shall offer unto Adonai in your appointed seasons, beside your vows, and your freewill-offerings, whether they be your burnt-offerings, or your meal-offerings, or your drink-offerings, or your peace-offerings.

### 30

<sup>1</sup> And Moses told the children of Israel according to all that Adonai commanded Moses.

#### Portion: Tribes

<sup>2</sup> And Moses spoke unto the heads of the tribes of the children of Israel, saying: "This is the thing which Adonai hath commanded.

<sup>3</sup> When a man voweth a vow unto Adonai, or sweareth an oath to bind his soul with a bond, he shall not break **his word**; he shall do according to all that proceedeth out of his mouth.

<sup>4</sup> Also when a woman voweth a vow unto Adonai, and bindeth herself by a bond, being in her father's house, in her youth,

<sup>5</sup> And her father heareth her **vow, and her obligation** wherewith she hath bound her soul, and her father holdeth his peace at her, then all her **vow** shall stand, **and every obligations** wherewith she hath bound her soul shall stand.

<sup>6</sup> And if her father should **forbid** her . . . . .  
.. in the day that he heareth, none of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and Adonai will forgive her, because her father disallowed her.

<sup>7</sup> And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

end of the festival prayer service, we rejoice with the joy of "Simchat Torah" (the Rejoicing of the Torah) and then depart for the very sumptuous festive meal. At the end of the holiday, the "succahs" (booths) are dismantled. Their poles and nets will be stored until the next Harvest Festival. The fruits will be squeezed into sweetened juice, and some will be eaten by the children.

"The Harvest Festival"  
— There are no better days for the Samaritans of Israel than the days of the Harvest Festival, following the fast of the Day of Atonement. The tradition of their sages dictates the sense of having been born again. Therefore, each member of the congregation reveals renewed strength and vigor for the building of the "succah" (booth). These remind us in their contents and complexity of the exquisite appearance of the Garden of Eden and the facade of the Tabernacle of Moses, Our Rabbi, both of which are hidden from the eye. Therefore, freedom is given to every designer in the congregation to set up his succah as he sees fit. Everyone tries to build the most beautiful succah possible. Before the members of the congregation make the pilgrimage to Mount Gerizim, as they are commanded to do on each of the three annual pilgrimage festivals, they must complete the construction of their succahs, which they began in the evening, at the end of the

Day of Atonement. At times, the interval is very short, when the Jewish holidays fall in the same week following the Samaritan holidays. At other times, there is a longer preparation period within the four days which separate the Day of Atonement from the Feast of Booths. However, the wonder of it is that whatever time is allotted, the Samaritans manage to set up their magnificent succahs. The combination of the four species, which it is commanded to use in setting up the succah, creates a splendid spectacle. Sometimes the four species are attached to the ceiling of the large room in each home, while some place them on four strong poles. The average weight of the fruit used is about 350 kg. Each elegant, wonderful, seasonal citrus fruit is hung in the succah, dozens of kilograms of each species. Above them are open palm branches, alternately spread out right side up and upside down; and above them, dense boughs of thick-leaved trees are placed close together to form a thatched roof, and alongside are placed willows of the brook, brought from the banks of Israeli streams and rivers. All the species are joined together. The different colored lights suspended among the assorted paper decorations are dimmed and the congregation sets off on its pilgrimage. This is the third pilgrimage of the year to the holy sites on Mount Gerizim. Following the

<sup>8</sup> And her husband hears and says nothing to her on the day he hears it, And **all** her vows shall stand, **and her obligations** by which she has bound herself shall stand.

<sup>9</sup> And if on the day her husband hears he forbids her, then he shall annul **her vows** which she is under, **or** the rash statement of her lips by which she has bound herself. And Shehmaa will forgive her.\*\*

<sup>10</sup> And the vow of a widow or of a divorced woman, everything by which she has bound herself, shall stand against her.

<sup>11</sup> And if she vowed in her husband's house, or bound herself by an obligation with an oath,

<sup>12</sup> And her husband heard, but said nothing to her and did not forbid her, then all her vows shall stand, **and all her obligations** by which she bound herself shall stand.

<sup>13</sup> And if her husband indeed annuls them on the day he hears them, then whatever proceeds out of her lips concerning her vows or concerning the obligation of herself shall not stand. Her husband has annulled them, and Shehmaa will forgive her.

<sup>14</sup> Every vow and every binding oath to humble her soul, her husband may confirm it or her husband may annul it.

<sup>15</sup> And if her husband indeed says nothing to her from day to day, then he confirms all her vows or all her obligations which are on her. He has confirmed them, because he said nothing to her on the day he heard them.

<sup>16</sup> And if he indeed annuls them after he has heard them, then he shall bear **his guilt**.

<sup>17</sup> These are the statutes which Shehmaa commanded Mooshe, between a man and his wife, **and between** a father and his daughter, being in her youth **in her father's house**.\*\*

### 31

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> Take vengeance for the Sons of Yishraael on the Madyaanems, **and afterward** you will be gathered to **your people**.

<sup>8</sup> and her husband hear it, whatsoever day it be that he heareth it, and hold his peace at her; And . . . her vows shall stand, **and her obligation** wherewith she hath bound her soul shall stand.

<sup>9</sup> But if her husband disallow her in the day that he heareth it, then he shall make void **her vow** which is upon her, **and** the clear utterance of her lips, wherewith she hath bound her soul; and Adonai will forgive her.

<sup>10</sup> But the vow of a widow, or of her that is divorced, even every thing wherewith she hath bound her soul, shall stand against her.

<sup>11</sup> And if a woman vowed in her husband's house, or bound her soul by a bond with an oath,

<sup>12</sup> and her husband heard it, and held his peace at her, and disallowed her not, then all her vows shall stand, **and every obligation** wherewith she bound her soul shall stand.

<sup>13</sup> But if her husband make them null and void in the day that he heareth them, then whatsoever proceeded out of her lips, whether it were her vows, or the bond of her soul, shall not stand: her husband hath made them void; and Adonai will forgive her.

<sup>14</sup> Every vow, and every binding oath to afflict the soul, her husband may let it stand, or her husband may make it void.

<sup>15</sup> But if her husband altogether hold his peace at her from day to day, then he causeth all her vows to stand, or all her bonds, which are upon her; he hath let them stand, because he held his peace at her in the day that he heard them.

<sup>16</sup> But if he shall make them null and void after that he hath heard them, then he shall bear **her guilt**."

<sup>17</sup> These are the statutes, which Adonai commanded Moses, between a man and his wife, . . . **between** a father and his daughter, being in her youth, **of her father's house**.

### 31

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> "Avenge the children of Israel of the Midianites; . . . **afterward** shalt thou be gathered unto **your peoples**."

<sup>3</sup> And Mooshe spoke to the people, saying, **Take out** men from among you for the war, that they may go against Madyaan to execute Shehmaa's vengeance on Madyaan.

<sup>4</sup> A thousand from each tribe of all the tribes of Yishraael you shall send to the war.

<sup>5</sup> And there were delivered from the thousands of Yishraael, a thousand from each tribe, twelve thousand armed for war.

<sup>6</sup> And Mooshe sent them, a thousand from each tribe, to the war, and Feenahs the son of Elaazaar the Priest, to the war with them, and the holy vessels and the trumpets for the alarm in his hand.

<sup>7</sup> And they made war against Madyaan, just as Shehmaa had commanded Mooshe. And they killed every male.

<sup>8</sup> And they killed the kings of Madyaan along with the rest of their slain, Oowwee, and Raqqaam, and Soor, and Oohr, and Rehba, the five kings of Madyaan. And they killed Baalahm the son of Boohr with the sword.\*\*

<sup>9</sup> And the Sons of Yishraael captured the women of Madyaan and their little ones. And all their cattle and all their flocks and all their goods they plundered.

<sup>10</sup> And they burned all their cities where they dwelt, and all their camps with fire.

<sup>11</sup> And they took all the spoil and all the prey, both of man and of beast.

<sup>12</sup> And they brought the captives and the prey and the spoil to Mooshe, and to Elaazaar the Priest **and to all** the congregation of the Sons of Yishraael, to the camp at the prairies of Moowwab, which are by Yaardaan of **Yaariyyoo**.\*\*

<sup>13</sup> And Mooshe and Elaazaar the Priest and all the leaders of the congregation went out to meet them outside the camp.

<sup>14</sup> And Mooshe was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war.

<sup>15</sup> And Mooshe said to them, **Why** have you spared **here** each female alive.

<sup>16</sup> Behold, . . . . . it was to the Sons of Yishraael, through the counsel of Baalahm, to trespass against Shehmaa in the matter of

<sup>3</sup> And Moses spoke unto the people, saying: **"Arm yourself** men from among you for the war, that they may go against Midian, to execute Adonai's vengeance on Midian.

<sup>4</sup> Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war."

<sup>5</sup> So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

<sup>6</sup> And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the holy vessels and the trumpets for the alarm in his hand.

<sup>7</sup> And they warred against Midian, as Adonai commanded Moses; and they slew every male.

<sup>8</sup> And they slew the kings of Midian with the rest of their slain: Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian; Balaam also the son of Beor they slew with the sword.

<sup>9</sup> And the children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey.

<sup>10</sup> And all their cities in the places wherein they dwelt, and all their encampments, they burnt with fire.

<sup>11</sup> And they took all the spoil, and all the prey, both of man and of beast.

<sup>12</sup> And they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, **and to . . . .** the congregation of the children of Israel, unto the camp, unto the plains of Moab, which are by the Jordan at **Jericho**.

<sup>13</sup> And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

<sup>14</sup> And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, who came from the service of the war.

<sup>15</sup> And Moses said unto them: ". . . . . Have ye saved . . . . . all the women alive?

<sup>16</sup> Behold, **they** were the children of Israel, through the counsel of Balaam, to revolt so as to break faith with Adonai in the matter

pilgrimage, the congregation descend to their succahs. Joy reaches its peak. The clear ales, produced only yesterday at home, are diluted in the waters of the mountain springs until they turn white as milk and are decanted into throats filled with the cheerful songs of Succot. Indeed, the Harvest Festival is a day of gladness and rejoicing. A large variety of salads, peeled almonds, which have been soaked in water, oven-baked broad beans, assorted baked goods, cakes and cookies add to the joy. Among the festival days, there is also a festive Sabbath of the Harvest Festival, called the Garden of Eden Sabbath. This Sabbath teaches that he whose sins have been forgiven on the Day of Atonement is worthy of entering the gates of the Garden of Eden. The succah expresses this beautifully. On Succot, we host thousands of guests, who come to visit from all over the country.



**Foor, and the plague was among the congregation of Shehmaa.**

**17 And now, kill every male among the little ones, and kill every woman who has known man by lying with him.**

**18 And all the girls who have not known man by lying with him, spare for yourselves.**

**19** And you, camp outside the camp seven days **for yourselves**. Whoever has killed any person, and whosoever **that touched** any slain, purify yourselves, you and your captives, on the third day and on the seventh day.

**20 And you shall purify every garment, and every article of leather, and all the work of goats' hair, and all things made of wood.\*\***

**20a And Mooshe said to Elaazaar the priest, Say to the men of the army who went to the war. 20b This is the statute of the law which Shehmaa has commanded. 20c Only the gold, and the silver, and the bronze, and the iron, and the tin, and the lead, 20d Everything that can stand the fire, you shall pass through the fire, and it shall be clean, but it shall be purified in the water of impurity.**

**20c But whatever cannot stand the fire  
you shall pass through the water. 20f  
And you shall wash your clothes on the  
seventh day and be clean, and afterward  
you may enter the camp.\*\***

**21 And Elaazaar the priest said to the men of the army who had gone to the war, This is the statute of the law which Shehmaa has commanded Mooshe.**

**22 Only the gold, and the silver, and the bronze, and the iron, and the tin and the lead.**

**23 Everything that can stand the fire, you shall pass through the fire, and it shall be clean. But it shall be purified in the water of impurity. And whatever cannot stand the fire you shall pass through the water.**

**24 And you shall wash your clothes on the seventh day and be clean, and afterward you may enter the camp.\*\***

**25 And Shehmaa spoke to Mooshe, saying,**

26 Take a count of the booty that was cap-

of Peor, and so the plague was among the congregation of Adonai.

**17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.**

**18 But all the women children, that have not known man by lying with him, keep alive for yourselves.**

**19** And encamp ye without the camp seven days; . . . . . whosoever hath killed any person, and whosoever . . . . . **touched** any slain, purify yourselves on the third day and on the seventh day, ye and your captives.

<sup>20</sup> And as to every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood, ye shall purify."

[illegible]

**21 And Eleazar the priest said unto the men of war that went to the battle: "This is the statute of the law which Adonai hath commanded Moses:**

**22** Howbeit the gold, and the silver, . . . the  
brass, . . . . the iron, . . . . the tin, and the  
lead.

**23 every thing that may abide the fire, ye shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water of sprinkling; and all that abideth not the fire ye shall make to go through the water.**

**24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye may come into the camp."**

**25 And Adonai spoke unto Moses, saying:**

26 "Take the sum of the prey that was taken,

tured, both of man and of animal, you and Elaazar the Priest, and the heads of the fathers' households of the congregation.

<sup>27</sup> And divide the booty between the warriors who went out to the war and all the congregation.

<sup>28</sup> And levy a tax for Shehmaa from the men of war who went out to the army, one soul in . . . . . five **hundred** of the persons, and of the cattle, and of the donkeys, and of the sheep, **and from all animals**.

<sup>29</sup> **You . . . will take** it from their half and give it to Elaazar the priest, as an offering to Shehmaa.

<sup>30</sup> And from the Sons of Yishraael's half, you shall take one drawn out of every fifty of the human beings, **and from** the cattle, **and from** the donkeys, and of the sheep, from all the animals, and give them to the Libems who keep charge of the Tabernacle of Shehmaa.

<sup>31</sup> And Mooshe and Elaazar the Priest did just as Shehmaa had commanded Mooshe.\*\*



### *Portion: And the Booty Was*

<sup>32</sup> And the booty that remained from the spoil which the men of war had plundered was six hundred thousand and seventy thousand and five thousand sheep,

<sup>33</sup> And two and seventy thousand cattle,

<sup>34</sup> And one and sixty thousand donkeys,

<sup>35</sup> And of human souls, of the women who had not known man by lying with him, all the souls were two and thirty thousand.

<sup>36</sup> And the half, the portion of those who went out to the army, was as follows. The number of . . . . **sheep** was three hundred thousand and thirty thousand and seven thousand and five hundred,

<sup>37</sup> And Shehmaa's levy of the sheep was six hundred five and seventy.

<sup>38</sup> **And . . . cattle** were six and thirty thousand, from which Shehmaa's levy was two and seventy.

<sup>39</sup> And donkeys were thirty thousand and

both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the congregation;

<sup>27</sup> and divide the prey into two parts: between the men skilled in war, that went out to battle, and all the congregation;

<sup>28</sup> and levy a tribute unto Adonai of the men of war that went out to battle: one soul of **the five hundred** both of the persons, and of the beeves, and of the asses, and of the flocks; . . . . .

<sup>29</sup> **you all will take** it of their half, and give it unto Eleazar the priest, as a portion set apart for Adonai.

<sup>30</sup> And of the children of Israel's half, thou shalt take one drawn out of every fifty, of the persons, . . . . **from** the beeves, . . . . **from** the asses, and of the flocks, even of all the cattle, and give them unto the Levites, that keep the charge of the tabernacle of Adonai."

<sup>31</sup> And Moses and Eleazar the priest did as Adonai commanded Moses.

<sup>32</sup> Now the prey, over and above the booty which the men of war took, was six hundred thousand and seventy thousand and five thousand sheep,

<sup>33</sup> and threescore and twelve thousand beeves,

<sup>34</sup> and threescore and one thousand asses,

<sup>35</sup> and thirty and two thousand persons in all, of the women that had not known man by lying with him.

<sup>36</sup> And the half, the portion of those who went out to the army, was as follows: the number of **the sheep** was three hundred thousand and thirty thousand and seven thousand and five hundred,

<sup>37</sup> And Adonai's tribute of the sheep was six hundred and threescore and fifteen.

<sup>38</sup> **And the cattle** were thirty and six thousand, of which Adonai's tribute was threescore and twelve.

<sup>39</sup> And the asses were thirty thousand and

five hundred, from which Shehmaa's levy was one and sixty.

<sup>40</sup> And the human souls were sixteen thousand, from whom Shehmaa's levy was two and thirty human souls.

<sup>41</sup> And Mooshe gave the levy which was Shehmaa's offering to Elaazaar the priest, just as Shehmaa had commanded Mooshe.\*\*

<sup>42</sup> And for the Sons of Yishraael's half, which Mooshe separated from the men who had gone to the army.

<sup>43</sup> And the congregation's half was three hundred thousand and thirty thousand **and seven** thousand and five hundred sheep,

<sup>44</sup> And six and thirty thousand cattle,

<sup>45</sup> And thirty thousand and five hundred donkeys,

<sup>46</sup> And the human souls sixteen thousand.

<sup>47</sup> And from the Sons of Yishraael's half, Mooshe took **the one** percent out of every fifty, both of man and of animals, and gave them to the Libems, who kept charge of the Tabernacle of Shehmaa, just as Shehmaa had commanded Mooshe.\*\*

<sup>48</sup> Then the officers who were over the thousands of the army, the commanders of thousands, and the commanders of hundreds, approached Mooshe.

<sup>49</sup> And they said to Mooshe, Your slaves have taken a census of men of war who are in our charge, and no man of us is missing.

<sup>50</sup> And we will offer as a sacrifice to Shehmaa what each man found, articles of gold, armlets, and bracelets, signet rings, earrings, and necklaces, to make atonement for ourselves before Shehmaa.

<sup>51</sup> And Mooshe and Elaazaar the priest took the gold from them, all kinds of wrought articles.

<sup>52</sup> And . . . . . the gold of the offering which they offered up to Shehmaa, from the commanders of thousands and the commanders of hundreds, was sixteen thousand **and seven** hundred and fifty shekels.

<sup>53</sup> The men of the army had taken booty, every man for himself.

<sup>54</sup> And Mooshe and Elaazaar the priest took the gold from the commanders of thousands and of hundreds, and brought it to

five hundred, of which Adonai's tribute was threescore and one.

<sup>40</sup> And the persons were sixteen thousand, of whom Adonai's tribute was thirty and two persons.

<sup>41</sup> And Moses gave the tribute, which was set apart for Adonai, unto Eleazar the priest, as Adonai commanded Moses.

<sup>42</sup> And of the children of Israel's half, which Moses divided off from the men that warred —

<sup>43</sup> now the congregation's half was three hundred thousand and thirty thousand . . . **seven** thousand and five hundred sheep,

<sup>44</sup> and thirty and six thousand beeves,

<sup>45</sup> and thirty thousand and five hundred asses,

<sup>46</sup> and sixteen thousand persons —

<sup>47</sup> even of the children of Israel's half, Moses took . . . **one** drawn out of every fifty, both of man and of beast, and gave them unto the Levites, that kept the charge of the tabernacle of Adonai; as Adonai commanded Moses.

<sup>48</sup> And the officers that were over the thousands of the host, the captains of thousands, and the captains of hundreds, came near unto Moses;

<sup>49</sup> and they said unto Moses: "Thy servants have taken the sum of the men of war that are under our charge, and there lacketh not one man of us.

<sup>50</sup> And we will offer Adonai's offering, what every man hath gotten, of jewels of gold, armlets, and bracelets, signet-rings, earrings, and girdles, to make atonement for our souls before Adonai."

<sup>51</sup> And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

<sup>52</sup> **And all** the gold of the gift that they set apart for Adonai, of the captains of thousands, and of the captains of hundreds, was sixteen thousand . . . . . **seven** hundred and fifty shekels. —

<sup>53</sup> For the men of war had taken booty, every man for himself. —

<sup>54</sup> And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of

the Tent of Meeting as a memorial for the Sons of Yishraael before Shehmaa.\*\*

## 32

<sup>1</sup> And the Sons of Reh'ooben, and the Sons of Gaad, **and to the half tribe of the Maanaashe**, were an exceedingly large number of livestock. And they saw the land of **Yaazer**, and the land of Gaalahd, that behold the place was a place for livestock,

<sup>2</sup> And the Sons of Gaad, and the Sons of Reh'ooben, **and the half tribe of the Maanaashe**, came and spoke to Mooshe and to Elaazaar the priest, and to the leaders of the congregation, saying,

<sup>3</sup> 'Atirote, **and Deebone, and Yazzer**, and Neemra, and Ihshbone, and Aalehlah, **and Shabbema**, and Nabboo, **and Boohn**,

<sup>4</sup> The land which Shehmaa conquered before the congregation of Yishraael, is a land for livestock, and your servants have livestock.

<sup>5</sup> And they said, If we have found favor in your sight, let this land be given to your slaves as a possession. **And don't pass us over** the Yaardaan.\*\*

<sup>6</sup> And Mooshe said to the Sons of Reh'ooben, and to the Sons of **Gaad, and to the half tribe of the Maanaashe**, Shall your brothers go to war while you yourselves sit here.

<sup>7</sup> And why are you discouraging the Sons of Yishraael from crossing over into the land which Shehmaa has given them.

<sup>8</sup> This is what your fathers did when I sent them from Qadesh Birna to see the land.

<sup>9</sup> And as they went up to the brook of Ishkol and saw the land, they discouraged the Sons of Yishraael, that they did not go into the land which Shehmaa had given them.

<sup>10</sup> And Shehmaa's anger burned in that day, and He swore, saying,

<sup>11</sup> None of the men who came up from Missrem, from twenty years old and upward, shall see the land which I swore to Abrahahm, **and to Yesaahq** and to Yaacob, for they did not follow Me fully,

<sup>12</sup> Except Keelaab the son of Yefannee the Qehnaazee and Ye'oosha the son of Nonne, for they have followed Shehmaa fully.

meeting, for a memorial for the children of Israel before Adonai.

## 32

<sup>1</sup> Now the children of Reuben and the children of Gad .....  
..... had a very great multitude of cattle; and when they saw the land of **Jazer**, and the land of Gilead, that, behold, the place was a place for cattle,

<sup>2</sup> the children of Gad and the children of Reuben .....  
..... came and spoke unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying:

<sup>3</sup> "'Ataroth, **and Dibon, and Jazer**, and Nimrah, and Heshbon, and Elealeh, **and Sebam**, and Nebo, **and Beon**,

<sup>4</sup> the land which Adonai smote before the congregation of Israel, is a land for cattle, and thy servants have cattle."

<sup>5</sup> And they said: "If we have found favour in thy sight, let this land be given unto thy servants for a possession; ..... **don't pass us over** the Jordan."

<sup>6</sup> And Mooshe said to the Sons of **Gad** and to the Sons of **Reuben** .....  
....., "Shall your brothers go to war while you yourselves sit here?

<sup>7</sup> And wherefore will ye turn away the heart of the children of Israel from going over into the land which Adonai hath given them?

<sup>8</sup> Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

<sup>9</sup> For when they went up unto the valley of Eshcol, and saw the land, they turned away the heart of the children of Israel, that they should not go into the land which Adonai had given them.

<sup>10</sup> And Adonai's anger was kindled in that day, and He swore, saying:

<sup>11</sup> 'Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, . . . **to Isaac**, and unto Jacob; because they have not wholly followed Me;

<sup>12</sup> save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun; because they have wholly followed Adonai.'

<sup>13</sup> And Shehmaa's anger burned against Yishraael, and He made them wander in the desert forty years, until the entire generation of those who had done evil in the sight of Shehmaa was destroyed.

<sup>14</sup> And behold, you have risen up in your fathers' place, a brood of sinful men, to add still more to the burning anger of Shehmaa **over** Yishraael.

<sup>15</sup> For if you turn away from following Him, He will keep **them moving** in the desert, and you will destroy all these people.\*\*

<sup>16</sup> And they came near to him and said, We will build here sheepfolds for our livestock and cities for our little ones.

<sup>17</sup> And we ourselves will be armed ready to go before the Sons of Yishraael, until we have brought them to their place. And our little ones shall dwell in the fortified cities because of the inhabitants of the land.

<sup>18</sup> We will not return to our homes until every one of the Sons of Yishraael has possessed his inheritance.

<sup>19</sup> For we will not have an inheritance with them on the other side of the Yaardaan and beyond, because our inheritance has fallen to us on this side of the Yaardaan toward the east.\*\*

<sup>20</sup> And Mooshe said to them, If you will do this thing, if you will arm yourselves before Shehmaa for the war,

<sup>21</sup> And all of you armed men cross over the Yaardaan before Shehmaa until He has driven His enemies out from before Him,

<sup>22</sup> And the land is subdued before Shehmaa, then afterward you shall return and be free of obligation toward Shehmaa and toward Yishraael, and this land shall be yours for a possession before Shehmaa.

<sup>23</sup> And if you will not do so, behold, you have sinned against Shehmaa, and be sure **your sins** will find you.

<sup>24</sup> Build yourselves cities for your little ones, and sheepfolds for your sheep, and do what you have promised.

<sup>25</sup> And the Sons of Reh'ooben, and the Sons of **Gaad, and the half tribe of the Maanaashe, all said** to Mooshe, saying, Your slaves will do just as my master commands.

<sup>26</sup> Our little ones, **and our women, and**

<sup>13</sup> And Adonai's anger was kindled against Israel, and He made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of Adonai, was consumed.

<sup>14</sup> And, behold, ye are risen up in your fathers' stead, a brood of sinful men, to augment yet the fierce anger of Adonai **unto** Israel.

<sup>15</sup> For if ye turn away from after Him, He will yet again **leave them** in the wilderness; and so ye will destroy all this people."

<sup>16</sup> And they came near unto him, and said: "We will build sheepfolds here for our cattle, and cities for our little ones;

<sup>17</sup> but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fortified cities because of the inhabitants of the land.

<sup>18</sup> We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

<sup>19</sup> For we will not inherit with them on the other side of the Jordan, and forward, because our inheritance is fallen to us on this side of the Jordan eastward."

<sup>20</sup> And Moses said unto them: "If ye will do this thing: if ye will arm yourselves to go before Adonai to the war,

<sup>21</sup> and every armed man of you will pass over the Jordan before Adonai, until He hath driven out His enemies from before Him,

<sup>22</sup> and the land be subdued before Adonai, and ye return afterward; then ye shall be clear before Adonai, and before Israel, and this land shall be unto you for a possession before Adonai.

<sup>23</sup> But if ye will not do so, behold, ye have sinned against Adonai; and know ye **your sin** which will find you.

<sup>24</sup> Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

<sup>25</sup> And the children of **Gad** and the children of **Reuben** ..... **said** to Moses, saying, "Your slaves will do just as my master commands.

<sup>26</sup> Our little ones ..... **our women** .....

**our livestock, and our beasts**, shall be there in the cities of Gaalahd.

<sup>27</sup> And your slaves, everyone who is armed for war, will cross over in the presence of Shehmaa to battle, as my master says.\*\*

<sup>28</sup> And Mooshe gave command concerning them to Elaazaar the Priest, and to Ye'oosha the son of Nonne, and to the heads of the fathers' households of the tribes of the Sons of Yishraael.

<sup>29</sup> And Mooshe said to them, If the Sons of Reh'ooben, and the Sons of **Gaad**, and the **half tribe of the Maanaashe**, everyone who is armed for battle, will cross with you over the Yaardaan in the presence of Shehmaa, and the land is subdued before you, then you shall give them the land of Gaalahd for a possession.

<sup>30</sup> And if they will not cross over with you armed, they shall have possessions among you in the land of Kaanan.

<sup>31</sup> And the Sons of Reh'ooben, and the Sons of **Gaad**, and the **half tribe of the Maanaashe**, answered, saying, As Shehmaa has said to your slaves, so we will do.

<sup>32</sup> We ourselves will cross over armed in the presence of Shehmaa into the land of Kaanan, and the possession of our inheritance shall remain with us across the Yaardaan.\*\*

<sup>33</sup> And Mooshe gave to them, to the Sons of **Reh'ooben**, and to the Sons of **Gaad**, and to the half tribe of Yoosef's son, the **Maanaashe**, the kingdom of **Siyyon**, king of the Ehmarrees, and the kingdom of Oog, the king of Baashaan, a **land** with its cities with borders, the cities of the surrounding land.

<sup>34</sup> And the Sons of Gaad built **Deebone** and 'Atirote, and 'Aar'aar,

<sup>35</sup> And 'Atirote **Shabbem**, and **Yazzer**, and Yigba'oowwa,

<sup>36</sup> And Bet Neemrah, and Bet **Arraan**, as fortified cities, and sheepfolds for sheep.

<sup>37</sup> And the Sons of Reh'ooben built Ihshbone, and **Aalehlah**, and Qaryaatem,

<sup>38</sup> And Nabboo, and **Bahlmon**, their names being changed, and Shabbema. And they gave names to the cities which they built.

<sup>39</sup> And the Sons of Maaker, the son of Maanaashe, went to Gaalahdda and took it.

**our livestock, and our beast**, shall be there in the cities of Gilead;

<sup>27</sup> but thy servants will pass over, every man that is armed for war, before Adonai to battle, as my lord saith."

<sup>28</sup> So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel.

<sup>29</sup> And Moses said unto them: "If the children of **Gad** and the children of **Reuben** . . . . everyone who is armed for battle, will cross with you over the Jordan, every man that is armed to battle, before Adonai, and the land shall be subdued before you, then ye shall give them the land of Gilead for a possession;

<sup>30</sup> but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan."

<sup>31</sup> And the children of **Gad** and the children of **Reuben** . . . . answered, saying: "As Adonai hath said unto thy servants, so will we do.

<sup>32</sup> We will pass over armed before Adonai into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan."

<sup>33</sup> And Moses gave unto them, even to the children of **Gad**, and to the children of **Reuben**, and unto the half-tribe of . . . **Manasseh** the son of Joseph, the kingdom of **Sihon** king of the Amorites, and the kingdom of Og king of Bashan, **the land**, according to the cities thereof with their borders, even the cities of the land round about.

<sup>34</sup> And the children of Gad built **Divon**, and Ataroth, and Aroer;

<sup>35</sup> and **Atroth Shophan**, and **Jazer**, and Jogbehah;

<sup>36</sup> and Beth-nimrah, and Beth **Haran** fortified cities, and folds for sheep.

<sup>37</sup> And the children of Reuben built Heshbon, and **Elealeh**, and Kiriathaim;

<sup>38</sup> and Nebo, and **Baal-meon** — their names being changed — and Sibmah; and gave their names unto the cities which they builded.

<sup>39</sup> And the children of Machir the son of Manasseh went to Gilead, and took it, and

**And they dispossessed** the Ehmarrees who were in it.

<sup>40</sup> And Mooshe gave Gaalahd to Maaker the son of Maanaashe, and he dwelt in it.

<sup>41</sup> And Yaa'er, the son of Maanaashe, went and took **Oohwwaatem**, and called them Oohwwaat Yaa'er.

<sup>42</sup> And Naaba went and took Qehnaat and its villages, and called it Naaba after his own name.\*\*

### 33

<sup>1</sup> These are the journeys of the Sons of Yishraael, by which they came out from the land of Missrem by their armies, by the hand of Mooshe and Aahrroon.

<sup>2</sup> And Mooshe wrote their starting places according to their journeys, by the command of Shehmaa. And these are their journeys according to their starting places.

<sup>3</sup> And they journeyed from Raahmses in the first month, on the fifteenth day of the first month, on the next day, after the Peasah, the Sons of Yishraael started out boldly in the sight of all the Missrems.

<sup>4</sup> And Missrems were burying all their first-born whom Shehmaa had struck down among them. And Shehmaa had executed judgments on their gods.

<sup>5</sup> And the Sons of Yishraael journeyed from Raahmses, and camped in **Sakkote**.

<sup>6</sup> And they journeyed **from Sakkote**, and camped in Aatem, which is on the edge of the desert.

<sup>7</sup> And they journeyed from Aatem, and turned back to Fee Aa'eeraat, which faces Bahl Saafone, **and they dwelt** before Magdaal.

<sup>8</sup> And they journeyed **from Fee Aa'eeraat**, and passed through the midst of the sea into the desert. And they went three days' journey in the desert of Aatem and camped at Mirra.

<sup>9</sup> And they journeyed from Mirra and came to **Ilem**. **And in Ilem** there were twelve springs of water and seventy palm trees. And they camped there.

**he dispossessed** the Amorites that were therein.

<sup>40</sup> And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

<sup>41</sup> And Jair the son of Manasseh went and took **their farms**, and called them Havvoth-jair.

<sup>42</sup> And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

#### Portion: Journeys

### 33

<sup>1</sup> These are the journeys of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

<sup>2</sup> And Moses wrote their goings forth, stage by stage, by the commandment of Adonai; and these are their stages at their goings forth.

<sup>3</sup> And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians,

<sup>4</sup> while the Egyptians were burying them that Adonai had smitten among them, even all their first-born; upon their gods also Adonai executed judgments.

<sup>5</sup> And the children of Israel journeyed from Rameses, and pitched in **Succoth**.

<sup>6</sup> And they journeyed **from Succoth**, and pitched in Etham, which is in the edge of the wilderness.

<sup>7</sup> And they journeyed from Etham, and turned back unto Pihahiroth, which is before Baal-zephon; **and he dwells** before Migdol.

<sup>8</sup> And they journeyed **from Pene-Hahiroth**, and passed through the midst of the sea into the wilderness; and they went three days' journey in the wilderness of Etham, and pitched in Marah.

<sup>9</sup> And they journeyed from Marah, and came unto **Elim**; **and in Elim** were twelve springs of water, and threescore and ten palm-trees; and they pitched there.

<sup>10</sup> And they journeyed **from Ilem**, and camped by the Sof Sea.  
<sup>11</sup> And they journeyed from Sof Sea, and camped in the desert of Sen.  
<sup>12</sup> And they journeyed from the desert of Sen, and camped in Difqah.  
<sup>13</sup> And they journeyed from Difqah, and camped **in Illesh**.  
<sup>14</sup> And they journeyed **from Illesh**, and camped **in Rehfeedem**, where the people had no water to drink.  
<sup>15</sup> And they journeyed **from Rehfeedem**, and camped in the desert of Sinee.  
<sup>16</sup> And they journeyed from the desert of Sinee, and camped **in Qaabaarote** Attaaw-waa.  
<sup>17</sup> And they journeyed **from Qaabaarote** Attaawwaa, and camped **in Aahseerote**.  
<sup>18</sup> And they journeyed **from Aahseerote**, and camped in Reetma.  
<sup>19</sup> And they journeyed from Reetma, and camped **in Rimmone** Faaraas.  
<sup>20</sup> And they journeyed **from Rimmone** Faaraas, and camped **in Leboona**.  
<sup>21</sup> And they journeyed **from Leboona**, and camped in Rissa.  
<sup>22</sup> And they journeyed from Rissa, and camped in Qellaataa.  
<sup>23</sup> And they journeyed from Qellaataa, and camped in Aar Ashfaar.  
<sup>24</sup> And they journeyed from Aar Ashfaar, and camped in Aahreedda.  
<sup>25</sup> And they journeyed from Aahreedda, and camped in Maaqellaat.  
<sup>26</sup> And they journeyed from Maaqellaat, and camped in Teh'aaht.  
<sup>27</sup> And they journeyed from Teh'aaht, and camped in Tirra.  
<sup>28</sup> And they journeyed from Tirra and camped in Maateeqa.  
<sup>29</sup> And they journeyed from Maateeqa, and camped **in Aahshaamoonah**.  
<sup>30</sup> And they journeyed **from Aahshaamoonah** and camped in Maaseerote.  
<sup>31</sup> And they journeyed from Maaseerote, and camped in Baanee Yaahqaan.  
<sup>32</sup> And they journeyed from Baanee Yaahqaan, and camped in Aar Aggidgeda.  
<sup>33</sup> And they journeyed **from Aar Aggidgeda**, and camped **in Yetibtaah**.  
<sup>34</sup> And they journeyed **from Yetibtaah**, and camped in Ehbeerna.

<sup>10</sup> And they journeyed **from Elim**, and pitched by the Red Sea.  
<sup>11</sup> And they journeyed from the Red Sea, and pitched in the wilderness of Sin.  
<sup>12</sup> And they journeyed from the wilderness of Sin, and pitched in Dophkah.  
<sup>13</sup> And they journeyed from Dophkah, and pitched **from Alush**.  
<sup>14</sup> And they journeyed **from Alush**, and pitched **from Rephidim**, where was no water for the people to drink.  
<sup>15</sup> And they journeyed **from Rephidim**, and pitched in the wilderness of Sinai.  
<sup>16</sup> And they journeyed from the wilderness of Sinai, and pitched **from Kibroth Hattaavah**.  
<sup>17</sup> And they journeyed **from Kibroth Hattaavah**, and pitched **from Hazeroth**.  
<sup>18</sup> And they journeyed **from Hazeroth**, and pitched in Rithmah.  
<sup>19</sup> And they journeyed from Rithmah, and pitched **from Rimmon-perez**.  
<sup>20</sup> And they journeyed **in Rimmon-perez**, and pitched **from Libnah**.  
<sup>21</sup> And they journeyed **from Libnah**, and pitched in Rissah.  
<sup>22</sup> And they journeyed from Rissah, and pitched in Kehelah.  
<sup>23</sup> And they journeyed from Kehelah, and pitched in mount Shepher.  
<sup>24</sup> And they journeyed from mount Shepher, and pitched in Haradah.  
<sup>25</sup> And they journeyed from Haradah, and pitched in Makheloth.  
<sup>26</sup> And they journeyed from Makheloth, and pitched in Tahath.  
<sup>27</sup> And they journeyed from Tahath, and pitched in Terah.  
<sup>28</sup> And they journeyed from Terah, and pitched in Mithkah.  
<sup>29</sup> And they journeyed from Mithkah, and pitched **from Hashmonah**.  
<sup>30</sup> And they journeyed **from Hashmonah**, and pitched in Moseroth.  
<sup>31</sup> And they journeyed from Moseroth, and pitched in Bene-jaakan.  
<sup>32</sup> And they journeyed from Bene-jaakan, and pitched in **Hor-Haggidgad**.  
<sup>33</sup> And they journeyed **from Hor-Haggidgad**, and pitched **from Jotbah**.  
<sup>34</sup> And they journeyed **from Jotbah**, and pitched in Abronah.



<sup>35</sup> And they journeyed from Ehbeerna, and camped **in Issiyyone** Gehbaar.

<sup>36</sup> And they journeyed **from Issiyyone** Gehbaar, and camped in the desert of Sen, that is Qadesh.

<sup>37</sup> And they journeyed from Qadesh, and camped in Aar Aahr, on the edge of the land of Ehdom.

<sup>38</sup> And Aahraron the Priest went up to Aar Aahr at the command of Shehmaa, and died there in the fortieth year after the Sons of Yishraael had come from the land of Missrem, on the first day in the fifth month.

<sup>39</sup> And Aahraron was one hundred twenty-three years old when he died on Aar Aahr.

<sup>40</sup> And the Kaananee, the king of 'Aaraad who dwelt in the Negeb in the land of Kaanan, heard of the coming of the Sons of Yishraael.

<sup>41</sup> And they journeyed from Aar Aahr, and camped **in Saalaamoona**.

<sup>42</sup> And they journeyed **from Saalaamoona**, and camped **in Feenaan**.

<sup>43</sup> And they journeyed **from Feenaan**, and camped **in Abbote**.

<sup>44</sup> And they journeyed **from Abbote**, and camped in Ayyee Aa'ibrem, on the border of Moowwab.

<sup>45</sup> And they journeyed from Ayyem, and camped **in Deebone** Gaad.

<sup>46</sup> And they journeyed **from Deebone** Gaad, and camped **in Aahlaamone** Adbaalaateema.

<sup>47</sup> And they journeyed **from Aahlaamone** Adbaalaatee, and camped in the mountains of Aa'ibrem, before Nabboo.

<sup>48</sup> And they journeyed from the mountains of Aa'ibrem, and camped in the prairie of Moowwab, on Yardaan **Yaariyyoo**.

<sup>49</sup> And they camped by the Yaardaan, from Bet-ayyaasheemote till Ebel **Shittem** in the prairie of Moowwab.\*\*

<sup>50</sup> And Shehmaa spoke to Mooshe in the prairie of Moowwab by the Yaardaan of **Yaariyyoo**, saying,

<sup>51</sup> Speak to the Sons of Yishraael and say to them, When you cross over the Yaardaan into the land of Kaanan,

<sup>52</sup> And you shall drive out all the inhabitants of the land from before you, and de-

<sup>35</sup> And they journeyed from Abronah, and pitched **from Ezion-geber**.

<sup>36</sup> And they journeyed **from Ezion-geber**, and pitched in the wilderness of Zin — the same is Kadesh.

<sup>37</sup> And they journeyed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. —

<sup>38</sup> And Aaron the priest went up into mount Hor at the commandment of Adonai, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the month.

<sup>39</sup> And Aaron was a hundred and twenty and three years old when he died in mount Hor.

<sup>40</sup> And the Canaanite, the king of Arad, who dwelt in the South in the land of Canaan, heard of the coming of the children of Israel. —

<sup>41</sup> And they journeyed from mount Hor, and pitched **from Zalmonah**.

<sup>42</sup> And they journeyed **from Zalmonah**, and pitched **in Punon**.

<sup>43</sup> And they journeyed **from Punon**, and pitched **from Oboth**.

<sup>44</sup> And they journeyed **from Oboth**, and pitched in Ije-abarim, in the border of Moab.

<sup>45</sup> And they journeyed from Ijim, and pitched **from Dibon-gad**.

<sup>46</sup> And they journeyed **from Dibon-gad**, and pitched **from Almon-diblathaim**.

<sup>47</sup> And they journeyed **from Almon-diblathaim**, and pitched in the mountains of Abarim, in front of Nebo.

<sup>48</sup> And they journeyed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan at **Jericho**.

<sup>49</sup> And they pitched by the Jordan, from Beth-Jeshimoth even unto Abel-Shittem in the plains of Moab.

<sup>50</sup> And Adonai spoke unto Moses in the plains of Moab by the Jordan at **Jericho**, saying:

<sup>51</sup> "Speak unto the children of Israel, and say unto them: When ye pass over the Jordan into the land of Canaan,

<sup>52</sup> then ye shall drive out all the inhabitants of the land from before you, and destroy all

stroy all their figured stones, and destroy all their molten images, and demolish all their high places,

<sup>53</sup> And you shall take possession of the land and dwell in it. For I have given the land to you to possess it.

<sup>54</sup> And you shall inherit the land by lot according to your families, to the larger you shall give more inheritance, and to the smaller you shall give less inheritance. **Wherever** the lot falls to anyone, that shall be his. You shall inherit according to the tribes of your fathers.

<sup>55</sup> And if you do not drive out **all** the inhabitants of the land from before you, then it shall come about that those whom you let remain of them will be as thorns in your eyes and as pricks in your sides. And they will trouble you in the land in which you dwell.

<sup>56</sup> And as I plan to do to them, **also** I will do to you.\*\*

## 34

<sup>1</sup> And Shehmaa spoke to Mooshe, saying,

<sup>2</sup> **My command** to the Sons of Yishraael and say to them, When you enter . . . . **land** of Kaanan, this is the land that shall be given to you as an inheritance, land of Kaanan according to its borders.

<sup>3</sup> And your side, **the south**, shall be from the Desert of Sen along the side of Ehdome. And **the south** border shall extend from the end of the Salt Sea eastward.

<sup>4</sup> And your border shall turn direction from the south, to the Mala 'Aqraabbem, and continue to Sinnaa. And **its termination** shall be to the south of Qadesh Birna. And it shall reach Aahsaar Aadaar, and continue to **'Aasaamoona**.

<sup>5</sup> And the border shall turn direction **from 'Aasaamoona** to the brook of Missrem. And **its termination** will be at the sea.

<sup>6</sup> And for the western border **will be bordered** by the Great Sea. That is its border. This shall be your west border.

<sup>7</sup> And this shall be your north border, you shall draw your line from the Great Sea to Aar Aahr.

<sup>8</sup> **And from Aar Aahr** you shall draw a line

their figured stones, and destroy all their molten images, and demolish all their high places.

<sup>53</sup> And ye shall drive out the inhabitants of the land, and dwell therein; for unto you have I given the land to possess it.

<sup>54</sup> And ye shall inherit the land by lot according to your families — to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance; **unto** the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit.

<sup>55</sup> But if ye will not drive out . . . . . the inhabitants of the land from before you, then shall those that ye let remain of them be as thorns in your eyes, and as pricks in your sides, and they shall harass you in the land wherein ye dwell.

<sup>56</sup> And as I plan to do to them, . . . . . I will do to you."

## 34

<sup>1</sup> And Adonai spoke unto Moses, saying:

<sup>2</sup> **"Command** the children of Israel, and say unto them: When ye come into **the land** of Canaan, this shall be the land that shall fall unto you for an inheritance, even land of Canaan according to the borders thereof.

<sup>3</sup> Thus your . . . . **south** side shall be from the wilderness of Zin close by the side of Edom, your . . . **south** border shall begin at the end of the Salt Sea eastward;

<sup>4</sup> and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin; and **their termination** shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along **from Azmon**;

<sup>5</sup> and the border shall turn about **from Azmon** unto the Brook of Egypt and **their terminations** will be at the Sea.

<sup>6</sup> And for the western border, ye shall have the Great Sea **and this border**; this shall be your west border.

<sup>7</sup> And this shall be your north border: from the Great Sea ye shall mark out your line unto mount Hor;

<sup>8</sup> . . . **from Mount Hor** ye shall mark out a

to **Laaboo Aahmetta**. And its termination of the border shall be at **Saareedda**.

<sup>9</sup> And the border shall proceed to Zifrinna. **And its termination** shall be at Aahsaar Ihnaan. This shall be your north border.

<sup>10</sup> And for your eastern border you shall also draw a line from Aahsaar Ihnaan to Ashfehma.

<sup>11</sup> And the border shall go down from **Ashfehma to Aarebeelah**, on the east side of the spring. And the border shall go down and reach **unto** the shoulder on the east side of the Kinnaaret sea.

<sup>12</sup> And the border shall go down to the Yaardaan, **and its termination** shall be at the Salt Sea. This shall be your land according to its borders all around.\*\*

<sup>13</sup> And Mooshe commanded the Sons of Yishraael, saying, This is the land that you are to apportion by lot among you as a possession, which Shehmaa has commanded to give to the nine and a half tribes.

<sup>14</sup> For the tribe of the Sons of the Reh'oo-benee have received according to their fathers' households, and the tribe of the Sons of the Gaadee according to their fathers' households, and the half tribe of Maanaashe have received their possession.

<sup>15</sup> The two and a half tribes have received their possession across the Yaardaan of **Yaariyyoo**, eastward toward the sunrise.\*\*

<sup>16</sup> And Shehmaa spoke to Mooshe, saying,

<sup>17</sup> These are the names of the men who shall apportion the land to you for inheritance, Elaazaar the Priest and Ye'oosha the son of Nonne.

<sup>18</sup> And you shall take one leader of every tribe to apportion the land for inheritance.

<sup>19</sup> And these are the names of the men. Of the tribe of Ye'ooda, Keelaab son of Yefannee.

<sup>20</sup> . . . **Of the tribe** of the Sons of Shehmoon, Shamoowwel, son of 'Ammiyyode.

<sup>21</sup> Of the tribe of **Binyaamem**, **Ildaad**, son of **Kislaan**.

<sup>22</sup> . . . **Of the tribe** of the Sons of Daan a leader, Behqee, son of Yiglee.

line unto the entrance to Hamath; and their terminations of the border shall be at Zedad;

<sup>9</sup> and the border shall go forth to Ziphron, **and their terminations** thereof shall be at Hazar-enan; this shall be your north border.

<sup>10</sup> And ye shall mark out your line for the east border from Hazar-enan to Shepham;

<sup>11</sup> and the border shall go down from **Shepham to Riblah**, on the east side of Ain; and the border shall go down and reach **over** the shoulder on the sea of Chinnereth eastward;

<sup>12</sup> and the border shall go down to the Jordan, **and their terminations** out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about."

<sup>13</sup> And Moses commanded the children of Israel, saying: "This is the land wherein ye shall receive inheritance by lot, which Adonai hath commanded to give unto the nine tribes, and to the half-tribe;

<sup>14</sup> for the tribe of the children of Reuben according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half-tribe of Manasseh have received, their inheritance;

<sup>15</sup> the two tribes and the half-tribe have received their inheritance beyond the Jordan at **Jericho**, eastward, toward the sun-rising."

<sup>16</sup> And Adonai spoke unto Moses, saying:

<sup>17</sup> "These are the names of the men that shall take possession of the land for you: Eleazar the priest, and Joshua the son of Nun.

<sup>18</sup> And ye shall take one prince of every tribe, to take possession of the land.

<sup>19</sup> And these are the names of the men: of the tribe of Judah, Caleb the son of Jephunneh.

<sup>20</sup> **And of the tribe** of the children of Simeon, Shemuel the son of Ammihud.

<sup>21</sup> Of the tribe of **Benjamin**, **Elidad** the son of **Chislon**.

<sup>22</sup> **And of the tribe** of the children of Dan a prince, Bukki the son of Jogli.

<sup>23</sup> Of the Sons of Yoosef, of the tribe of the Sons of Maanaashe a leader, **Aahneel**, son of **Ibbode**.

<sup>24</sup> And of the tribe of the Sons of Ifrem a leader, Qamoowwel, son of Shiftaan.

<sup>25</sup> And of the tribe of the Sons of Zehboolaan a leader, Eleesaafaan, son of Faarehnaak.

<sup>26</sup> And of the tribe of the Sons of Yaashe-shaakaar a leader, Feeltill, son of 'Izzaan.

<sup>27</sup> And of the tribe of the Sons of Aasher a leader, 'Ahyode, son of Shalmee.

<sup>28</sup> And of the tribe of the Sons of Niftaalee a leader, Faada'el, the son of 'Ammiyyode.

<sup>29</sup> These are those whom Shehmaa commanded to apportion the inheritance to the Sons of Yishraael in the land of Kaanan.\*\*

## 35

<sup>1</sup> And Shehmaa spoke to Mooshe in the prairie of Moowwab by the Yaardaan of **Yaariyyoo**, saying,

<sup>2</sup> **My command** to the Sons of Yishraael, that they give to the Libems from the inheritance of their possession cities to dwell in. And you shall give to the Libems pasture lands around the cities.

<sup>3</sup> And the cities shall be theirs to dwell in. And their pasture lands shall be for their cattle and for their herds and for all their beasts.

<sup>4</sup> And the pasture lands of the cities which you shall give to the Libems shall be from the wall of the city **to the outside**, a thousand cubits around.

<sup>5</sup> And you shall also measure outside the city on the east side two thousand cubits, and **the south** side two thousand cubits, and **the west** side two thousand cubits, and **the north** side two thousand cubits, and the city in the center. It shall be **for you** as pasture lands for the cities.

<sup>6</sup> And the cities which you shall give to the Libems shall be the six cities of refuge, which you shall give for the manslayer to flee to. And in addition to them you shall give forty and two cities.

<sup>7</sup> All the cities which you shall give to the Libems shall be forty and eight cities, together with their pasture lands.

<sup>8</sup> And for the cities which you shall give

<sup>23</sup> Of the children of Joseph: of the tribe of the children of Manasseh a prince, **Hanniel** the son of **Ephod**.

<sup>24</sup> And of the tribe of the children of Ephraim a prince, Kemuel the son of Shiptan.

<sup>25</sup> And of the tribe of the children of Zebulun a prince, Eli-zaphan the son of Parnach.

<sup>26</sup> And of the tribe of the children of Issachar a prince, Paltiel the son of Azzan.

<sup>27</sup> And of the tribe of the children of Asher a prince, Ahihud the son of Shelomi.

<sup>28</sup> And of the tribe of the children of Naphthali a prince, Pedahel the son of Ammihud.

<sup>29</sup> These are they whom Adonai commanded to divide the inheritance unto the children of Israel in the land of Canaan."

## 35

<sup>1</sup> And Adonai spoke unto Moses in the plains of Moab by the Jordan at **Jericho**, saying:

<sup>2</sup> "**Command** the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and open land round about the cities shall ye give unto the Levites.

<sup>3</sup> And the cities shall they have to dwell in; and their open land shall be for their cattle, and for their substance, and for all their beasts.

<sup>4</sup> And the open land about the cities, which ye shall give unto the Levites, shall be from the wall of the city **and outside**, a thousand cubits round about.

<sup>5</sup> And ye shall measure without the city for the east side two thousand cubits, and . . . **south** side two thousand cubits, and . . . **west** side two thousand cubits, and . . . **north** side two thousand cubits, the city being in the midst. It shall be **for them** as pasture lands for the cities.

<sup>6</sup> And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither; and beside them ye shall give forty and two cities.

<sup>7</sup> All the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with the open land about them.

<sup>8</sup> And concerning the cities which ye shall

from the possession of the Sons of Yishraael, you shall take more from the larger and you shall take less from the smaller, each in proportion to his possession which **he inherits** shall give some of his cities to the Libems.\*\*

<sup>9</sup> And Shehmaa spoke to Mooshe, saying,

<sup>10</sup> Speak to the Sons of Yishraael and say to them, When you cross the Yaardaan into the . . . . . **land** of Kaanan,

<sup>11</sup> And you shall select for yourselves cities to be your cities of refuge, that **the manslayer** that has killed any person unintentionally may flee there.

<sup>12</sup> And the cities shall be to you as a refuge from the avenger, that the manslayer will not **be killed** until he stands before the congregation for trial.

<sup>13</sup> And the cities which you are to give shall be your six cities of refuge.

<sup>14</sup> You shall give three cities across the Yaardaan, and three cities you shall give in the land of Kaanan. They are to be cities of refuge.

<sup>15</sup> These six cities shall be for refuge for the Sons of Yishraael, and for the proselyte, and for the resident among them, that anyone who kills a person unintentionally may flee there.\*\*

<sup>16</sup> And if he struck him down with an iron tool, that he died, he is a murderer. The murderer shall surely be put to death.

<sup>17</sup> And if he struck him down with a stone in the hand, by which he may die, and he died, he is a murderer. The murderer shall surely be put to death.

<sup>18</sup> **And** if he struck him with a wooden object in the hand, by which he may die, and he died, he is a murderer. The murderer shall be put to death.

<sup>19</sup> The blood avenger himself shall put the murderer to death. He shall put him to death when he meets him.

<sup>20</sup> And if he pushed him of hatred, or threw something at him lying in wait and he died.

<sup>21</sup> Or if he struck him down with his hand in enmity, and he died. The one who struck him shall surely be put to death. He is a murderer. The blood avenger shall put the murderer to death when he meets him.

give of the possession of the children of Israel, from the many ye shall take many, and from the few ye shall take few; each tribe according to its inheritance which **they inherit** shall give of its cities unto the Levites."

<sup>9</sup> And Adonai spoke unto Moses, saying:

<sup>10</sup> "Speak unto the children of Israel, and say unto them: When ye pass over the Jordan in **towards the land** of Canaan,

<sup>11</sup> then ye shall appoint you cities to be cities of refuge for you, that **a manslayer** that killeth any person through error may flee thither.

<sup>12</sup> And the cities shall be unto you for refuge from the avenger, that the manslayer not **die**, until he stand before the congregation for judgment.

<sup>13</sup> And as to the cities which ye shall give, there shall be for you six cities of refuge.

<sup>14</sup> Ye shall give three cities beyond the Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge.

<sup>15</sup> For the children of Israel, and for the stranger and for the settler among them, shall these six cities be for refuge, that every one that killeth any person through error may flee thither.

<sup>16</sup> But if he smote him with an instrument of iron, so that he died, he is a murderer; the murderer shall surely be put to death.

<sup>17</sup> And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a murderer; the murderer shall surely be put to death.

<sup>18</sup> **Or** he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a murderer; the murderer shall surely be put to death.

<sup>19</sup> The avenger of blood shall himself put the murderer to death; when he meeteth him, he shall put him to death.

<sup>20</sup> And if he thrust him of hatred, or hurled at him any thing, lying in wait, so that he died;

<sup>21</sup> or in enmity smote him with his hand, that he died; he that smote him shall surely be put to death: he is a murderer; the avenger of blood shall put the murderer to death when he meeteth him.

22 And if he pushed him suddenly without enmity, or threw something at him without lying in wait,

23 Or with any stone, by which he may die, and without seeing it dropped on him so that he died, while he was not his enemy nor seeking his injury.\*\*

24 And the congregation shall judge between the hitter and the blood avenger according to these ordinances.

25 And the congregation shall deliver **the hitter** from the hand of the blood avenger. And the congregation shall restore him to his city of refuge to which he fled. And he shall dwell in it until the death of the high priest who was anointed with the holy oil.

26 And if the manslayer at any time goes beyond the border of his city of refuge to which he may flee,

27 And the blood avenger finds him outside the border of his city of refuge, and the blood avenger kills the manslayer, he will not be guilty of blood.

28 Because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession.\*\*

29 And these things shall be for a statutory ordinance to you throughout your generations in all your dwellings.

30 Anyone killing any soul, the murderer shall be put to death at the evidence of witnesses. But no soul shall be put to death on the testimony of one witness.

31 And you shall not take ransom for the life of a murderer who is guilty of death. But he shall be put to death.

32 And you shall not take ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of **the high priest**.

33 And you shall not pollute the land in which you are **dwelling**. For blood pollutes the land. And no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it.

34 And **you all shall not defile** the land in which you shall inhabit, in the midst of

22 But if he thrust him suddenly without enmity, or hurled upon him any thing without lying in wait,

23 or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm;

24 then the congregation shall judge between the smiter and the avenger of blood according to these ordinances;

25 and the congregation shall deliver **the manslayer** out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled; and he shall dwell therein until the death of the high priest, who was anointed with the holy oil.

26 But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth;

27 and the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer; there shall be no bloodguiltiness for him;

28 because he must remain in his city of refuge until the death of the high priest; but after the death of the high priest the manslayer may return into the land of his possession.

29 And these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be slain at the mouth of witnesses; but one witness shall not testify against any person that he die.

31 Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death.

32 And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the . . . . priest.

33 So ye shall not pollute the land wherein ye are; . . . . . for blood, it polluteth the land; and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it.

34 And **you . . . . . shall not defile** the land which ye inhabit, in the midst of which I

which I dwell. For I Shehmaa am dwelling in the midst of the Sons of Yishraael.\*\*

## 36

<sup>1</sup> And before the leaders, heads of the **families** of the Sons of Gaalahd, the son of Maaker, the son of Maanaashe, of the families of the Sons of Yoosef, came near and spoke before Mooshe and before the leaders, the heads of the fathers' households of the Sons of Yishraael.

<sup>2</sup> And they said, Shehmaa commanded my master to give the land by lot to the Sons of Yishraael as an inheritance. And my master was commanded by Shehmaa to give the inheritance of Saalaafahd our brother to his daughters.

<sup>3</sup> And if they marry one of the sons of the other tribes of the Sons of Yishraael, their inheritance will be withdrawn from the inheritance of our fathers and will be added to the inheritance of the tribe to which they belong. Thus it will be withdrawn from our allotted inheritance.

<sup>4</sup> And when the jubilee of the Sons of Yishraael shall be, then their inheritance will be added to the inheritance of the tribe to which they belong, so their inheritance will be withdrawn from the inheritance of the tribe of our fathers.\*\*

<sup>5</sup> And Mooshe commanded the Sons of Yishraael according to the word of Shehmaa, saying, The tribe of the Sons of Yoosef speak rightly.

<sup>6</sup> This is the thing which Shehmaa has commanded concerning the daughters of Saalaafahd, saying, Let them marry whom they wish, only they must marry within the **families** of the tribe of their father.

<sup>7</sup> And no inheritance of the Sons of Yishraael shall be transferred from tribe to tribe. For the Sons of Yishraael shall each hold to the inheritance of the tribe of his fathers.\*\*

<sup>8</sup> And every daughter who comes into possession of an inheritance of any tribe of the Sons of Yishraael shall be wife to one **from the families** of the tribe of her father, that

dwell; for I Adonai dwell in the midst of the children of Israel."

## 36

<sup>1</sup> And before the leaders, heads of . . . . . **families** of the Sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the heads of the fathers' houses of the children of Israel;

<sup>2</sup> and they said: "Adonai commanded my lord to give the land for inheritance by lot to the children of Israel; and my lord was commanded by Adonai to give the inheritance of Zelophehad our brother unto his daughters.

<sup>3</sup> And if they be married to any of the sons of the other tribes of the children of Israel, then will their inheritance be taken away from the inheritance of our fathers, and will be added to the inheritance of the tribe whereunto they shall belong; so will it be taken away from the lot of our inheritance.

<sup>4</sup> And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the tribe whereunto they shall belong; so will their inheritance be taken away from the inheritance of the tribe of our fathers."

<sup>5</sup> And Moses commanded the children of Israel according to the word of Adonai, saying: "The tribe of the sons of Joseph speaketh right.

<sup>6</sup> This is the thing which Adonai hath commanded concerning the daughters of Zelophehad, saying: Let them be married to whom they think best; only into the **family** of the tribe of their father shall they be married.

<sup>7</sup> So shall no inheritance of the children of Israel remove from tribe to tribe; for the children of Israel shall cleave every one to the inheritance of the tribe of his fathers.

<sup>8</sup> And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one **from the family** of the tribe of her father, that the children of

the Sons of Yishraael each may possess the inheritance of his fathers.

<sup>9</sup> And no inheritance shall be transferred from one tribe to another tribe. For the tribes of the Sons of Yishraael shall each hold to his own inheritance.

<sup>10</sup> As Shehmaa had commanded Mooshe, so the daughters of Saalaafahd did.\*\*

<sup>11</sup> And Maa'ela, and Neeyya, **Igla, Milkah, and Tirsaah**, the daughters of Saalaafahd, married their uncles' sons.

<sup>12</sup> They married from the families of the Sons of Maanaashe, the son of Yoosef. And their inheritance remained with the tribe of the family of their father.\*\*

<sup>13</sup> These are the commandments and the ordinances which Shehmaa commanded to the Sons of Yishraael through Mooshe in the prairie of Moowwab by the Yaardaan of **Yaariyyoo**.\*\*

Israel may possess every man the inheritance of his fathers.

<sup>9</sup> So shall no inheritance remove from one tribe to another tribe; for the tribes of the children of Israel shall cleave each one to its own inheritance."

<sup>10</sup> Even as Adonai commanded Moses, so did the daughters of Zelophehad.

<sup>11</sup> For Mahlah, **Tirzah and Hoglah and Milcah and Noah**, the daughters of Zelophehad, were married unto their father's brothers' sons.

<sup>12</sup> They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

<sup>13</sup> These are the commandments and the ordinances, which Adonai commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at **Jericho**.

### *Book of Numbers*

*Two hundred eighteen "kisseem" (passages)*

*Eight "aalaakem" (portions)*





# These Are the Words

## DEUTERONOMY

*Portion: These Are the Words*

### 1

<sup>1</sup> These are the words which Mooshe spoke to all Yishraael across the Yaardaan, in the desert, in the prairie, opposite Sof, between **Faarraan** and Atfaal, and Libban, and **Aahseerote**, and Dee Zaahb.

<sup>2</sup> Eleven days **from Ooreb** by the way of Mount Sha'er to Qadesh Birna.

<sup>3</sup> And in the fortieth year, to **the** eleventh **month**, on the first day of the month, Mooshe spoke to the Sons of Yishraael, according to all that Shehmaa had commanded him about them,

<sup>4</sup> After he had defeated **Siyyon** the king of the Ehmarree, who **dwelt** in Ihshbone, and Oog the king of Baashaan, who **dwelt in Ishtaarote** in Idreeh.

<sup>5</sup> Across the Yaardaan in the land of Moow-waab, Mooshe **willed** to write this Toorah, saying,

<sup>6</sup> Shehmaa our Eloowwem spoke to us **in Ooreb**, saying, You have dwelt long enough at this mountain.

<sup>7</sup> Turn and set your journey, and go to the Mountain of the Ehmarree, and to all **who live there** in the prairie, in the hill country, and in the lowland, . . . . **in the negeb**, and by the seacoast, the land of the Kaanannee, and Lebaanon, as far as the great river, the river Phaaraat.

<sup>8</sup> See, I have placed the land before you, go in and possess the land I . . . . . **swore** to your forefathers, to Abraahm, to Yesaahq, and to Yaaqob, to give. . . . . **to their seed** after them.\*\*

*Portion: Words*

### 1

<sup>1</sup> These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between **Paran** and Tophel, and Laban, and **HazerOTH**, and Di-zahab.

<sup>2</sup> It is eleven days' journey **from Horeb** unto Kadesh-barnea by the way of mount Seir.

<sup>3</sup> And it came to pass in the fortieth year, **in** the eleventh **month**, on the first day of the month, that Moses spoke unto the children of Israel, according unto all that Adonai had given him in commandment unto them;

<sup>4</sup> after he had smitten **Sihon** the king of the Amorites, who **dwells** in Heshbon, and Og the king of Bashan, who **dwells in Ashtaroth**, at Edrei;

<sup>5</sup> beyond the Jordan, in the land of Moab, Moses **took upon** himself to expound this law, saying:

<sup>6</sup> Adonai our Elohim spoke unto us **in Horeb**, saying: "Ye have dwelt long enough in this mountain;

<sup>7</sup> turn you, and take your journey, and go to the hill-country of the Amorites and unto all **neighbors** in the prairie, in the hill-country, and in the Lowland, **and in the negev**, and by the sea-shore; the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.

<sup>8</sup> Behold, I have set the land before you: go in and possess the land which **Adonai swore** unto your fathers, to Abraham, to Isaac, and to Jacob, to give **to them and to their seed** after them."

<sup>9</sup> And I spoke to you at that time, saying, I am not able to bear you alone.

<sup>10</sup> Shehmaa your Eloowwem has multiplied you, and behold, you are this day like the stars of the heavens in multitude.

<sup>11</sup> Shehmaa, Eloowwee of your forefathers, will increase you a thousand fold more than you are and bless you, as He has said to you.

<sup>12</sup> How can I alone bear your load,.....  
.....**your burden**, and your strife.

<sup>13</sup> Get you wise, and discerning, and experienced men from your tribes, and I will appoint them as your heads.

<sup>14</sup> And you answered me and said, The thing which you have said to do is good.

<sup>15</sup> And I took the heads of your tribes, wise and experienced men, and appointed them heads over you, leaders of thousands, leaders of hundreds, ..... **commanders** of fifties, and leaders of tens, and officers for your tribes.

<sup>16</sup> And I charged your judges at that time, saying, Hear the causes between your brothers, and judge righteously between a man and his brother, and between his proselyte.

<sup>17</sup> You shall not show partiality in judgment. You shall hear the small and the great alike. You shall not fear man, for the judgment is Eloowwem's. The case that is too hard for you, you shall bring to me, and I will hear it.

<sup>18</sup> And I commanded you at that time all the things that you should do.\*\*

<sup>19</sup> And we set out **from Ooreb**, and went through all that great and terrible desert which you saw on the way to the hill country of the Ehmarree, as Shehmaa our Eloowwem had commanded us. And we came to Qadesh Birna.

<sup>20</sup> And I said to you, You have come to the hill country of the Ehmarree which Shehmaa our Eloowwem is about to give us.

<sup>21</sup> See, Shehmaa your Eloowwem has placed the land before you. Go up, take possession, as Shehmaa, Eloowwee of your forefathers, has spoken to you. Do not fear or be dismayed.

<sup>22</sup> And all of you approached me and said, Let us send men before us, that they may **learn** the land for us, and bring back to us

<sup>9</sup> And I spoke unto you at that time, saying: "I am not able to bear you myself alone;

<sup>10</sup> Adonai your Elohim hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. —

<sup>11</sup> Adonai, Elohey of your fathers, make you a thousand times so many more as ye are, and bless you, as He hath promised you! —

<sup>12</sup> How can I myself alone bear your cumbrance, **and your burden**, and your strife?

<sup>13</sup> Get you, from each one of your tribes, wise men, and understanding, and full of knowledge, and I will make them heads over you."

<sup>14</sup> And ye answered me, and said: "The thing which thou hast spoken is good for us to do."

<sup>15</sup> So I took the heads of your tribes, wise men, and full of knowledge, and made them heads over you, captains of thousands, and captains of hundreds, **and commanders** of fifties, and captains of tens, and officers, tribe by tribe.

<sup>16</sup> And I charged your judges at that time, saying: "Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him.

<sup>17</sup> Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is Elohim's; and the cause that is too hard for you ye shall bring unto me, and I will hear it."

<sup>18</sup> And I commanded you at that time all the things which ye should do.

<sup>19</sup> And we journeyed **from Horeb**, and went through all that great and dreadful wilderness which ye saw, by the way to the hill-country of the Amorites, as Adonai our Elohim commanded us; and we came to Kadesh-barnea.

<sup>20</sup> And I said unto you: "Ye are come unto the hill-country of the Amorites, which Adonai our Elohim giveth unto us.

<sup>21</sup> Behold, Adonai thy Elohim hath set the land before thee; go up, take possession, as Adonai, Elohey of thy fathers, hath spoken unto thee; fear not, neither be dismayed."

<sup>22</sup> And ye came near unto me every one of you, and said: "Let us send men before us, that they may **search** the land for us, and

word of the way by which we should **come over**, and the cities which we shall enter.

23a And the thing pleased me.\*\*

23b And I took twelve of your men, one man for each tribe.

24 And they turned and went up into the hill country, and came to the brook of **Ishkol**, and spied it out.

25 And they took of the fruit of the land in their hands, and brought it down to us. And they brought us back a report and said, It is a good land which Shehmaa our Eloowwem gives to us.

26 And you were not willing to go up, but rebelled against the command of Shehmaa your Eloowwem.

27 And you grumbled in your tents and said, Because Shehmaa hates us, He has brought us out of the land of Missrem to deliver us into the hand of the Ehmarree to destroy us.

28 Where can we go up. And **our brothers** have made our hearts melt, saying, The people are bigger **and greater** than we, the cities are large and fortified to the heavens. And also we saw giants there.\*\*

29 And I said to you, Do not be shocked, nor fear them.

30 Shehmaa your Eloowwem who goes before you will fight on your behalf, according to all He did for you in Missrem before your eyes.

31 And in the desert where you saw how Shehmaa your Eloowwem carried you, as a man carries his son, in all the way which you have walked until you came to this place.

32 And in this matter, you did not trust Shehmaa your Eloowwem,

33 Who goes before you on your way, to seek out a place for you to encamp, in fire by night and cloud by day, to show you the way in which you should go.\*\*

34 And Shehmaa heard the sound of your words, and He was angry and took an oath saying,

35 Not one of these men, this evil generation, shall see the good land which I swore . . . . . to your forefathers,

bring us back word of the way by which we should **come unto**, and the cities unto which we shall come."

23a And the thing pleased me;

23b And I took twelve men of you, one man for every tribe;

24 and they turned and went up into the mountains, and came unto the valley of **Eshcol**, and spied it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us back word, and said: "Good is the land which Adonai our Elohim giveth unto us."

26 Yet ye would not go up, but rebelled against the commandment of Adonai your Elohim;

27 and ye murmured in your tents, and said: "Because Adonai hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither are we going up? . . . . **Our brothers** have made our heart to melt, saying: The people is greater **and taller** than we; the cities are great and fortified up to heaven; and moreover we have seen the sons of the Anakim there."

29 Then I said unto you: "Dread not, neither be afraid of them.

30 Adonai your Elohim who goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes;

31 and in the wilderness, where thou hast seen how that Adonai thy Elohim bore thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place.

32 Yet in this thing ye do not believe Adonai your Elohim,

33 Who went before you in the way, to seek you out a place to pitch your tents in: in fire by night, to show you by what way ye should go, and in the cloud by day."

34 And Adonai heard the voice of your words, and was wroth, and swore, saying:

35 "Surely there shall not one of these men, even this evil generation, see the good land, which I swore **to give** unto your fathers,

<sup>36</sup> Except Keelaab, the son of Yefannee, he shall see it. And to him and to his sons I will give the land on which he has set foot, because he has followed Shehmaa fully.

<sup>37</sup> Shehmaa was angry with me also on your account, saying, Not even you shall enter **unto** there.

<sup>38</sup> Ye'oosha, the son of Nonne, who stands before you, he shall enter there. **I will strengthen** him, for he will cause Yishraael to inherit it.

<sup>39</sup> And your little ones, who you said would **be humiliated**, and your sons,.....

..... they shall enter there. And I will give it to them and they shall possess it.

<sup>40</sup> And you all, turn around and set out for the desert by the way to the Sof Sea.

<sup>41</sup> And you said to me, We have sinned against Shehmaa **our Eloowwem**. We will indeed go up and fight, as Shehmaa our Eloowwem commanded us. And every man of you girded on his weapons of war, **and you dared** to go up into the hill country.\*\*

<sup>42</sup> And Shehmaa said to me, Say to them, Do not go up nor fight, for I am not among you. Otherwise you will be defeated before your enemies.

<sup>43</sup> And I spoke to you, but you would not listen. Instead you rebelled against the command of Shehmaa **your Eloowwem** and acted presumptuously and went up into the hill country.

<sup>44</sup> **And the 'Aahmaalqee and the Kanaanee** that dwelt in that hill country came out against you and chased you as bees do, and crushed you in Sha'er till Ihrma.

<sup>45</sup> And you returned and wept before Shehmaa, but Shehmaa did not listen to your voice nor give ear to you.

<sup>46</sup> And you remained in Qadesh many days, the days that you spent there.\*\*

## 2

<sup>1</sup> And we turned and set out for the desert by the way to the Sof Sea, as Shehmaa spoke to me, and circled Mount Sha'er for many days.\*\*

<sup>36</sup> save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children; because he hath wholly followed Adonai."

<sup>37</sup> Also Adonai was angry with me for your sakes, saying: "Thou also shalt not go . . . . . thither;

<sup>38</sup> Joshua the son of Nun, who standeth before thee, he shall go in thither; **you will strengthen** him, for he shall cause Israel to inherit it.

<sup>39</sup> Moreover your little ones, that ye said should **be a prey**, and your children **that this day have no knowledge of good and evil**, they shall go in thither, and unto them will I give it and they shall possess it.

<sup>40</sup> But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea."

<sup>41</sup> Then ye answered and said unto me: "We have sinned against Adonai . . . . . we will go up and fight, according to all that Adonai our Elohim commanded us." And ye girded on every man his weapons of war, **and you deemed** to go up into the hill-country.

<sup>42</sup> And Adonai said unto me: "Say unto them: Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies."

<sup>43</sup> So I spoke unto you, and ye hearkened not; but ye rebelled against the commandment of Adonai . . . . . and were presumptuous, and went up into the hill-country.

<sup>44</sup> **And the Amorites** . . . . . that dwell in that hill-country, came out against you, and chased you as bees do and beat you down in Seir till Hormah.

<sup>45</sup> And ye returned and wept before Adonai; but Adonai hearkened not to your voice, nor gave ear unto you.

<sup>46</sup> So ye abode in Kadesh many days, according unto the days that ye abode there.

## 2

<sup>1</sup> Then we turned, and took our journey into the wilderness by the way to the Red Sea, as Adonai spoke unto me; and we compassed mount Seir many days.

<sup>2</sup> And Shehmaa spoke to me, saying,  
<sup>3</sup> You have circled this mountain long enough. Turn north.  
<sup>4</sup> **And** to the people **my command**, saying, You will pass through the territory of your brothers the Sons of Ishaab who dwell in Sha'er, and they will be afraid of you. Be very careful,  
<sup>5</sup> Do not provoke them, for I will not give you any of their land as **an inheritance**, not even a treading of the foot sole. Because I have given Mount Sha'er to Ishaab as a possession.  
<sup>6</sup> You shall buy food from them with money and you will eat. And you shall also purchase water from them with money and you will drink.  
<sup>7</sup> For Shehmaa your Eloowwem has blessed you in all the work of **your hands**. He has known your going through this great desert. These forty years Shehmaa your Eloowwem has been with you, you have not lacked a thing.\*\*

<sup>7a</sup> **And I have sent messengers to the king of Ehdom, saying.** <sup>7b</sup> **I will pass through your land, I will not turn aside through field or through vineyard, and we will not drink water from a hole.**  
<sup>7c</sup> **We will go along the king's way. We will not turn right or left until we will pass your border.** <sup>7d</sup> **And he said, you shall not pass through me or I will come out with the sword against you.**  
<sup>8</sup> And we passed beyond our brothers the Sons of Ishaab, who dwell in Sha'er, away from the prairie road, away from Ayyaalaat, **and from Issiyyon** Gehbaar. And we turned and passed through by the way of the desert of Moowwaab.\*\*

<sup>9</sup> And Shehmaa said to me, Do not harass Moowwaab, nor provoke **him**, ..... for I will not give you any of his land as a possession. Because I have given 'Aar to the Sons of Lote as a possession.  
<sup>10</sup> The Imems dwelt there formerly, a people as great, numerous, and tall as giants.  
<sup>11</sup> ..... And the Moowwaabems call them Imems.  
<sup>12</sup> And in Sha'er formerly dwelt **the Aahree**.

<sup>2</sup> And Adonai spoke unto me, saying:  
<sup>3</sup> "Ye have compassed this mountain long enough; turn you northward.  
<sup>4</sup> **And** to the people **command**, saying: Ye are to pass through the border of your brethren the children of Esau, that dwell in Seir; and they will be afraid of you; take ye good heed unto yourselves therefore;  
<sup>5</sup> contend not with them; for I will not give you of their land, ..... no, not so much as for the sole of the foot to tread on; because I have given mount Seir unto Esau for a possession.  
<sup>6</sup> Ye shall purchase food of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.  
<sup>7</sup> For Adonai thy Elohim hath blessed thee in all the work of **your hand**; He hath known thy walking through this great wilderness; these forty years Adonai thy Elohim hath been with thee; thou hast lacked nothing."

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<sup>8</sup> So we passed by from our brethren the children of Esau, that dwell in Seir, from the way of the Arabah, from Elath, **and from Ezion-geber**. And we turned and passed by the way of the wilderness of Moab.

<sup>9</sup> And Adonai said unto me: "Be not at enmity with Moab, neither contend with **them in war**; for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession.  
<sup>10</sup> The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim;  
<sup>11</sup> **these also are accounted Rephaim, as the Anakim**; but the Moabites call them Emim.  
<sup>12</sup> And in Seir dwelt aforetime, **the Horites**,

And the sons of Ishaab dispossessed them. **And Shehmaa destroyed them** from before them. **And they dispossessed them**, and they dwelt in their place, as Yishraael did to the land of his possession which Shehmaa gave to them.

<sup>13</sup> **And now** arise yourselves and **set out** to cross over the brook Zaaraad. And we crossed over the brook Zaaraad.

<sup>14</sup> And the days that we went from Qadesh Birna, until we crossed over the brook Zaaraad, was thirty-eight years. Until all the generation of the men of war perished from within the camp, as Shehmaa had sworn to them.

<sup>15</sup> And the hand of Shehmaa was against them, to destroy them from within the camp until they all perished.

<sup>16</sup> And it came about when all the men of war had finally perished from among the people.\*\*

<sup>17</sup> **And Shehmaa said** to me, saying,

<sup>18</sup> Today you shall cross over 'Aar, the border of Moowwaab.

<sup>19</sup> And as you come opposite the Sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the Sons of Ammon as a possession. Because I have given it to the Sons of Lote as a possession.

<sup>20</sup> It is also regarded as the land of the Rehfa'ems, as Rehfa'ems formerly dwelt in it. **And the 'Ammoonems** call them Zaamzaamems.

<sup>21</sup> A people as great, numerous, and tall as giants, but Shehmaa destroyed them before them. And they dispossessed them and dwelt in their place.

<sup>22</sup> As He did for the Sons of Ishaab, who dwell in Sha'er, when He destroyed the Aahree from before them. They dispossessed them and dwelt in their place even to this day.

<sup>23</sup> And the Ibbems, who dwelt in **Aahseerem** as far as 'Azza, the Kaftarrems who came from Kaftaar destroyed them and dwelt in their place.

<sup>24</sup> Arise, set out, and pass through the brook of Aarehnaan. Look. I have given **Siyyon** the Ehmarree, king of Ihshbone, and his land into your hand. Begin to take possession and contend with him in battle.

and the sons of Esau succeeded them; **and they destroyed them** from before them,...

..... and dwelt in their stead; as Israel did unto the land of his possession, which Adonai gave unto them.

<sup>13</sup> .... "Now rise up, and ..... get you over the brook Zered." And we went over the brook Zered.

<sup>14</sup> And the days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty and eight years; until all the generation, even the men of war, were consumed from the midst of the camp, as Adonai swore unto them.

<sup>15</sup> Moreover the hand of Adonai was against them, to discomfit them from the midst of the camp, until they were consumed.

<sup>16</sup> So it came to pass, when all the men of war were consumed and dead from among the people,

<sup>17</sup> **and Adonai spoke** unto me, saying:

<sup>18</sup> "Thou art this day to pass over the border of Moab, even Ar;

<sup>19</sup> and when thou comest nigh over against the children of Ammon, harass them not, nor contend with them; for I will not give thee of the land of the children of Ammon for a possession; because I have given it unto the children of Lot for a possession. —

<sup>20</sup> That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; **and the Ammonites** call them Zamzumim,

<sup>21</sup> a people great, and many, and tall, as the Anakim; but Adonai destroyed them before them; and they succeeded them, and dwelt in their stead;

<sup>22</sup> as He did for the children of Esau, that dwell in Seir, when He destroyed the Horites from before them; and they succeeded them, and dwelt in their stead even unto this day;

<sup>23</sup> and the Avvim, that dwelt in **villages** as far as Gaza, the Caphtorim, that came forth out of Caphtor, destroyed them, and dwelt in their stead. —

<sup>24</sup> "Rise ye up, take your journey, and pass over the valley of Arnon; behold, I have given into thy hand **Sihon** the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle.

2:23 "Aahseerem" = name of place in SP; in MT a general name of places.

25 This day I will begin to put the dread and fear of you upon the peoples everywhere under all the heavens, that when they hear the report of you, they will tremble and be in anguish because of you.\*\*

26 And I sent messengers from the desert of Qaadaamote to Siyyon king of Ihshbone with words of peace, saying,

27 Let me pass through your land. I will go along by the way. I will not turn aside to the right or to the left.

28 You will sell me food for money and I shall eat, and give me water for money and I shall drink. Only let me pass through on my feet.

29 As the Sons of Ishaab who dwell in Sha'er and the Moowwaabems who dwell in 'Aar did for me, until I cross over the Yaardaan into the land which Shehmaa our Eloowwem is giving to us.

30 And **Siyyon**, king of Ihshbone, was not willing for us to pass by him. For Shehmaa your Eloowwem hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as such today.\*\*

31 And Shehmaa said to me, See, I have begun to deliver **Siyyon the Ehmarree king of Ihshbone** and his land before you. Begin to possess, that you may possess his land.

32 And **Siyyon** with all his people came out to meet us in battle at **Yehssaa**.

33 And Shehmaa our Eloowwem delivered him up before us. And we defeated him with his sons and all his people.

34 And we captured all **his cities** at that time and utterly destroyed the men, . . . . . **the women**, and the children of every city. We left no survivor.

35 Only the animals we took as our booty, and the spoil of the cities which we had captured.

36 From 'Aar'aar which is on the bank of the brook of Aarehnaan and from the city which is in the brook, even to Gaalahd, there was no city that was too high for us. Shehmaa our Eloowwem gave all **in our hand**.

37 Only towards the land of the Sons of Ammon, it **has not come near**, all along the brook **Yibbaaq** and the cities of the hill

25 This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who, when they hear the report of thee, shall tremble, and be in anguish because of thee."

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying:

27 "Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me food for money, that I may eat; and give me water for money, that I may drink; only let me pass through on my feet;

29 as the children of Esau that dwell in Seir, and the Moabites that dwell in Ar, did unto me; until I shall pass over the Jordan into the land which Adonai our Elohim giveth us."

30 But **Sihon** king of Heshbon would not let us pass by him; for Adonai thy Elohim hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand, as appeareth this day.

31 And Adonai said unto me: "Behold, I have begun to deliver up **Sihon** . . . . . and his land before thee; begin to possess his land."

32 Then **Sihon** came out against us, he and all his people, unto battle at **Jahaz**.

33 And Adonai our Elohim delivered him up before us; and we smote him, and his sons, and all his people.

34 And we took all **every city** at that time, and utterly destroyed the men, **and the women**, and the little ones of every city; we left none remaining;

35 only the cattle we took for a prey unto ourselves, with the spoil of the cities which we had taken.

36 From Aroer, which is on the edge of the valley of Arnon, and from the city that is in the valley, even unto Gilead, there was not a city too high for us: Adonai our Elohim delivered up all **before us**.

37 Only towards the land of the Sons of Ammon, **you have not come near**, all the side of . . . . river **Jabbok**, and the cities of the



country, and wherever Shehmaa our Eloowwem **commanded us**.

### 3

<sup>1</sup> And we turned and went up the road to Baashaan. And Oog, king of Baashaan, he and all his people came out to meet us in battle at Idreeh.\*\*

<sup>2</sup> And Shehmaa said to me, Do not fear him, for I have delivered him and all his people and his land into your hand. And you shall do to him just as you did to **Siyyon** king of the Ehmarree, who **dwelt** at Ihshbone.

<sup>3</sup> And Shehmaa our Eloowwem delivered Oog also, king of Baashaan, with all his people into our hand, and we struck him until no survivor was left him.

<sup>4</sup> And we captured all his cities at that time. There was not a city which we did not take from them, sixty cities, all the region of **the Aargaab**, the kingdom of Oog in Baashaan.

<sup>5</sup> All these were cities fortified with high walls, gates and bar, besides a great many unwallled towns.

<sup>6</sup> And we utterly destroyed them, as we did to **Siyyon** king of Ihshbone, utterly destroying the men, women and children of every city.

<sup>7</sup> And all the animals and the spoil of the cities we took as our booty.\*\*

<sup>8</sup> And we took the land at that time from the hand of the two kings of the Ehmarree, who were beyond the Yaardaan, from the brook of **Aarehnaan** and till Mount 'Ahrmone.

<sup>9</sup> Seedaanems call 'Ahrmone Shaaren, and the Ehmarree call it Shinner.

<sup>10</sup> All the cities of the plateau, and all Gaalahd, and all Baashaan, as far as Silka and Idreeh, cities of the kingdom of Oog in Baashaan.

<sup>11</sup> For only Oog, king of Baashaan, was left of the remnant of the Rehfa'ems. Behold, his bedstead was an iron bedstead. It is in Ribbaat Baanee 'Ammon. Its length was nine cubits and its width four cubits, by a man cubit.\*\*

<sup>12</sup> And we took possession of this land at that time, from 'Aar'aar, which is by the

hill-country, and wheresoever Adonai our Elohim **commanded**. . . .

### 3

<sup>1</sup> Then we turned, and went up the way to Bashan; and Og the king of Bashan came out against us, he and all his people, unto battle at Edrei.

<sup>2</sup> And Adonai said unto me: "Fear him not; for I have delivered him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst to **Sihon** king of the Amorites, who **dwells** at Heshbon."

<sup>3</sup> So Adonai our Elohim delivered into our hand Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining.

<sup>4</sup> And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of . . . . **Argob**, the kingdom of Og in Bashan.

<sup>5</sup> All these were fortified cities, with high walls, gates, and bars; beside the unwallled towns a great many.

<sup>6</sup> And we utterly destroyed them, as we did to **Sihon** king of Heshbon, utterly destroying every city, the men, and the women, and the little ones.

<sup>7</sup> But all the cattle, and the spoil of the cities, we took for a prey unto ourselves.

<sup>8</sup> And we took the land at that time out of the hand of the two kings of the Amorites that were beyond the Jordan, from the valley of **Arnon** till mount Hermon,

<sup>9</sup> which Hermon the Sidonians call Sirion, and the Amorites call it Senir —

<sup>10</sup> all the cities of the plain, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of the kingdom of Og in Bashan.

<sup>11</sup> For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

<sup>12</sup> And this land we took in possession at that time; from Aroer, which is by the valley

brook's **bank** of Aarehnaan, and half the hill country of Gaalahd. And its cities I gave to the Reh'oobenee and to the Gaadee.

<sup>13</sup> And the rest of Gaalahd and all Baashaan, the kingdom of Oog, I gave to the half tribe of Maanaashe. All the region of Aargaab, concerning all Baashaan, it is called the land of Rehfa'ems.

<sup>14</sup> **And Yaa'er**, the son of Maanaashe, took all the region of **the Aargaab**, as far as the border of the **Gishooree**, and the **Maah-kettee**, and called them Baashaan, after his own name, Oohwwaat Yaa'er, unto this day.

<sup>15</sup> And to Maaker I gave the Gaalahd.

<sup>16</sup> And to the Reh'oobenee and to the Gaadee I gave from Gaalahd even as far as the brook of Aarehnaan, the middle of the brook as a border . . . **till** the brook of Yibbaaq, the border of the Sons of Ammon,

<sup>17</sup> And the prairie, with the Yaardaan as a border from Kinnaaret, even as far as the sea of the prairie, the Salt Sea, under the water-falls of the summit on the east.\*\*

<sup>18</sup> And I commanded you at that time, saying, Shehmaa your Eloowwem has given you this land to possess it. All you valiant men shall cross over armed before your brothers, the Sons of Yishraael.

<sup>19</sup> **But your little ones, and your wives, and your livestock**, I know that you have much livestock, shall remain in your cities which I have given you;

<sup>20</sup> until Shehmaa gives rest to your brothers as to you, and they also possess the land which Shehmaa your Eloowwem will give them beyond the Yaardaan. Then you may return every man to his possession which I have given you.

<sup>21</sup> And I commanded **Ye'sooha** at that time saying, Your eyes have seen . . . what Shehmaa . . . has done to these two kings, so Shehmaa shall do to all the kingdoms into which you are about to cross.

<sup>22</sup> . . . **Don't be afraid of them**, for Shehmaa your Eloowwem . . . is fighting for you.\*\*

. . . . . of Arnon, and half the hill-country of Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites;

<sup>13</sup> and the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob — all that Bashan is called the land of Rephaim.

<sup>14</sup> . . . . . **Jair** the son of Manasseh took all the region of . . . **Argob**, unto the border of the **Geshurite** and the **Maacathite**, and called them, even Bashan, after his own name, Havvoth-jair, unto this day.

<sup>15</sup> And I gave Gilead unto Machir.

<sup>16</sup> And unto the Reubenites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the middle of the valley for a border; **and till** the river Jabbok, which is the border of the children of Ammon;

<sup>17</sup> the Arabah also, the Jordan being the border thereof, from Chinnereth even unto the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

<sup>18</sup> And I commanded you at that time, saying: "Adonai your Elohim hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all the men of valour.

<sup>19</sup> **But your wives, and your little ones, and your livestock**, I know that ye have much cattle — shall abide in your cities which I have given you;

<sup>20</sup> until Adonai give rest unto your brethren, as unto you, and they also possess the land which Adonai your Elohim giveth them beyond the Jordan; then shall ye return every man unto his possession, which I have given you."

<sup>21</sup> And I commanded **Joshua** at that time, saying: "Thine eyes have seen **all** that Adonai **your Elohim** hath done unto these two kings; so shall Adonai do unto all the kingdoms whither thou goest over.

<sup>22</sup> **You all don't be afraid of them**; for Adonai your Elohim, **he it is that** is fighting for you."

### *Portion: And I Pleaded*

<sup>23</sup> And I also pleaded with Shehmaa at that time, saying,

<sup>23</sup> And I pleaded Adonai at that time, saying:

3:25 "This good mountain" — The Israelite Samaritan sages, headed by Marqeh, the greatest of them, considered this expression as it is — Mount Gerizim. The term "the good mountain" is one of the thirteen names that Marqeh found in the Torah related to Mount Gerizim (see the second section of "Tibaat Marqeh").

<sup>24</sup> Aadaanee Shehmaa, You have begun to show Your slave Your greatness and Your strong hand. For what god is there in the heavens or on earth who can do such works and mighty acts as Yours.

<sup>25</sup> Let me, please, cross over and see the good land that is beyond the Yaardaan, that **good mountain** and Lebaanon.

<sup>26a</sup> And Shehmaa was angry with me on your account, and would not listen to me.\*\*

<sup>26b</sup> And Shehmaa said to me, Enough from you. Speak to Me no more of this matter.

<sup>27</sup> Go **up** to the top of the summit and lift up your eyes to the west, and north, and south, and east. And see it with your eyes, for you shall not cross over this Yaardaan.

<sup>28</sup> And charge Ye'oosha, and encourage him and strengthen him. For he shall go across before this people. And he will give them as an inheritance the land which you will see.

<sup>29</sup> And we remained in the valley opposite Bet Foohr.\*\*

## 4

<sup>1</sup> And now, Yishraael, listen to the statutes and the judgments which I am teaching you to perform, that you shall live and go in and take possession of the land which Shehmaa, the Eloowwee of your forefathers, is giving you.

<sup>2</sup> You shall not add to the word which I am commanding you **today**, nor take away from it. That you may keep the commandments of Shehmaa your Eloowwem which I command you.

<sup>3</sup> Your eyes have seen what Shehmaa has done in the case of Bahl Foohr. For all the men who followed Bahl Foohr, Shehmaa your Eloowwem has destroyed them from among you.

<sup>4</sup> And you who held fast to Shehmaa your Eloowwem are alive today, every one of you.\*\*



<sup>24</sup> "O Adonai Elohim, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?"

<sup>25</sup> Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that **goodly hill-country**, and Lebanon."

<sup>26a</sup> But Adonai was wroth with me for your sakes, and hearkened not unto me;

<sup>26b</sup> And Adonai said unto me: "Let it suffice thee; speak no more unto Me of this matter.

<sup>27</sup> Get thee . . . into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes; for thou shalt not go over this Jordan.

<sup>28</sup> But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see."

<sup>29</sup> So we abode in the valley over against Beth-peor.

## 4

<sup>1</sup> And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which Adonai, the Elohey of your fathers, giveth you.

<sup>2</sup> Ye shall not add unto the word which I command you, . . . . . neither shall ye diminish from it, that ye may keep the commandments of Adonai your Elohim which I command you.

<sup>3</sup> Your eyes have seen what Adonai did in Baal-peor; for all the men that followed the Baal of Peor, Adonai thy Elohim hath destroyed them from the midst of thee.

<sup>4</sup> But ye that did cleave unto Adonai your Elohim are alive every one of you this day.

*Portion: See, I Have Taught*

<sup>5</sup> **You all see**, I have taught you statutes and judgments just as Shehmaa my Eloowwee commanded me, that you should do in the land where you are entering to possess it.

<sup>6</sup> And keep and do them, for that is your wisdom and your cleverness in the sight of the peoples who will hear all these statutes and say, Only this great nation is a wise and clever people.

<sup>7</sup> For what great nation is there that has an Eloowwem so near to it as is Shehmaa our Eloowwem whenever we call on Him.

<sup>8</sup> And what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you to-day.\*\*

<sup>9</sup> Only give heed to yourself and keep your soul diligently, that you do not forget the things which your eyes have seen, and they do not depart from your heart all the days of your life. But make them known to your sons and your grandsons.

<sup>10</sup> The day you stood before Shehmaa your Eloowwem **in Ooreb**, when Shehmaa said to me, Assemble the people to Me, that I may let them hear My words that they may learn to fear Me all the days they live on the earth, and that they will teach their children.

<sup>11</sup> And you came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens, darkness, cloud and gloom.\*\*

<sup>12</sup> And Shehmaa spoke to you from the midst of the fire. You heard the sound of words, but you saw no image, only a voice.

<sup>13</sup> And He declared to you His covenant which He commanded you to perform, the Ten Commandments, and He wrote them on two tablets of stone.

<sup>14</sup> And Shehmaa commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it.

<sup>15</sup> And watch yourselves carefully, since you did not see any image on the day Shehmaa spoke to you at Ooreb from the midst of the fire.

<sup>16</sup> Watch yourselves not to act corruptly and

<sup>5</sup> **You see**, I have taught you statutes and ordinances, even as Adonai my Elohey commanded me, that ye should do so in the midst of the land whither ye go in to possess it.

<sup>6</sup> Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: "Surely this great nation is a wise and understanding people."

<sup>7</sup> For what great nation is there, that hath Elohim so nigh unto them, as Adonai our Elohim is whensoever we call upon Him?

<sup>8</sup> And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

<sup>9</sup> Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;

<sup>10</sup> the day that thou stoodest before Adonai thy Elohim **in Horeb**, when Adonai said unto me: "Assemble Me the people, and I will make them hear My words that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children."

<sup>11</sup> And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness.

<sup>12</sup> And Adonai spoke unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only a voice.

<sup>13</sup> And He declared unto you His covenant, which He commanded you to perform, even the ten words; and He wrote them upon two tables of stone.

<sup>14</sup> And Adonai commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.

<sup>15</sup> Take ye therefore good heed unto yourselves — for ye saw no manner of form on the day that Adonai spoke unto you in Horeb out of the midst of the fire,

<sup>16</sup> lest ye deal corruptly, and make you a

make a graven image for yourselves in the form of any figure, the likeness of male or female,

<sup>17</sup> The likeness of any animal that is on the earth, the likeness of any winged bird that flies in the heavens,

<sup>18</sup> The likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth.

<sup>19</sup> And not to lift up your eyes to the heavens and see the sun and the moon and the stars, all the army of the heavens, and be drawn away and worship them and serve them, those which Shehmaa your Eloowwem has allotted to all the peoples under the whole heavens.

<sup>20</sup> And Shehmaa has taken you and brought you out of the iron furnace, from Missrem, to be a people for His own possession, as to-day.\*\*

<sup>21</sup> And Shehmaa was angry with me on your account, . . . . . that I would not cross the Yaardaan, and that I would not enter the good land which Shehmaa your Eloowwem is giving you as an inheritance.

<sup>22</sup> For I will die in this land. I shall not cross the Yaardaan, but you shall cross and take possession of this good land.

<sup>23</sup> Watch yourselves, that you do not forget the covenant of Shehmaa your Eloowwem which He made with you, and make for yourselves a graven image in the form of anything which Shehmaa your Eloowwem has commanded you.

<sup>24</sup> For Shehmaa your Eloowwem is a consuming fire, a Devoted Il.\*\*

<sup>25</sup> **When you all shall bear** children, and children's children, and have remained long in the land, and act corruptly, and make an idol in the form of anything, and do that which is evil in the sight of Shehmaa your Eloowwem to anger Him.

<sup>26</sup> I call the heavens and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Yaardaan to possess it. You shall not prolong your days on it, but will be utterly destroyed.

<sup>27</sup> And Shehmaa will scatter you among the peoples, and you will be left few in number

graven image, even the form of any figure, the likeness of male or female,

<sup>17</sup> the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the heaven,

<sup>18</sup> the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water under the earth;

<sup>19</sup> and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which Adonai thy Elohim hath allotted unto all the peoples under the whole heaven.

<sup>20</sup> But you hath Adonai taken and brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day.

<sup>21</sup> Now Adonai was angered with me for your sakes, **and he swore** that I should not go over the Jordan, and that I should not go in unto that good land, which Adonai thy Elohim giveth thee for an inheritance;

<sup>22</sup> but I must die in this land, I must not go over the Jordan; but ye are to go over, and possess that good land.

<sup>23</sup> Take heed unto yourselves, lest ye forget the covenant of Adonai your Elohim, which He made with you, and make you a graven image, even the likeness of any thing which Adonai thy Elohim hath forbidden thee.

<sup>24</sup> For Adonai thy Elohim is a devouring fire, a jealous El.

<sup>25</sup> **When you . . . shall bear** children, and children's children, and ye shall have been long in the land, and shall deal corruptly, and make a graven image, even the form of any thing, and shall do that which is evil in the sight of Adonai thy Elohim, to provoke Him;

<sup>26</sup> I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

<sup>27</sup> And Adonai shall scatter you among the peoples, and ye shall be left few in number

among the nations where Shehmaa drives you.

<sup>28</sup> And there you will serve gods, the work of man's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

<sup>29</sup> And from there **you . . . . . will seek** Shehmaa your Eloowwem. **And you will find Him**, for you shall search for Him with all your heart and all your soul **when you are in distress**.

<sup>30</sup> . . . . . And all these things will find you in the latter days. And you will return to Shehmaa your Eloowwem and listen to His voice.

<sup>31</sup> For I, a compassionate Shehmaa, your Eloowwem, will not fail you, nor destroy you, nor forget the covenant with your forefathers which He swore to them.\*\*

<sup>32</sup> You may ask concerning **the first** days which were before you, since the day that Eloowwem created man on the earth, and from one end of the heavens to the other. Has anything been done like this great thing, or has been heard like it.

<sup>33</sup> Has a people ever heard the voice of **living** Eloowwem speaking from the midst of the fire, as you have heard, and live.

<sup>34</sup> Or has a god tried to go to take for himself a nation from within another nation by trials, by signs, and wonders, and by war, and by a mighty hand, and by an outstretched arm, and in **great visions**, as Shehmaa your Eloowwem did for you in Missrem before your eyes.\*\*

<sup>35</sup> You have been shown to know that Shehmaa, He is Eloowwem. There is no other besides Him.

<sup>36</sup> Out of the heavens He let you hear His voice to discipline you. And on earth He let you see His great fire. And you heard His words from the midst of the fire.

<sup>37</sup> And because He loved your fathers, and He chose **their descendants after them**. And He brought you out from Missrem in His presence, **and His great power**,

<sup>38</sup> Driving out from before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is today.

among the nations, whither Adonai shall lead you away.

<sup>28</sup> And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

<sup>29</sup> And from there **you all will seek** Adonai thy Elohim; **and you will find . . . . .** if thou search after Him with all thy heart and with all thy soul. . . . .

<sup>30</sup> **In thy distress**, when all these things are come upon thee, in the end of days, thou wilt return to Adonai thy Elohim, and hearken unto His voice;

<sup>31</sup> for Adonai thy El is a merciful Elohim; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them.

<sup>32</sup> For ask now of . . . . **first** days, which were before thee, since the day that Elohim created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it.

<sup>33</sup> Did ever a people hear the voice of . . . . . Elohim speaking out of the midst of the fire, as thou hast heard, and live?

<sup>34</sup> Or hath a god assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by **great fears**, according to all that Adonai your Elohim did for you in Egypt before your eyes?

<sup>35</sup> Unto thee it was shown, that thou mightiest know that Adonai, He is Elohim; there is none else beside Him.

<sup>36</sup> Out of heaven He made thee to hear His voice, that He might instruct thee; and upon earth He made thee to see His great fire; and thou didst hear His words out of the midst of the fire.

<sup>37</sup> And because He loved thy fathers, and chose **his descendants after him**, and brought thee out from Egypt in His presence, . . . . **His great power**

<sup>38</sup> to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as it is this day;

<sup>39</sup> And know today, and take it to your heart, that Shehmaa, He is Eloowwem in the heavens above and on the earth below. There is no other.

<sup>40</sup> And you shall keep His statutes, and His commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days on the land which Shehmaa your Eloowwem is giving you for all the times.\*\*

<sup>41</sup> Then Mooshe set apart three cities across the Yaardaan to the sunrise in the east,

<sup>42</sup> That **the manslayer** might flee there, who unintentionally slew his brother without having enmity toward him in time past, and by fleeing to one of these cities he might live.

<sup>43</sup> **Boosaar** in the desert, on the plateau for the Reh'oobenee. And **Reemote** in Gaalahd for the Gaadee. And Goolaan in Baashaan to . . . . . **Maanaashe**.

<sup>44</sup> And this is the law which Mooshe set before the Sons of Yishraael.

<sup>45</sup> These are the testimonies, . . . . . **the statutes**, and the ordinances which Mooshe spoke to the Sons of Yishraael, when they came out from Missrem,

<sup>46</sup> Across the Yaardaan, in the valley opposite Bet Foohr, in the land of **Siyyon** king of the Ehmarree, who **dwelt** at Ihshbone, whom Mooshe and the Sons of Yishraael defeated when they came out from Missrem.

<sup>47</sup> And they took possession of his land, and the land of Oog king of Baashaan, the two kings of the Ehmarree, who were across the Yaardaan to the east sunrise,

<sup>48</sup> From 'Aar'aar, which is on the edge of the brook of Aarehnaan, even as far as Mount **Sheeyyon**, that is 'Armon.

<sup>49</sup> And all the Arabah across the Yaardaan to the east, even as far as the sea of the prairie, **the salt sea**, at the foot of the waterfalls of the summit.\*\*

## 5

<sup>1</sup> And Mooshe called all Yishraael and said to them, Hear Yishraael, the statutes and the ordinances, which I am speaking today in

<sup>39</sup> know this day, and lay it to thy heart, that Adonai, He is Elohim in heaven above and upon the earth beneath; there is none else.

<sup>40</sup> And thou shalt keep His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which Adonai thy Elohim giveth thee, for ever.

<sup>41</sup> Then Moses separated three cities beyond the Jordan toward the sunrising;

<sup>42</sup> that **a manslayer** might flee thither, that slayeth his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities he might live:

<sup>43</sup> **Bezer** in the wilderness, in the table-land, for the Reubenites; and **Ramoth** in Gilead, for the Gadites; and Golan in Bashan, **to the Manassite**.

<sup>44</sup> And this is the law which Moses set before the children of Israel;

<sup>45</sup> these are the testimonies, **and the statutes**, and the ordinances, which Moses spoke unto the children of Israel, when they came forth out of Egypt;

<sup>46</sup> beyond the Jordan, in the valley over against Beth-peor, in the land of **Sihon** king of the Amorites, who **dwells** at Heshbon, whom Moses and the children of Israel smote, when they came forth out of Egypt;

<sup>47</sup> and they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, who were beyond the Jordan toward the sunrising;

<sup>48</sup> from Aroer, which is on the edge of the valley of Arnon, even unto mount **Sion** — the same is Hermon —

<sup>49</sup> and all the Arabah beyond the Jordan eastward, even unto the sea of the Arabah, . . . . . under the slopes of Pisgah.

## 5

<sup>1</sup> And Moses called unto all Israel, and said unto them: "Hear, O Israel, the statutes and the ordinances which I speak in your ears

your ears, that you may learn them, and keep them, and do them.

<sup>2</sup> Shehmaa our Eloowwem made a covenant with us **in Ooreb**.

<sup>3</sup> Shehmaa did not make this covenant with our forefathers, but with us, all those of us alive here today.

<sup>4</sup> Shehmaa spoke to you face to face at the mountain from the midst of the fire.

<sup>5</sup> **And I am** standing between Shehmaa and you at that time, to declare to you the **words** of Shehmaa — for you were afraid because of the fire and did not go up the mountain — saying.\*\*

<sup>6</sup> I am Shehmaa your Eloowwem who brought you out of the land of Missrem, out of the house of slavery.

<sup>7</sup> You shall have no other gods before Me.

<sup>8</sup> You shall not make for yourself an idol, **and every** image of what is in the heavens above, or on the earth beneath, or in the water under the earth.

<sup>9</sup> You shall not worship them or serve them, for I, Shehmaa your Eloowwem, am a Devoted Il, visiting the iniquity of the fathers on the children, . . . **to the third** and the fourth generations of those who hate Me,

<sup>10</sup> And showing lovingkindness to thousands, to those who love Me and keep My commandments.

<sup>11</sup> You shall not take the Name of Shehmaa your Eloowwem in vain, for Shehmaa will not leave him unpunished who takes His Name in vain.\*\*

<sup>12</sup> Keep the sabbath day to keep it holy, as Shehmaa your Eloowwem commanded you.

<sup>13</sup> Six days you shall labor and do all your work.

<sup>14</sup> And on the seventh day is a sabbath of Shehmaa your Eloowwem. **Don't make in it** any labor, you and your son and your daughter, . . . **your male slave** and your female slave, . . . **your bull** and your donkey, and any of your cattle, and your proselyte who stays with you, that your male slave and your female slave may rest as well as you.

<sup>15</sup> And you shall remember that you were a slave in the land of Missrem, and Shehmaa

this day, that ye may learn them, and observe to do them.

<sup>2</sup> Adonai our Elohim made a covenant with us **in Horeb**.

<sup>3</sup> Adonai made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

<sup>4</sup> Adonai spoke with you face to face in the mount out of the midst of the fire —

<sup>5</sup> . . . **I am** standing between Adonai and you at that time, to declare unto you the **word** of Adonai; for ye were afraid because of the fire, and went not up into the mount — saying:

<sup>6</sup> I am Adonai thy Elohim, who brought thee out of the land of Egypt, out of the house of bondage.

<sup>7</sup> Thou shalt have no other gods before Me.

<sup>8</sup> Thou shalt not make unto thee a graven image, . . . **every** manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

<sup>9</sup> Thou shalt not bow down unto them, nor serve them; for I Adonai thy Elohim am a jealous El, visiting the iniquity of the fathers upon the children, **and to the third** and upon the fourth generation of them that hate Me,

<sup>10</sup> and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

<sup>11</sup> Thou shalt not take the name of Adonai thy Elohim in vain; for Adonai will not hold him guiltless that taketh His name in vain.

<sup>12</sup> Observe the sabbath day, to keep it holy, as Adonai thy Elohim commanded thee.

<sup>13</sup> Six days shalt thou labour, and do all thy work;

<sup>14</sup> but the seventh day is a sabbath unto Adonai thy Elohim, **don't make** . . . any labor, you and your son and your daughter, **and your male slave** and your female slave, **and your bull** and your donkey and any of your cattle and your proselyte who stays with you, so that your male slave and your female slave may rest as well as you.

<sup>15</sup> And thou shalt remember that thou wast a servant in the land of Egypt, and Adonai

5:7 Commandment 1

5:11 Commandment 2

5:12 Commandment 3



thy Elohim brought thee out thence by a mighty hand and by an outstretched arm; therefore Adonai thy Elohim commanded thee to keep the sabbath day.

**16 Honour thy father and thy mother, as Adonai thy Elohim commanded thee; that thy days may be long, and that it may go well with thee, upon the land which Adonai thy Elohim giveth thee.**

**17 Thou shalt not murder.**

**And thou shalt not commit adultery.**

**And thou shalt not steal.**

**And thou shalt not bear false witness against thy neighbour.**

**18 And you shall not covet the wife of your fellow, and you shall not covet the house of your fellow, his field, and his male slave and his female slave, his bull and his donkey and anything that belongs to your fellow."**

[illegible]

**19** These words Adonai spoke unto all your assembly in the mount out of the midst of the fire, . . . . . **the cloud and the gloom,** with a great voice, and it went on no more.

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And He wrote them on two tablets of stone and gave them to me.

<sup>20</sup> And it came to pass, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes and your elders.

<sup>21</sup> And you said, Behold, Shehmaa our Eloowwem has shown us His glory and His greatness. And we have heard His voice from the midst of the fire. We have seen today that Eloowwem speaks with man, and he lives.

<sup>22</sup> And now why should we die, for this great fire will consume us. If we hear the voice of Shehmaa our Eloowwem any longer, then we will die.

<sup>23</sup> For who is there of all flesh who has heard the voice of the living Eloowwem speaking from the midst of the fire, as we have, and lived.

<sup>24</sup> You go near and hear all that Shehmaa our Eloowwem says, and you speak to us all that Shehmaa our Eloowwem speaks to you, and we will hear and do it.

<sup>25a</sup> And Shehmaa heard the voice of your words when you spoke to me.\*\*

<sup>25b</sup> And Shehmaa said to me, I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken.

<sup>26</sup> Oh that they had such a heart in them, to fear Me and keep . . . . . My commandments always, that it may be well with them and with their Sons forever.

<sup>27</sup> Go. Say to them, Return to your tents.

<sup>28</sup> And you, stand here by Me, that I shall speak to you all the commandments, . . . **the statutes**, and the judgments which you shall teach them, that they may do them in the land which I give them to possess.

<sup>29</sup> And you shall keep to do just as Shehmaa your Eloowwem has commanded you. You shall not turn aside to the right or to the left.

<sup>30</sup> You shall walk in all the way which Shehmaa your Eloowwem has commanded you, that you shall live, and that it will be well with you, and that you may prolong your days in the land which you will possess.\*\*

And He wrote them upon two tables of stone, and gave them unto me.

<sup>20</sup> And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders;

<sup>21</sup> and ye said: "Behold, Adonai our Elohim hath shown us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that Elohim doth speak with man, and he liveth.

<sup>22</sup> Now therefore why should we die? for this great fire will consume us; if we hear the voice of Adonai our Elohim any more, then we shall die.

<sup>23</sup> For who is there of all flesh, that hath heard the voice of the living Elohim speaking out of the midst of the fire, as we have, and lived?

<sup>24</sup> Go thou near, and hear all that Adonai our Elohim may say; and thou shalt speak unto us all that Adonai our Elohim may speak unto thee; and we will hear it and do it."

<sup>25a</sup> And Adonai heard the voice of your words, when ye spoke unto me;

<sup>25b</sup> And Adonai said unto me: "I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken.

<sup>26</sup> Oh that they had such a heart as this alway, to fear Me, and keep **all** My commandments, that it might be well with them, and with their children for ever!

<sup>27</sup> Go say to them: Return ye to your tents.

<sup>28</sup> But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, **and the statutes**, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it."

<sup>29</sup> Ye shall observe to do therefore as Adonai your Elohim hath commanded you; ye shall not turn aside to the right hand or to the left.

<sup>30</sup> Ye shall walk in all the way which Adonai your Elohim hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

referring to Mount Gerizim is pronounced as "Aahr" with a drawn-out syllable sound; however, when all other mountains are mentioned in the Pentateuch "mountain" is pronounced in a short syllable "Ahrr." Even "in Mount Gerizim" is pronounced "Aahrgaarizem"; yet in other mountains, like Ebal or Sinai, it is pronounced short: "Ahrr Ebal," "Ahrr Since."

## 6

6:4 Before the next passage, the Israelite Samaritans open with the words: "Be praised the Almighty, the first of all firsts. Be praised the Merciful Who never ceased. Be praised Eloowwem. And there is no Ela but one." (Ela is the Aramaic form of Eloowwem.)

6:8 The Israelite Samaritans understood the word "totafor" as tefillin, in their Aramaic translation of the Torah, meaning a symbolic sign as a reminder. And it is parallel to Exodus 13:9: "And it will serve as a sign to you on **your hands**, and as a reminder between your eyes." The Israelite Jews understood "totafor" ("totafor" = phylacteries) as physical, tying it on their head and on their left arm. It should be commented upon that the Israelite Samaritans understood the sign as the tying of the person's soul to love the Almighty (like the tying of the soul of Yaaqob and Binyamen: Gen. 44:30). The Jewish alternative is impossible because this custom (derived from the story of the Exodus, expressing the way of people in slavery transformed to people of liberty) only suggests that this slavery will be remembered only by tying the person like a tied slave.

<sup>1</sup> And this is the commandment, the statutes, and the judgments which Shehmaa your Eloowwem has commanded to teach you, that you might do them in the land where you are going over to possess it.

<sup>2</sup> That you might fear Shehmaa your Eloowwem, to keep all His statutes and His commandments which I command you **today**, you, and your son, and your grandson, all the days of your life. And that your days may be prolonged.

<sup>3</sup> And you, Yishraael, should listen and observe to do it, that it may be well with you, and that you may multiply greatly, just as Shehmaa, the Eloowwee of your forefathers, has promised you, a land flowing with milk and honey.\*\*

<sup>4</sup> Hear, Yishraael. Shehmaa is our Eloowwem. Shehmaa is one.

<sup>5</sup> And you shall love Shehmaa your Eloowwem with all your heart, and with all your soul, and with all your might.

<sup>6</sup> And these words, which I am commanding you today, shall be on your heart.

<sup>7</sup> And you shall teach them diligently to your sons, and shall talk of them when you sit in the house, . . . . . **when you walk by the way, . . . . . when you lie down, and when you rise up.**

<sup>8</sup> And you shall bind them as a sign on **your hands** and they shall be as **memory** between your eyes.

<sup>9</sup> And you shall write them on the door sides of **your houses** and in your gates.\*\*

<sup>10</sup> And it shall come about when Shehmaa your Eloowwem brings you into the land which He swore to your forefathers, Abraham, Yesaahq, and Yaaqob, to give you great and splendid cities which you did not build, <sup>11</sup> . . . . . **houses** full of all good things which you did not fill, . . . . . **cisterns** hewn which you did not dig, vineyards and olives which you did not plant, and you eat and are satisfied,

<sup>12</sup> Watch yourself, that you do not forget Shehmaa **your Eloowwem** who brought you from the land of Missrem, out of the house of slavery.

## 6

<sup>1</sup> Now this is the commandment, the statutes, and the ordinances, which Adonai your Elohim commanded to teach you, that ye might do them in the land whither ye go over to possess it —

<sup>2</sup> that thou mightest fear Adonai thy Elohim, to keep all His statutes and His commandments, which I command thee, . . . . . thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

<sup>3</sup> Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Adonai, the Elohey of thy fathers, hath promised unto thee — a land flowing with milk and honey.

<sup>4</sup> Hear, O Israel, Adonai our Elohim, Adonai is one.

<sup>5</sup> And thou shalt love Adonai thy Elohim with all thy heart, and with all thy soul, and with all thy might.

<sup>6</sup> And these words, which I command thee this day, shall be upon thy heart;

<sup>7</sup> and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in **your house**, and **when you walk by the way, and when you lie down, and when thou risest up.**

<sup>8</sup> And thou shalt bind them for a sign upon **your hand**, and they shall be for **frontlets** between thine eyes.

<sup>9</sup> And thou shalt write them upon the doorposts of **your house**, and upon thy gates.

<sup>10</sup> And it shall be, when Adonai thy Elohim shall bring thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee — great and goodly cities, which thou didst not build,

<sup>11</sup> **and houses** full of all good things, which thou didst not fill, **and cisterns** hewn out, which thou didst not hew, vineyards and olive-trees, which thou didst not plant, and thou shalt eat and be satisfied —

<sup>12</sup> then beware lest thou forget Adonai, . . . . . who brought thee forth out of the land of Egypt, out of the house of bondage.

13 You shall fear Shehmaa your Eloowwem. And you shall worship Him and swear by His name.

14 You shall not follow other gods, of the gods of the peoples who surround you.

15 For Devoted Il, Shehmaa your Eloowwem, is in the midst of you. Otherwise the anger of Shehmaa your Eloowwem will be kindled against you, and He will destroy you off the face of the earth.

16 You shall not put Shehmaa your Eloowwem to the test, as you tested Him at Massa.

17 You should diligently keep the commandments of Shehmaa your Eloowwem, and His testimonies, and His statutes which He has commanded you.

18 And you shall do what is right and good in the sight of Shehmaa, that it may be well with you, and that you may go in and possess the good land which Shehmaa **your Eloowwem** swore to give your forefathers,

19 By **melting** out all your enemies from before you, as Shehmaa has spoken.\*\*

20 **And it shall come about** when your son asks you tomorrow, saying, What do the testimonies, . . . **the statutes**, and the judgments mean which Shehmaa our Eloowwem commanded you.

21 And you shall say to your son, We were slaves to Phaaroo in Missrem, and Shehmaa brought us from Missrem with a mighty hand.

22 And Shehmaa showed great and distressing signs and wonders before our eyes against Missrem, Phaaroo and all his household.

23 And He brought us out from there in order to bring us in, to give us the land which **Shehmaa** had sworn to our forefathers.

24 And Shehmaa commanded us to do all these statutes, to fear Shehmaa our Eloowwem for our good all the days and to give us life, as it is today.

25 And it will be righteousness for us if we shall keep to do all this commandment before Shehmaa our Eloowwem, as He commanded us.\*\*

13 Thou shalt fear Adonai thy Elohim; and Him shalt thou serve, and by His name shalt thou swear.

14 Ye shall not go after other gods, of the gods of the peoples that are round about you;

15 for a jealous El, even Adonai thy Elohim, is in the midst of thee; lest the anger of Adonai thy Elohim be kindled against thee, and He destroy thee from off the face of the earth.

16 Ye shall not try Adonai your Elohim, as ye tried Him in Massah.

17 Ye shall diligently keep the commandments of Adonai your Elohim, and His testimonies, and His statutes, which He hath commanded thee.

18 And thou shalt do that which is right and good in the sight of Adonai; that it may be well with thee, and that thou mayest go in and possess the good land which Adonai . . .

swore unto thy fathers, 19 to **thrust** out all thine enemies from before thee, as Adonai hath spoken.

20 . . . . . When thy son asketh thee in time to come, saying: "What mean the testimonies, **and the statutes**, and the ordinances, which Adonai our Elohim hath commanded you?"

21 then thou shalt say unto thy son: "We were Pharaoh's bondmen in Egypt; and Adonai brought us out of Egypt with a mighty hand.

22 And Adonai showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes.

23 And He brought us out from thence, that He might bring us in, to give us the land which **He** swore unto our fathers.

24 And Adonai commanded us to do all these statutes, to fear Adonai our Elohim, for our good always, that He might preserve us alive, as it is at this day.

25 And it shall be righteousness unto us, if we observe to do all this commandment before Adonai our Elohim, as He hath commanded us."



*Portion: When He Shall Bring You*

7

<sup>1</sup> When Shehmaa your Eloowwem will bring you into the land where you are entering to possess it, and clears away many nations before you, the Ihttee, and the Girgeshee, and the Ehmarree, and the Kaanannee, and the Ferizzee, and the Ibbee, and the Yeboosee, seven nations greater and stronger than you.

<sup>2</sup> And when Shehmaa your Eloowwem delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them.

<sup>3</sup> And you shall not marry with them. You shall not give your daughter to his son, nor shall you take his daughter for your son.

<sup>4</sup> For he will turn your son away from following Me, **and he shall worship** other gods. Then the anger of Shehmaa will be kindled against you, and He will quickly destroy you.

<sup>5</sup> For **you . . . . shall do** to them, you shall tear down their altars, and smash their pillars, and hew down their Aashirites, and burn their graven images with fire.

<sup>6</sup> For you are a holy people to Shehmaa your Eloowwem. **and** Shehmaa your Eloowwem has chosen **you** to be a people for His own possession out of all the peoples who are on the face of the earth.\*\*

<sup>7</sup> Shehmaa did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples.

<sup>8</sup> But because Shehmaa loved you and kept the oath which He swore to your forefathers, Shehmaa brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Phaaroo king of Missrem.

<sup>9</sup> And you shall know that Shehmaa your Eloowwem, He is the Eloowwem, the El Faithful, who keeps covenant and loving-kindness with those who love Him and keep His commandments to a thousandth generation.

7

<sup>1</sup> When Adonai thy Elohim shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou;

<sup>2</sup> and when Adonai thy Elohim shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them;

<sup>3</sup> neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

<sup>4</sup> For he will turn away thy son from following Me, **and they shall worship** other gods; so will the anger of Adonai be kindled against you, and He will destroy thee quickly.

<sup>5</sup> For **you all shall do** to them: ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire.

<sup>6</sup> For thou art a holy people unto Adonai thy Elohim: . . . Adonai thy Elohim hath chosen **you** to be His own treasure, out of all peoples that are upon the face of the earth.

<sup>7</sup> Adonai did not set His love upon you, nor choose you, because ye were more in number than any people — for ye were the fewest of all peoples —

<sup>8</sup> but because Adonai loved you, and because He would keep the oath which He swore unto your fathers, hath Adonai brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

<sup>9</sup> Know therefore that Adonai thy Elohim, He is Elohim; the faithful El, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;

10 And He repays those who hate Him to their faces, to destroy them. He will not delay with him who hates Him, He will repay him to his face.

11 And you shall keep the commandment, . . . **the statutes**, and the judgments which I am commanding you today, to do them.\*\*

12 And it shall come about, because you listen to these judgments, and keep and do them, that Shehmaa your Eloowwem will keep with you the covenant and the lovingkindness which He swore to your forefathers.

13 And He will love you, and bless you, and multiply you. He will also bless the fruit of your womb, and the fruit of your ground, your grain, . . . . **your new wine**, and your oil, the increase of your herd and the young of your flock, in the land **that Shehmaa swore** to your forefathers to give you.

14 You shall be blessed from among all peoples. There will be no male or female barren among you, or among your cattle.

15 And Shehmaa will remove from you all sickness. And He will not put on you any of the harmful diseases of Missrem which you have known, but He will lay them on all who hate you.

16 And you shall eat all the peoples whom Shehmaa your Eloowwem will deliver to you. Your eye shall not pity them, nor shall you serve their gods, for that would be a snare to you.\*\*

17 When you shall say in your heart, These nations are greater than I, how can I dispossess them.

18 You shall not be afraid of them. You shall well remember what Shehmaa your Eloowwem did to Phaaroo and to all Missrem.

19 The great trials which your eyes saw, . . . **the signs**, and the wonders, and the mighty hand, and the outstretched arm by which Shehmaa your Eloowwem brought you out. Shehmaa your Eloowwem does so to all the peoples of whom you are afraid.

20 And Shehmaa your Eloowwem will send the hornet against them, until those who are left and hide themselves from you perish.

10 and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.

11 And you shall keep the commandment, **and the statutes**, and the ordinances, which I command thee this day, to do them.

### *Portion: Because*

12 And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that Adonai thy Elohim shall keep with thee the covenant and the mercy which He swore unto thy fathers,

13 and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body, and the fruit of thy land, thy corn, **and your new wine**, and thine oil, the increase of thy kine and the young of thy flock, in the land **that he swore** unto thy fathers to give thee.

14 Thou shalt be blessed above all peoples; there shall not be male or female barren among you, or among your cattle.

15 And Adonai will take away from thee all sickness; and He will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

16 And thou shalt consume all the peoples that Adonai thy Elohim shall deliver unto thee; thine eye shall not pity them; neither shalt thou serve their gods; for that will be a snare unto thee.

17 If thou shalt say in thy heart: "These nations are more than I; how can I dispossess them?"

18 thou shalt not be afraid of them; thou shalt well remember what Adonai thy Elohim did unto Pharaoh, and unto all Egypt:

19 the great trials which thine eyes saw, **and the signs**, and the wonders, and the mighty hand, and the outstretched arm, whereby Adonai thy Elohim brought thee out; so shall Adonai thy Elohim do unto all the peoples of whom thou art afraid.

20 Moreover Adonai thy Elohim will send the hornet among them, until they that are left, and they that hide themselves, perish from before thee.

<sup>21</sup> You shall not dread them, for Shehmaa your Eloowwem is in your midst, Il, Great and awesome.

<sup>22</sup> And Shehmaa your Eloowwem will clear away these nations before you little by little. You will not be able to put an end to them quickly, for the beasts of the field would grow too numerous for you.

<sup>23</sup> And Shehmaa your Eloowwem will deliver them before you, and will confuse them with a great confusion until they are destroyed.

<sup>24</sup> And He will deliver their kings into your hand. And you will make their name perish from under the heavens. No man will be able to stand **before** you until you have destroyed them.

<sup>25</sup> The graven images of their gods you are to burn with fire. You shall not covet the silver or the gold that is on them, nor take it for yourselves, or you will be snared by it. For it is an abomination to Shehmaa your Eloowwem.

<sup>26</sup> And you shall not bring an abomination into your house, and like it come under the ban. You shall utterly detest it, and you shall utterly abhor it, for it is a ban.\*\*

## 8

<sup>1</sup> All the commandment that I am commanding you today you shall keep and do, that you may live and multiply, and go in and possess the land which Shehmaa swore to your forefathers.

<sup>2</sup> And you shall remember all the way which Shehmaa your Eloowwem has led you in the desert these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not.

<sup>3</sup> And He humbled you and let you be hungry, and fed you with maan, which you did not know, nor did your forefathers know. That He might make you know that man does not live by bread alone, but by everything that proceeds out of the mouth of Shehmaa man lives.

<sup>4</sup> Your dress did not wear out on you, and **your feet** did not swell these forty years.\*\*

<sup>21</sup> Thou shalt not be affrighted at them; for Adonai thy Elohim is in the midst of thee, an El great and awful.

<sup>22</sup> And Adonai thy Elohim will cast out those nations before thee by little and little; thou mayest not consume them quickly, lest the beasts of the field increase upon thee.

<sup>23</sup> But Adonai thy Elohim shall deliver them up before thee, and shall discomfit them with a great discomfiture, until they be destroyed.

<sup>24</sup> And He shall deliver their kings into thy hand, and thou shalt make their name to perish from under heaven; there shall no man be able to stand **against** thee, until thou hast destroyed them.

<sup>25</sup> The graven images of their gods shall ye burn with fire; thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to Adonai thy Elohim.

<sup>26</sup> And thou shalt not bring an abomination into thy house, and be accursed like unto it; thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing.

## 8

<sup>1</sup> All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which Adonai swore unto your fathers.

<sup>2</sup> And thou shalt remember all the way which Adonai thy Elohim hath led thee these forty years in the wilderness, that He might afflict thee, to prove thee, to know what was in thy heart, whether thou wouldest keep His commandments, or no.

<sup>3</sup> And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of Adonai doth man live.

<sup>4</sup> Thy raiment waxed not old upon thee, and neither did **your foot** swell, these forty years.

<sup>5</sup> And you are to know in your heart that as a man torments his son, Shehmaa your Eloowwem was tormenting you.

<sup>6</sup> And you shall keep the commandments of Shehmaa your Eloowwem, to walk in His ways and to fear Him.

<sup>7</sup> For Shehmaa your Eloowwem is bringing you into a good **and wide** land, a land of brooks of water, of fountains from . . . . **depths** flowing forth in valleys and hills.

<sup>8</sup> A land of wheat, and barley, . . . **vine**, . . . **fig** trees, and pomegranate. A land of olive oil and honey,

<sup>9</sup> A land where you will eat food not from a granary, in which you will not lack anything. A land whose stones are iron, and out of whose hills you can dig copper.

<sup>10</sup> And as you have eaten and are satisfied, you shall bless Shehmaa your Eloowwem for the good land which He has given you.\*\*

<sup>11</sup> Beware that you do not forget Shehmaa your Eloowwem, in not keeping His commandments, and His ordinances, and His statutes which I am commanding you to-day,

<sup>12</sup> That as you have eaten and are satisfied, and have built good houses and dwelt in them,

<sup>13</sup> And your herds and your flocks multiply, . . . . . your **silver** and your gold multiply, and all that you have multiplies,

<sup>14</sup> And your heart will become selfish, and you will forget Shehmaa your Eloowwem who brought you out from the land of Missrem, out of the house of slavery.

<sup>15</sup> He led you through the great and terrible desert, fiery serpent, . . . **scorpion**, and thirst where there was no water. He brought water for you out of the rock of flint.

<sup>16</sup> In the desert He fed you maan which your forefathers did not know, that He might humble you and that He might test you, to do good for you in the end.

<sup>17</sup> And you may say in your heart, My power and the strength of my hand made me this wealth.

<sup>18</sup> And you shall remember Shehmaa your Eloowwem, for it is He who is giving you power to make wealth, **and that** He may confirm His covenant which He swore to

<sup>5</sup> And thou shalt consider in thy heart, that, as a man chasteneth his son, so Adonai thy Elohim chasteneth thee.

<sup>6</sup> And thou shalt keep the commandments of Adonai thy Elohim, to walk in His ways, and to fear Him.

<sup>7</sup> For Adonai thy Elohim bringeth thee into a good . . . . . land, a land of brooks of water, of fountains **and depths**, springing forth in valleys and hills;

<sup>8</sup> a land of wheat and barley, **and vine, and fig** trees and pomegranates; a land of olive-trees and honey;

<sup>9</sup> a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

<sup>10</sup> And thou shalt eat and be satisfied, and bless Adonai thy Elohim for the good land which He hath given thee.

<sup>11</sup> Beware lest thou forget Adonai thy Elohim, in not keeping His commandments, and His ordinances, and His statutes, which I command thee this day;

<sup>12</sup> lest when thou hast eaten and art satisfied, and hast built goodly houses, and dwelt therein;

<sup>13</sup> and when thy herds and thy flocks multiply, **and thy silver** and thy gold is multiplied, and all that thou hast is multiplied;

<sup>14</sup> then thy heart be lifted up, and thou forget Adonai thy Elohim, who brought thee forth out of the land of Egypt, out of the house of bondage;

<sup>15</sup> who led thee through the great and dreadful wilderness, wherein were serpents, fiery serpents, **and scorpion**, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;

<sup>16</sup> who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

<sup>17</sup> and thou say in thy heart: "My power and the might of my hand hath gotten me this wealth."

<sup>18</sup> But thou shalt remember Adonai thy Elohim, for it is He that giveth thee power to get wealth, . . . **that** He may establish His covenant which He swore unto thy fathers,



your forefathers, to **Abraahm**, to **Yesaahq**,  
and to **Yaaqob**, as it is this day.

<sup>19</sup> And it shall come about, if you ever forget  
Shehmaa your Eloowwem, and go after  
other gods, and serve them and worship  
them, I testify against you today that you  
will surely perish.

<sup>20</sup> Like the nations that Shehmaa makes to  
perish before you, you shall perish. Because  
you would not listen to the voice of  
Shehmaa your Eloowwem.\*\*

## 9

<sup>1</sup> Hear, Yishraael. You are crossing over the  
Yaardaan today to go in to dispossess na-  
tions greater and mightier than you, great  
cities and fortified to the heavens,

<sup>2</sup> A people great and tall, the sons of giants,  
whom you know and of whom you have  
heard, Who can stand before the sons of a  
giant.

<sup>3</sup> And you shall know today that it is Sheh-  
maa your Eloowwem who is crossing over  
before you as a consuming fire. He will de-  
stroy them, and He will subdue them before  
you, that you shall drive them out and de-  
stroy them quickly, as Shehmaa has spoken  
to you.

<sup>4</sup> Do not say in your heart, **when** Shehmaa  
your Eloowwem is **melting** them out be-  
fore you, saying, Because of my righteous-  
ness Shehmaa has brought me in to possess  
this land. But for the wickedness of these  
nations Shehmaa is dispossessing them be-  
fore you.

<sup>5</sup> It is not for your righteousness, or for the  
uprightness of your heart that you are going  
to possess their land, but for the wickedness  
of these nations Shehmaa .....  
is driving them out before you, in order to  
confirm the word which **He** swore to your  
forefathers, to **Abraahm**, **Yesaahq**, and  
**Yaaqob**.\*\*

<sup>6</sup> And you shall know it is not because of  
your righteousness Shehmaa your Eloow-  
wem is giving you this good land to possess,  
for you are a stubborn people.

<sup>7</sup> Remember **and do not** forget how you  
provoked Shehmaa your Eloowwem to

.....  
..... as it is this day.

<sup>19</sup> And it shall be, if thou shalt forget Adonai  
thy Elohim, and walk after other gods, and  
serve them, and worship them, I forewarn  
you this day that ye shall surely perish.

<sup>20</sup> As the nations that Adonai maketh to per-  
ish before you, so shall ye perish; because ye  
would not hearken unto the voice of Adonai  
your Elohim.

## 9

<sup>1</sup> Hear, O Israel: thou art to pass over the Jor-  
dan this day, to go in to dispossess nations  
greater and mightier than thyself, cities  
great and fortified up to heaven,

<sup>2</sup> a people great and tall, the sons of the  
Anakim, whom thou knowest, and of whom  
thou hast heard say: "Who can stand before  
the sons of Anak?"

<sup>3</sup> Know therefore this day, that Adonai thy  
Elohim is He who goeth over before thee as a  
devouring fire; He will destroy them, and  
He will bring them down before thee; so  
shalt thou drive them out, and make them  
to perish quickly, as Adonai hath spoken  
unto thee.

<sup>4</sup> Speak not thou in thy heart, **when** Adonai  
thy Elohim **has thrust** them out from be-  
fore thee, saying: "For my righteousness  
Adonai hath brought me in to possess this  
land"; whereas for the wickedness of these  
nations Adonai doth drive them out from  
before thee.

<sup>5</sup> Not for thy righteousness, or for the up-  
rightness of thy heart, dost thou go in to  
possess their land; but for the wickedness of  
these nations Adonai **your Elohim** doth  
drive them out from before thee, and that  
He may establish the word which **Adonai**  
swore unto thy fathers, to **Abraham**, to  
**Isaac**, and to **Jacob**.

<sup>6</sup> Know therefore that it is not for thy righ-  
teousness that Adonai thy Elohim giveth  
thee this good land to possess it; for thou art  
a stiffnecked people.

<sup>7</sup> Remember, ..... **do not** forget thou how  
thou didst make Adonai thy Elohim wroth

wrath in the desert. From the day that you left the land of Missrem, until you arrived at this place, you have been rebellious against Shehmaa.

<sup>8</sup> And in Ooreb you provoked Shehmaa to wrath. And Shehmaa was so angry with you that He would have destroyed you.\*\*

<sup>9</sup> When I went up to the Mountain to receive the tablets of stone, the tablets of the covenant which Shehmaa had made with you, then I remained on the Mountain forty days and nights. I neither ate bread nor drank water.

<sup>10</sup> And Shehmaa gave me the two tablets of stone, written by the finger of Eloowwem. And on them were all the words which Shehmaa had spoken **unto you** at the Mountain from the midst of the fire on the day of the assembly.

<sup>11</sup> And it came about at the end of forty days and nights that Shehmaa gave me the two ..... tablets of the covenant.

<sup>12</sup> And Shehmaa said to me, Arise, go down from here quickly, for your people whom you brought out of Missrem have acted corruptly. They have quickly turned aside from the way which I commanded them. They have made a molten **calf** for themselves.\*\*

<sup>13</sup> And Shehmaa spoke to me, saying, I have seen this people, and indeed it is a stubborn people.

<sup>14</sup> Let Me alone, that I may destroy them and blot out their name from under the heavens. And I will make of you a nation mightier and greater than they.

<sup>15</sup> And I turned and came down from the Mountain while the Mountain was burning with fire. And the two tablets of the covenant were in my two hands.

<sup>16</sup> And I saw that you had sinned against Shehmaa your Eloowwem. You had made for yourselves a molten calf. You had turned aside quickly from the way which Shehmaa had commanded you.

<sup>17</sup> And I took hold of the two tablets, and threw them from my hands, and smashed them before your eyes.\*\*

in the wilderness; from the day that thou didst go forth out of the land of Egypt, until ye came unto this place, ye have been rebellious against Adonai.

<sup>8</sup> Also in Horeb ye made Adonai wroth, and Adonai was angered with you to have destroyed you.

<sup>9</sup> When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which Adonai made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water.

<sup>10</sup> And Adonai delivered unto me the two tables of stone written with the finger of Elohim; and on them was written according to all the words, which Adonai spoke **with you** in the mount out of the midst of the fire in the day of the assembly.

<sup>11</sup> And it came to pass at the end of forty days and forty nights, that Adonai gave me the two **tablets of the stones**, tablets of the covenant.

<sup>12</sup> And Adonai said unto me: "Arise, get thee down quickly from hence; for thy people that thou hast brought forth out of Egypt have dealt corruptly; they are quickly turned aside out of the way which I commanded them; they have made them a ..... molten image."

<sup>13</sup> Furthermore Adonai spoke unto me, saying: "I have seen this people, and, behold, it is a stiffnecked people;

<sup>14</sup> let Me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they."

<sup>15</sup> So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands.

<sup>16</sup> And I looked, and, behold, ye had sinned against Adonai your Elohim; ye had made you a molten calf; ye had turned aside quickly out of the way which Adonai had commanded you.

<sup>17</sup> And I took hold of the two tables, and cast them out of my two hands, and broke them before your eyes.

9:10 "By the finger" — It should be noted that the most sacred is written by the Almighty so that all people will believe in it as a divine deed and not a human deed. The words were engraved in the tablet by fire, because when a man does it he might use an iron tool which does not make it complete. Just as the Almighty said about the stones of the foundation of His altar: "Don't strike them with iron." (See Ex. 20:14+, Deut. 5:18+, Deut. 27:5.)

<sup>18</sup> And I fell down before Shehmaa, as at the first, forty days and nights. I neither ate bread nor drank water, because of all **your sins** which you had committed, in doing what was evil in the sight of Shehmaa to anger Him.

<sup>19</sup> For I was afraid of the anger and hot displeasure with which Shehmaa was wrathful against you in order to destroy you. But Shehmaa listened to me that time also.

<sup>20</sup> And Shehmaa was angry enough with Aahreron to destroy him. And I prayed for Aahreron at the same time.

<sup>21</sup> And I took **your sins**, the calf which you had made, and burned it with fire, and crushed it, grinding it very small until it was as fine as dust. And I threw its dust into the brooks that came down from the Mountain.

<sup>22</sup> And at Tebarah, and at Massa, **and in Qaa-baarote** Attaawwaa you provoked Shehmaa to wrath.

<sup>23</sup> And when Shehmaa sent you from Qadesh Birna, saying, Go up and possess the land which I have given you, then you rebelled against the command of Shehmaa your Eloowwem. You neither believed Him nor listened to His voice.

<sup>24</sup> You have been rebellious against Shehmaa from the day **he knew you.**\*\*

<sup>25</sup> And I fell down before Shehmaa the forty days and nights, which I fell down because Shehmaa had said He would destroy you.

<sup>26</sup> And I prayed to Shehmaa and said, Aadaanee Shehmaa, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Missrem **with your strong hand.**

<sup>27</sup> Remember Your servants, Abraahm, Yesaahq, and Yaaqob. Do not look at the stubbornness of this people, or at their wickedness, or their sin.

<sup>28</sup> The **people** of the land from which You brought us may say, Because Shehmaa was not able to bring them into the land which He had promised them, and because He hated them, He has brought them out to slay them in the desert.

<sup>29</sup> And they are Your people, even Your inheritance, whom You have brought out

<sup>18</sup> And I fell down before Adonai, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all **your sin** which ye sinned, in doing that which was evil in the sight of Adonai, to provoke Him.

<sup>19</sup> For I was in dread of the anger and hot displeasure, wherewith Adonai was wroth against you to destroy you. But Adonai hearkened unto me that time also.

<sup>20</sup> Moreover Adonai was very angry with Aaron to have destroyed him; and I prayed for Aaron also the same time.

<sup>21</sup> And I took **your sin**, the calf which ye had made, and burnt it with fire, and beat it in pieces, grinding it very small, until it was as fine as dust; and I cast the dust thereof into the brook that descended out of the mount. —

<sup>22</sup> And at Taberah, and at Massah, **and in Kibroth-hattaavah**, ye made Adonai wroth.

<sup>23</sup> And when Adonai sent you from Kadesh-barnea, saying: "Go up and possess the land which I have given you"; then ye rebelled against the commandment of Adonai your Elohim, and ye believed Him not, nor hearkened to His voice.

<sup>24</sup> Ye have been rebellious against Adonai from the day that **I knew you.** —

<sup>25</sup> So I fell down before Adonai the forty days and forty nights that I fell down; because Adonai had said He would destroy you.

<sup>26</sup> And I prayed unto Adonai, and said: "O Adonai Elohim, destroy not Thy people and Thine inheritance, that Thou hast redeemed through Thy greatness, that Thou hast brought forth out of Egypt **with a strong hand.**

<sup>27</sup> Remember Thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

<sup>28</sup> lest the . . . . . land whence Thou broughtest us out say: Because Adonai was not able to bring them into the land which He promised unto them, and because He hated them, He hath brought them out to slay them in the wilderness.

<sup>29</sup> Yet they are Thy people and Thine inheritance, that Thou didst bring out . . . . .

**from Missrem by Your great power and  
Your outstretched arm.\*\***

.....by Thy great power and by  
Thy outstretched arm.”

## 10

**1** At that time Shehmaa said to me, Cut out for yourself two tablets of stone, like the former ones, and come up to Me on the mountain, and make an ark of wood for yourself.

<sup>2</sup> And I will write on the tablets the words that were on the former tablets, which you shattered. And you shall put them in the ark.

**3 And I made an ark of acacia wood, and cut out two tablets of stone like the former ones, and went up on the Mountain with the two tablets in my hand.**

**4 And He wrote on the tablets, like the former writing, the Ten Commandments which Shehmaa had spoken to you on the Mountain from the midst of the fire on the day of the assembly. And Shehmaa gave them to me.**

**5 And I turned and came down from the Mountain, and put the tablets in the ark which I had made. And there they are, as Shehmaa commanded me.\*\***

**6 And the Sons of Yishraael set out from Maaseerote and they camped in Baanee Yaahqaan. <sup>6a</sup> From there they journeyed and camped in Aggidgeda. From there they journeyed and camped in Yetib-taah, a land of brooks of water. <sup>6b</sup> From there they journeyed and camped in Ehbeerna. <sup>6c</sup> From there they journeyed and camped in Issiyyone Gehbaar. <sup>6d</sup> From there they journeyed and camped in the desert of Sen, it is Qadesh. <sup>6e</sup> From there they journeyed and camped in Arr Aar. And Aahrroon died there, and he was buried. And Elaazaar his son ministered as priest in his place.**

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.....☆☆

**8** At that time Shehmaa set apart the tribe of Libee to carry the ark of the covenant of Shehmaa, to stand before Shehmaa **to serve, . . . and to bless in His name until this day.**

<sup>9</sup> Therefore, Libee does not have a portion or

1 At that time Adonai said unto me: "Hew thee two tables of stone like unto the first, and come up unto Me into the mount; and make thee an ark of wood.

<sup>2</sup> And I will write on the tables the words that were on the first tables which thou didst break, and thou shalt put them in the ark."

<sup>3</sup> So I made an ark of acacia-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

**4 And He wrote on the tables according to the first writing, the ten commandments, which Adonai spoke unto you in the mount out of the midst of the fire in the day of the assembly; and Adonai gave them unto me.**

5 And I turned and came down from the mount, and put the tables in the ark which I had made; and there they are, as Adonai commanded me. —

**<sup>6</sup> And the children of Israel journeyed from Beeroth-benejaakan to Moserah; . . . . .**

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..... there Aaron died, and there he  
was buried; and Eleazar his son ministered  
in the priest's office in his stead.

**<sup>7</sup> From there they journeyed to the Gidgadda and from the Gidgadda to Jotbah, a land of brooks of water.**

**8** At that time Adonai separated the tribe of Levi, to bear the ark of the covenant of Adonai, to stand before Adonai **to serve Him**, and to bless in His name, unto this day.

<sup>9</sup> Wherefore Levi hath no portion nor inher-

inheritance with his brothers. Shehmaa is his inheritance, as Shehmaa your Eloowwem spoke to him.

<sup>10</sup> And I stayed on the Mountain forty days and forty nights like the first time, and Shehmaa listened to me that time also, and Shehmaa was **not** willing to destroy you.

<sup>11</sup> And Shehmaa said to me, Arise, proceed on your journey ahead of **this** people, that they may go in and possess the land which I swore to their forefathers to give them.\*\*

<sup>12</sup> And now, Yishraael, what does Shehmaa your Eloowwem require from you, but to fear Shehmaa your Eloowwem, to walk in all His ways, and love Him, and to serve Shehmaa your Eloowwem with all your heart and with all your soul,

<sup>13</sup> **And to keep** the commandments of Shehmaa **your Eloowwem** and His statutes which I am commanding you today for your good.

<sup>14</sup> Behold, to Shehmaa your Eloowwem belong the heavens and the heavens of the heavens, the earth and all that is in it.

<sup>15</sup> Yet on your forefathers did Shehmaa set His affection to love them, and He chose their descendants after them, you above all peoples, as it is this day.

<sup>16</sup> And circumcise the foreskin of your heart, and stiffen your neck no longer.

<sup>17</sup> Because Shehmaa your Eloowwem, He is the Eloowwee of Eloowwems, **and Master** of masters, the El Great, **and the mighty**, and the Fearful, who does not show partiality, nor take a bribe.

<sup>18</sup> He executes justice for the orphan and the widow, and shows His love for the proselyte by giving him food and dress.

<sup>19</sup> And you have to love the proselyte, for you were sojourners in the land of Missrem.

<sup>20</sup> You shall fear Shehmaa your Eloowwem, **and** you shall serve **Him**, and cling to Him, and you shall swear by His name.

<sup>21</sup> He is your glory. And He is your Eloowwem who has done these great and fearful things with you, which your eyes have seen.

<sup>22</sup> Your fathers went down to Missreema seventy persons. And now Shehmaa your Eloowwem has made you as numerous as the stars of the heavens.

itance with his brethren; Adonai is his inheritance, according as Adonai thy Elohim spoke unto him. —

<sup>10</sup> Now I stayed in the mount, as at the first time, forty days and forty nights; and Adonai hearkened unto me that time also; . . . Adonai would **not** destroy thee.

<sup>11</sup> And Adonai said unto me: "Arise, go before . . . people, causing them to set forward, that they may go in and possess the land, which I swore unto their fathers to give unto them."

<sup>12</sup> And now, Israel, what doth Adonai thy Elohim require of thee, but to fear Adonai thy Elohim, to walk in all His ways, and to love Him, and to serve Adonai thy Elohim with all thy heart and with all thy soul;

<sup>13</sup> . . . **to keep** for thy good the commandments of Adonai, . . . and His statutes, which I command thee this day?

<sup>14</sup> Behold, unto Adonai thy Elohim belongeth the heaven, and the heaven of heavens, the earth, with all that therein is.

<sup>15</sup> Only Adonai had a delight in thy fathers to love them, and He chose their seed after them, even you, above all peoples, as it is this day.

<sup>16</sup> Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

<sup>17</sup> For Adonai your Elohim, He is Elohey of gods, **and masters** of the masters, the great El, . . . **the mighty**, and the awful, who regardeth not persons, nor taketh reward.

<sup>18</sup> He doth execute justice for the fatherless and widow, and loveth the stranger, in giving him food and raiment.

<sup>19</sup> Love ye therefore the stranger; for ye were strangers in the land of Egypt.

<sup>20</sup> Thou shalt fear Adonai thy Elohim; . . . **Him** shalt thou serve; and to Him shalt thou cleave, and by His name shalt thou swear.

<sup>21</sup> He is thy glory, and He is thy Elohim, that hath done for thee these great and tremendous things, which thine eyes have seen.

<sup>22</sup> Thy fathers went down into Egypt with threescore and ten persons; and now Adonai thy Elohim hath made thee as the stars of heaven for multitude.

10:17 The phrase "Eloowwem Aa'erem" is translated "other gods." Sometimes God speaks about Himself in the plural (Gen. 1:26; 11:7). In Aramaic "gods" = "Ela'en" in contrast to "Ela" = "Eloowwem."

<sup>1</sup> And you shall therefore love Shehmaa your Eloowwem, and keep His charge, . . . . . **His statutes, . . . . . His commandments, and His judgments** always.\*\*

<sup>2</sup> And you all shall know today that it is not with your sons who have not known and who have not seen the ethics of Shehmaa your Eloowwem, His greatness, **and His** mighty hand, and His outstretched arm.

<sup>3</sup> . . . **His signs**, and His deeds, which He did within Missrem to Phaaroo . . . . . and to all his land.

<sup>4</sup> And what He did to Missrem's army, to its horses, and its chariots. How He made the water of the Sof Sea to overflow them while they were pursuing you. And Shehmaa destroyed them unto this day.

<sup>5</sup> And what He did to you in the desert until you came to this place,

<sup>6</sup> And what He did to Daataan and Aabee-raam, the sons of Ilyaab, the son of Reh'oo-ben, when the earth opened its mouth and swallowed them, **and all the men of Qara**, and their households, and their tents, and every living thing that followed them, in the midst of all Yishrael.

<sup>7</sup> For your own eyes have seen all the great work of Shehmaa which He did.

<sup>8</sup> And you all shall keep every commandment which I am **commanding you all** today, that you may be strong, and come in and possess the land into which you are about to **come** to possess it.

<sup>9</sup> And that you may prolong your days on the land which Shehmaa swore to your fathers to give . . . . . **to their seed**, a land flowing with milk and honey.\*\*

<sup>10</sup> For the land **that you all are coming** into to possess it, is not like the land of Missrem from which you came, where you used to sow your seed and water it **with your feet** like a vegetable garden.

<sup>11</sup> And the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of the heavens,

<sup>12</sup> The land for which Shehmaa your Eloowwem always demanded. The eyes of Shehmaa

<sup>1</sup> Therefore thou shalt love Adonai thy Elohim, and keep His charge, **and His statutes and His judgments and His commandments** always.

<sup>2</sup> And know ye this day; for I speak not with your children that have not known, and that have not seen the chastisement of Adonai your Elohim, His greatness, . . . . . **His** mighty hand, and His outstretched arm,

<sup>3</sup> **and His signs**, and His works, which He did in the midst of Egypt unto Pharaoh **the king of Egypt**, and unto all his land;

<sup>4</sup> and what He did unto the army of Egypt, unto their horses, and to their chariots; how He made the water of the Red Sea to overflow them as they pursued after you, and how Adonai hath destroyed them unto this day;

<sup>5</sup> and what He did unto you in the wilderness, until ye came unto this place;

<sup>6</sup> and what He did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, . . . . . and their households, and their tents, and every living substance that followed them, in the midst of all Israel;

<sup>7</sup> but your eyes have seen all the great work of Adonai which He did.

<sup>8</sup> Therefore shall ye keep all the commandment which I **command you** . . . . . this day, that ye may be strong, and come in and possess the land into which you are about to **cross** to possess it;

<sup>9</sup> and that ye may prolong your days upon the land, which Adonai swore unto your fathers to give **to them and to their seed**, a land flowing with milk and honey.

<sup>10</sup> For the land **you come** into to possess it, is not as the land of Egypt, from whence ye came out, where thou didst sow thy seed, and didst water it **with your foot**, as a garden of herbs;

<sup>11</sup> but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

<sup>12</sup> a land which Adonai thy Elohim careth for; the eyes of Adonai thy Elohim are al-

your Eloowwem are on it, from the beginning of the year to the end of **the year**.\*\*

<sup>13</sup> And it shall come about, if you listen obediently to my commandments which I am commanding you today, to love Shehmaa your Eloowwem, . . . . . **to worship Him** with all your heart and all your soul,

<sup>14</sup> **And He will give** the rain for your land in its season, the early and late rain, that you may gather in your grain, . . . . . **your new wine**, and your oil.

<sup>15</sup> **And He will give** grass in your fields for your cattle, **and she will eat and she will be sated**.

<sup>16</sup> Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them.

<sup>17</sup> And the anger of Shehmaa will be kindled against you, and He will shut up the heavens, that there will be no rain, and the ground will not yield its fruit. And you will perish quickly from the good land which Shehmaa gives you.

<sup>18</sup> And you all shall put these words of mine on your heart and on your soul. And you shall bind them as a sign on **your hands**. And they shall be as a **memory** between your eyes.

<sup>19</sup> And you shall teach them to your sons, talking of them when you sit **in the house**, . . . . **when you walk** along the road, . . . . **when you lie down**, and when you rise up.

<sup>20</sup> And you shall write them on the door-sides of **your houses** and on your gates,

<sup>21</sup> That your days and the days of your sons may be multiplied on the land which Shehmaa swore to your fathers to give them, as long as the days of the heavens are above the earth.\*\*

<sup>22</sup> For if you all are aware to keep all this commandment which I am commanding you all **today** to do, to love Shehmaa your Eloowwem, to walk in all His ways, and to be devoted to Him,

<sup>23</sup> And Shehmaa will drive out all these nations **from before you**. And you all will dispossess nations greater and mightier **than you**. . . . .

<sup>24</sup> Every place on which the sole of your foot

ways upon it, from the beginning of the year even unto the end of . . . . **year**.

<sup>13</sup> And it shall come to pass, if ye shall hear-ken diligently unto My commandments which I command you this day, to love Adonai your Elohim, **and to worship Him** with all your heart and with all your soul,

<sup>14</sup> **and I will give** the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, **and your new wine**, and thine oil.

<sup>15</sup> **And I will give** grass in thy fields for thy cattle, **and you will eat and you will be sated**.

<sup>16</sup> Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

<sup>17</sup> and the anger of Adonai be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which Adonai giveth you.

<sup>18</sup> Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon **your hand**, and they shall be for **frontlets** between your eyes.

<sup>19</sup> And ye shall teach them your children, talking of them, when thou sittest **in your house and when you walk** by the way, **and when you lie down**, and when thou risest up.

<sup>20</sup> And thou shalt write them upon the door-posts of **your house**, and upon thy gates;

<sup>21</sup> that your days may be multiplied, and the days of your children, upon the land which Adonai swore unto your fathers to give them, as the days of the heavens above the earth.

<sup>22</sup> For if ye shall diligently keep all this commandment which I command you . . . . . to do it, to love Adonai your Elohim, to walk in all His ways, and to cleave unto Him,

<sup>23</sup> then will Adonai drive out all these nations **from before you all**, and ye shall dispossess nations greater and mightier **than you all**.

<sup>24</sup> Every place whereon the sole of your foot

11:24 The "last sea" is one of the titles of the Mediterranean Sea.

treads shall be yours, from the desert to Lebaanon, **and from** the river, the river Phaaraat, as far as the last sea your border shall be.

<sup>25</sup> No man will be able to stand before you all. Shehmaa your Eloowwem will lay the dread of you and the fear of you on all the land on which you set foot, as He has spoken to you.\*\*

<sup>26</sup> Behold, I am setting before you all today a blessing and a curse.

<sup>27</sup> The blessing, if you listen to the commandments of Shehmaa your Eloowwem, which I am commanding you today.

<sup>28</sup> And the curse, if you do not listen to the commandments of Shehmaa your Eloowwem, but turn aside from the way which I am commanding you all today, by following other gods which you all have not known.

<sup>29</sup> And it shall come about, when Shehmaa your Eloowwem brings you into the land where you are entering to possess it, that you shall offer the blessing on **Aargaareezem**, and the curse on Mount Eebaal.

<sup>30</sup> They are across the Yaardaan, beyond the way toward the sunset, in the land of the Kaananee who dwell in the prairie, opposite Gaalgaal, beside the **Aalone Moora**, **opposite Ashkem**.\*\*



### *Portion: For You Are About to Cross*

<sup>31</sup> For you are about to cross the Yaardaan to go in to possess the land which Shehmaa your Eloowwem is giving you all. And you all shall possess it and dwell in it.

<sup>32</sup> And you shall keep and do all the statutes and the judgments which I am setting before you today.

shall tread shall be yours: from the wilderness, and Lebanon, . . . . . **from** the river, the river Euphrates, even unto the hinder sea shall be your border.

<sup>25</sup> There shall no man be able to stand against you: Adonai your Elohim shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath spoken unto you.

### *Portion: See*

<sup>26</sup> Behold, I set before you this day a blessing and a curse:

<sup>27</sup> the blessing, if ye shall hearken unto the commandments of Adonai your Elohim, which I command you this day;

<sup>28</sup> and the curse, if ye shall not hearken unto the commandments of Adonai your Elohim, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

<sup>29</sup> And it shall come to pass, when Adonai thy Elohim shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon **mount Gerizim**, and the curse upon mount Ebal.

<sup>30</sup> Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, **beside the terebinths of Moreh?**

11:29 "And you will offer the blessing on Aargaareezem" — This verse is at the end of chapter 11 and followed by all of chapter 12 which speaks about two activities: (1) the first destruction of all places of worship, and (2) bringing the offering to one chosen place. That the division of the Torah into chapters was made by a Christian monk in the 13th century means that the Torah was undivided by chapters previously. Therefore when we see the end of chapter 11 and all of chapter 12, we come to the conclusion that the chosen place is a place where the blessing is offered, meaning Mount Gerizim. It is no wonder that the location is specifically mentioned with directions to the chosen place. The text gives exact directions so as to be sure that this is Gerizim Mountain. See following note.

11:30 The seven geographical signs for the location of Aargaareezem: (1) They are (2) across the Yaardaan, (3) beyond the way toward the sunset, (4) in the land of the Kaananee who live in the prairie, (5) opposite Gaalgaal, (6) beside the **Aalone Moora** (7) **opposite Ashkem**.

11:30 "Aalone Moora, opposite Ashkem," or "Aaloonce Mamree in Eebrone" — the Israelite Samaritan sages translated this as plains of Moora and plains of Mamree. And this is the same in the Jewish Aramaic translation by Aunkelos. There is a difference also in that

<sup>31</sup> For ye are to pass over the Jordan to go in to possess the land which Adonai your Elohim giveth you, and ye shall possess it, and dwell therein.

<sup>32</sup> And ye shall observe to do all the statutes and the ordinances which I set before you this day.



"Moora," which comes from the name "Mooria," mean the plains that are near the slopes of Gerizim Mountain in the land of Mooriam. And see Genesis 22.

## 12

<sup>1</sup> These are the statutes and the judgments which you shall keep to do in the land which Shehmaa, the Eloowwee of your forefathers, has given you to possess all the days that you live on the earth.

<sup>2</sup> You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains, and on the hills, and under every fresh tree.

<sup>3</sup> And you shall tear down their altars, and smash their pillars, and burn their Aasherim with fire. And you shall cut down the engraved images of their gods, and obliterate their name from that place.

<sup>4</sup> You shall not act like this toward Shehmaa your Eloowwem.

<sup>5</sup> But unto the place which Shehmaa your Eloowwem **has chosen** from all your tribes, to put His name there **for his dwelling**, you shall seek, **and there you all shall come.**

<sup>6</sup> And there you all shall bring your burnt offerings, and your sacrifices, and your tithes, and **your contributions**, ..... and your votive offerings, and your freewill offerings, and the firstborn of your herd and of your flock.

<sup>7</sup> And there also you and your households shall eat before Shehmaa your Eloowwem, and rejoice in all your undertakings in which Shehmaa your Eloowwem has blessed you.\*\*

<sup>8</sup> You shall not do after all what we are doing here today, every man whatever is right in his own eyes.

<sup>9</sup> For you have not as yet come to the resting place and the inheritance which Shehmaa your Eloowwem **gave to you all.**

<sup>10</sup> And when you cross the Yaardaan and dwell in the land which Shehmaa your Eloowwem is giving you to inherit, and He gives you rest from all your enemies around, and you shall dwell in security,

<sup>11</sup> And it shall come about that the place in which Shehmaa your Eloowwem **has chosen** for His name to dwell, there you shall bring all that I command you. Your burnt offerings, and your sacrifices, **and your tithes, and your contributions, and your**

## 12

<sup>1</sup> These are the statutes and the ordinances, which ye shall observe to do in the land which Adonai, the Elohey of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.

<sup>2</sup> Ye shall surely destroy all the places wherein the nations that ye are to dispossess served their gods, upon the high mountains, and upon the hills, and under every leafy tree.

<sup>3</sup> And ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place.

<sup>4</sup> Ye shall not do so unto Adonai your Elohim.

<sup>5</sup> But unto the place which Adonai your Elohim **will choose** out of all your tribes to put His name there, even **unto his habitation** shall ye seek, **and there you .... shall come;**

<sup>6</sup> and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and **the contribution of your hand**, and your vows, and your freewill-offerings, and the firstlings of your herd and of your flock;

<sup>7</sup> and there ye shall eat before Adonai your Elohim, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein Adonai thy Elohim hath blessed thee.

<sup>8</sup> Ye shall not do after all that we do here this day, every man whatsoever is right in his own eyes;

<sup>9</sup> for ye are not as yet come to the rest and to the inheritance, which Adonai your Elohim is **giving to you.**

<sup>10</sup> But when ye go over the Jordan, and dwell in the land which Adonai your Elohim causeth you to inherit, and He giveth you rest from all your enemies round about, so that ye dwell in safety;

<sup>11</sup> then it shall come to pass that the place which Adonai your Elohim **will choose** to cause His name to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, .... **your tithes and the contribution** .....

**donations**, . . . . . and all your choice votive offerings which you will vow to Shehmaa.

<sup>12</sup> And you shall rejoice before Shehmaa your Eloowwem, you and your sons and daughters, . . . . . **your male slaves**, and your female slaves, and the Libee who is within your gates, since he has no portion or inheritance with you.\*\*

<sup>13</sup> Be careful that you do not offer your burnt offerings in all **the place** you see.

<sup>14</sup> But in the place which Shehmaa **has chosen** in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

<sup>15</sup> You may slaughter and eat meat within any of your gates, whatever your soul desires, according to the blessing of Shehmaa your Eloowwem which He has given you. The unclean and the clean will eat of it, as of the gazelle and the deer.

<sup>16</sup> Only **you shall not eat** the blood. You are to pour it out on the ground like water.\*\*

<sup>17</sup> You are not allowed to eat within your gates the tithe of your grain, . . . . . **your new wine**, or your oil, or the firstborn of your herd or your flock, or any of your votive offerings which you vow, or your freewill offerings, or the contribution of **your hands**.

<sup>18</sup> But you shall eat them before Shehmaa your Eloowwem in the place which Shehmaa your Eloowwem **has chosen**, you, and your son, and your daughter, . . . . . **your male slave**, and your female slave, and the Libee who is within your gates. And you shall rejoice before Shehmaa your Eloowwem in all **your hands**.

<sup>19</sup> Be careful that you do not forsake the Libee all your days on your land.\*\*

<sup>20</sup> When Shehmaa your Eloowwem extends your border, as He has promised you, and you say, I will eat meat, because your soul desires to eat meat. You may eat meat, whatever your soul desires.

<sup>21</sup> If the place which Shehmaa your Eloowwem **has chosen for dwelling** His name is too far from you, then you shall slaughter your herd and flock which Shehmaa has

. . . . . **of your hand**, and all your choice vows which ye vow unto Adonai.

<sup>12</sup> And ye shall rejoice before Adonai your Elohim, ye, and your sons, and your daughters, **and your male slaves**, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you.

<sup>13</sup> Take heed to thyself that thou offer not thy burnt-offerings in every . . . **place** that thou seest;

<sup>14</sup> but in the place which Adonai **will choose** in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

<sup>15</sup> Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of Adonai thy Elohim which He hath given thee; the unclean and the clean may eat thereof, as of the gazelle, and as of the hart.

<sup>16</sup> Only **you all shall not eat** the blood; thou shalt pour it out upon the earth as water.

<sup>17</sup> Thou mayest not eat within thy gates the tithe of thy corn, **and your new wine**, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, nor the offering of **your hand**;

<sup>18</sup> but thou shalt eat them before Adonai thy Elohim in the place which Adonai thy Elohim **will choose**, thou, and thy son, and thy daughter, **and your male slave**, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before Adonai thy Elohim in all that thou put in all **your hand**.

<sup>19</sup> Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

<sup>20</sup> When Adonai thy Elohim shall enlarge thy border, as He hath promised thee, and thou shalt say: "I will eat flesh," because thy soul desireth to eat flesh; thou mayest eat flesh, after all the desire of thy soul.

<sup>21</sup> If the place which Adonai thy Elohim **will choose to put** His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which Adonai hath given

given you, as I have commanded you. And you shall eat within your gates whatever your soul desires.

<sup>22</sup> Just as a gazelle or a deer is eaten, you will eat it. The unclean **among you** and the clean shall eat of it.

<sup>23</sup> Only be sure not to eat the blood, for the blood is the life. And you shall not eat the life with the flesh.

<sup>24</sup> You shall not eat it. You shall pour it out on the ground like water.

<sup>25</sup> You shall not eat it, that it may be well with you and your sons after you, for you will be doing what is right in the sight of Shehmaa.\*\*

<sup>26</sup> Only your holy things which you shall have, and your votive offerings, you shall take and go to the place which Shehmaa **has chosen**.

<sup>27</sup> And you shall offer your burnt offerings, the flesh and the blood, on the altar of Shehmaa your Eloowwem. And the blood of your sacrifices shall be poured out on the altar of Shehmaa your Eloowwem. And you shall eat the flesh.

<sup>28</sup> Keep, and listen, **and you will do** all these words which I command you **today**. And it shall be well with you and your sons after you forever. For you will be doing **the right and the good** in the sight of Shehmaa your Eloowwem.\*\*

<sup>29</sup> When Shehmaa your Eloowwem cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land,

<sup>30</sup> Beware that you are not ensnared to follow them, after He **has destroyed** before you. And that you do not inquire after their gods, saying, How do these nations serve their gods, that I also shall do likewise.

<sup>31</sup> You shall not behave thus toward Shehmaa your Eloowwem. For all **detestable things** which Shehmaa hates they have done for their gods. For they even burn their sons and daughters in the fire to their gods.

thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire of thy soul.

<sup>22</sup> Howbeit as the gazelle and as the hart is eaten, so thou shalt eat thereof; the unclean . . . . . and the clean may eat thereof alike.

<sup>23</sup> Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

<sup>24</sup> Thou shalt not eat it; thou shalt pour it out upon the earth as water.

<sup>25</sup> Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the eyes of Adonai.

<sup>26</sup> Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which Adonai **will choose**;

<sup>27</sup> and thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of Adonai thy Elohim; and the blood of thy sacrifices shall be poured out against the altar of Adonai thy Elohim, and thou shalt eat the flesh.

<sup>28</sup> Observe and hear . . . . .  
... all these words which I command thee, . . . . . that it may go well with thee, and with thy children after thee for ever, for you will be doing **the good and the right** in the sight of Adonai thy Elohim.

<sup>29</sup> When Adonai thy Elohim shall cut off the nations from before thee, whither thou goest in to dispossess them, and thou dispossessest them, and dwellest in their land;

<sup>30</sup> take heed to thyself that thou be not ensnared to follow them, after **they had been destroyed** from before thee; and that thou inquire not after their gods, saying: "How used these nations to serve their gods? even so will I do likewise."

<sup>31</sup> Thou shalt not do so unto Adonai thy Elohim; for every **detestable thing** to Adonai, which He hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods.

<sup>1</sup> Everything I **command you today**, you shall keep and do. **You all shall not add** to it, nor **you all take away** from it.\*\*

<sup>2</sup> If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder,

<sup>3</sup> And the sign or the wonder comes true, concerning which he spoke to you, saying, Let us go after other gods whom you have not known, and let us serve them.

<sup>4</sup> You shall not listen to the words of that prophet or that dreamer of the dream. For Shehmaa your Eloowwem is testing you to find out if you love Shehmaa your Eloowwem with all your heart and with all your soul.

<sup>5</sup> You all shall follow Shehmaa your Eloowwem, and you all shall fear Him, and you all shall keep His commandments, and you all shall listen to His voice, and you all shall serve Him, and you all shall cling to Him.

<sup>6</sup> And that prophet or that dreamer of the dream shall be put to death. Because he has spoken rebellion against Shehmaa your Eloowwem, **that is setting you out** from the land of Missrem and redeemed you from the house of slavery, to seduce you from the way in which Shehmaa your Eloowwem commanded you to walk. You shall purge the evil from among you.\*\*

<sup>7</sup> If your brother, **the son of your father, or** the son of your mother, or your son, or your daughter, or the wife you cherish, or your friend who is as your own soul, entices you secretly, saying, Let us go and serve other gods, whom neither you nor your fathers have known,

<sup>8</sup> From the gods of the peoples who are around you, near you or far from you, from one end of the earth to the other end,

<sup>9</sup> You shall not yield to him, or listen to him, and your eye shall not pity him, nor shall you spare, nor shall you conceal him.

<sup>10</sup> You shall surely kill him, your hand shall be first against him to put him to death, and afterwards the hand of all the people.

<sup>1</sup> All this word which I **command you all**, . . . . you shall be observe to do; **you . . . shall not add** to it nor **you . . . take away** from it.

<sup>2</sup> If there arise in the midst of thee a prophet, or a dreamer of dreams — and he give thee a sign or a wonder,

<sup>3</sup> and the sign or the wonder come to pass, whereof he spoke unto thee — saying: “Let us go after other gods, which thou hast not known, and let us serve them”;

<sup>4</sup> thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for Adonai your Elohim putteth you to proof, to know whether ye do love Adonai your Elohim with all your heart and with all your soul.

<sup>5</sup> After Adonai your Elohim shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

<sup>6</sup> And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against Adonai your Elohim, **that is setting you all out** of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which Adonai thy Elohim commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

<sup>7</sup> If thy brother, . . . . . the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, that is as thine own soul, entice thee secretly, saying: “Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

<sup>8</sup> of the gods of the peoples that are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth”;

<sup>9</sup> thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

<sup>10</sup> but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people.

13:14 “Baaleel” —  
Demon that influences  
the heart, according to  
Israelite Samaritan  
tradition.

<sup>11</sup> And you shall stone him with stones, and he shall die. Because he has sought to seduce you from Shehmaa your Eloowwem who brought you out from the land of Missrem, out of the house of slavery.

<sup>12</sup> And all Yishraael will hear and be afraid, and will never **again** add to do as these bad things among you.\*\*

<sup>13</sup> If you shall hear in one of your cities, which Shehmaa your Eloowwem is giving you to dwell in, saying,

<sup>14</sup> Men with **Baaleel** have gone out from among you and have incited the inhabitants of their city, saying, Let us go and serve other gods, whom you have not known.

<sup>15</sup> And you shall investigate, and search out, and inquire thoroughly. And if it is true, and the matter established that this abomination has been done among you,

<sup>16</sup> You shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it and all that is in it, and its cattle with the edge of the sword.

<sup>17</sup> And you shall gather all its booty into the middle of its open square, and burn the city and all its booty with fire, as a whole burnt offering to Shehmaa your Eloowwem. And it shall be a heap forever. It shall never be rebuilt.

<sup>18</sup> And nothing from that which is put under the ban shall cling to your hand, in order that Shehmaa may turn from His burning anger and show mercy to you, and have compassion on you and make you increase, as He has sworn to your forefathers.

<sup>19</sup> Because you have to listen to the voice of Shehmaa your Eloowwem, to keep all His commandments which I am commanding you today, and doing the right **and the good** in the sight of Shehmaa your Eloowwem.\*\*

<sup>11</sup> And thou shalt stone him with stones, that he die; because he hath sought to draw thee away from Adonai thy Elohim, who brought thee out of the land of Egypt, out of the house of bondage.

<sup>12</sup> And all Israel will hear and be afraid, and will never . . . . . add to do as these bad things among you.

<sup>13</sup> If thou shalt hear tell concerning one of thy cities, which Adonai thy Elohim giveth thee to dwell there, saying:

<sup>14</sup> “Certain **base** fellows are gone out from the midst of thee, and have drawn away the inhabitants of their city, saying: Let us go and serve other gods, which ye have not known”;  
<sup>15</sup> then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought in the midst of thee;

<sup>16</sup> thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein and the cattle thereof, with the edge of the sword.

<sup>17</sup> And thou shalt gather all the spoil of it into the midst of the broad place thereof, and shall burn with fire the city, and all the spoil thereof every whit, unto Adonai thy Elohim; and it shall be a heap for ever; it shall not be built again.

<sup>18</sup> And there shall cleave nought of the devoted thing to thy hand, that Adonai may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers;

<sup>19</sup> when thou shalt hearken to the voice of Adonai thy Elohim, to keep all His commandments which I command thee this day, to do the right . . . . . in the eyes of Adonai thy Elohim.



*Portion: You Are the Sons*

## 14

<sup>1</sup> You are the sons of Shehmaa your Eloowwem. You shall not cut yourselves, nor

## 14

<sup>1</sup> Ye are the children of Adonai your Elohim: ye shall not cut yourselves, nor make

make a baldness between your eyes for the dead.

<sup>2</sup> For you are a holy people to Shehmaa your Eloowwem, and Shehmaa **your Eloowwem** has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

<sup>3</sup> **You all shall not eat** any detestable thing.

<sup>4</sup> **And this** is the beast which you shall eat, the bull, **and sheep**, and the goat,

<sup>5</sup> A deer, and the gazelle, and the roebuck, and the wild goat, and the ibex, and buffalo and mountain sheep.

<sup>6</sup> . . . **Every** animal that divides the hoof and has the hoof split in two, chewing the cud, among the animals, that you may eat.

<sup>7</sup> You are not to eat of these among those which chew the cud, or among those who have **the** hoof . . . . ., the camel, and the rabbit, and the coney. For though they chew the cud, they do not divide the hoof. They are unclean for you.

<sup>8</sup> And the pig, because it divides the hoof, **and his hoof surely is divided, and he does not chew**, it is unclean for you. You shall not eat any of their flesh, nor touch their carcasses.\*

<sup>9</sup> **And this** you all shall eat of all that are in water, anything that has fins and scales you may eat.

<sup>10</sup> And anything that does not have fins and scales you shall not eat. It is unclean for you.

<sup>11</sup> You may eat any clean bird.

<sup>12</sup> And these are the ones which you shall not eat, **the eagle, and the vulture, and the buzzard,**

<sup>13</sup> **And the kite, and the falcon** . . . . . **to their kinds,**

<sup>14</sup> And every raven in its kind,

<sup>15</sup> And the ostrich, and the owl, and the sea gull **to its kind**, and the hawk . . . . .

<sup>16</sup> And the little owl, **and the cormorant**, and the owl, and the barn owl,

<sup>17</sup> And the pelican, and the carrion vulture, . . . . .

<sup>18</sup> And the stork, and the heron to her kinds, and the hoopoe, and the bat.

<sup>19</sup> And all the teeming life with wings are unclean to you. **You shall not eat from them.**

<sup>20</sup> You all may eat any clean bird.

any baldness between your eyes for the dead.

<sup>2</sup> For thou art a holy people unto Adonai thy Elohim, and Adonai . . . . . hath chosen thee to be His own treasure out of all peoples that are upon the face of the earth.

<sup>3</sup> **You . . . shall not eat** any detestable thing.

<sup>4</sup> . . . **This** is the beast which ye may eat: the bull, . . . . . **sheep**, and the goat,

<sup>5</sup> the hart, and the gazelle, and the roebuck, and the wild goat, and the pygarg, and the antelope, and the mountain-sheep.

<sup>6</sup> **And every** beast that parteth the hoof, and hath the hoof wholly cloven in two, cheweth the cud, among the beasts, that ye may eat.

<sup>7</sup> Nevertheless these ye shall not eat of them that only chew the cud, or of them that only have **the** hoof **cloven**: the camel, and the hare, and the rock-badger, because they chew the cud but part not the hoof, they are unclean unto you;

<sup>8</sup> and the swine, because he parteth the hoof **and chews not the cud**, . . . . . he is unclean unto you; of their flesh ye shall not eat, and their carcasses ye shall not touch.

<sup>9</sup> . . . This ye may eat of all that are in the waters: whatsoever hath fins and scales may ye eat;

<sup>10</sup> and whatsoever hath not fins and scales ye shall not eat; it is unclean unto you.

<sup>11</sup> Of all clean birds ye may eat.

<sup>12</sup> But these are they of which ye shall not eat: **the great vulture, and the bearded vulture, and the osprey;**

<sup>13</sup> **and the glede, and the falcon, and the kite to its kind;**

<sup>14</sup> and every raven after its kinds;

<sup>15</sup> and the ostrich, and the night-hawk, and the sea-mew, . . . . . and the hawk **to its kind**;

<sup>16</sup> the little owl, . . . . . and the great owl, and the horned owl;

<sup>17</sup> and the pelican, and the carrion-vulture, **and the cormorant;**

<sup>18</sup> and the stork, and the heron after its kinds, and the hoopoe, and the bat.

<sup>19</sup> And all winged swarming things are unclean unto you; **and they shall not be eaten. . . . .**

<sup>20</sup> Of all clean winged things ye may eat.

14:21 There are 17 kinds of animals that may not be eaten with milk. The other kinds of animals are forbidden totally to eat.

21 You all shall not eat anything which dies of itself. You may give it to the proselyte who is in your gates, that he may eat it. Or you may sell it to a foreigner. For you are a holy people to Shehmaa your Eloowwem. You shall not boil a kid in its mother's milk.\*\*

22 You shall surely tithe all the produce from your seed, which comes out of the field year after year.

23 **And you shall eat it** in the presence of Shehmaa your Eloowwem, at the place where **Shehmaa your Eloowwem has chosen** to dwell His name there, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, that you may learn to fear Shehmaa your Eloowwem always.

24 And if the way is so great for you that you are not able to carry it, since the place is too far from you which Shehmaa your Eloowwem **has chosen to dwell** His name there, when Shehmaa your Eloowwem blesses you, 25 And you shall exchange it for money, and bind the money in your hand and go to the place which Shehmaa your Eloowwem **has chosen**.

26 And you may spend the money for whatever your soul desires, for bulls, and in sheep, . . . . . **with wine**, or strong drink, or whatever your soul desires. And there you shall eat in the presence of Shehmaa your Eloowwem, and you shall rejoice, you and your household.

27 And you shall not neglect the Libee who is in your gates, for he has no portion or inheritance among you.\*\*

28 At the end of three years you shall bring out all the tithe of your produce in that year, **and you will put it in your gates**.

29 And the Libee, because he has no portion nor inheritance among you, and the proselyte, and the orphan, and the widow, who are in your gates, shall come and eat and be sated, in order that Shehmaa your Eloowwem may bless you in all the deed of **your hands** which you do.\*\*

21 Ye shall not eat of any thing that dieth of itself; thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner; for thou art a holy people unto Adonai thy Elohim. Thou shalt not seethe a kid in its mother's milk.

22 Thou shalt surely tithe all the increase of thy seed, that which is brought forth in the field year. . . . . year.

23 **And you shall eat . . . . . before Adonai thy Elohim, in the place where . . . . . he will choose** to cause His name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear Adonai thy Elohim always.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which Adonai thy Elohim **will choose to put** His name there, when Adonai thy Elohim shall bless thee; 25 then shalt thou turn it into money, and bind up the money in thy hand, and shalt go unto the place which Adonai thy Elohim **will choose**.

26 And thou shalt bestow the money for whatsoever thy soul desireth, for bulls, or for sheep, **and with wine**, or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat there before Adonai thy Elohim, and thou shalt rejoice, thou and thy household.

27 And the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee.

28 At the end of every three years, even in the same year, thou shalt bring forth all the tithe of thine increase, **and you will put . . . . . up within thy gates**.

29 And the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Adonai thy Elohim may bless thee in all the work of **your hand** which thou doest.

## 15

<sup>1</sup> At the end of seven years you shall make a release.

<sup>2</sup> And this is the manner of release, every creditor shall release what he has loaned to his neighbor. He shall not exact it of his fellow and his brother, because Shehmaa's release has been proclaimed.

<sup>3</sup> From a foreigner you shall exact it, but your hand shall release whatever of yours is with your brother.

<sup>4</sup> But there will be no poor among you, since Shehmaa **your Eloowwem** will surely bless you in the land which Shehmaa your Eloowwem is giving you as an inheritance to possess.

<sup>5</sup> If only you listen obediently to the voice of Shehmaa your Eloowwem, to keep **and to do** all this commandment which I am commanding you today.

<sup>6</sup> For Shehmaa your Eloowwem will bless you as He has promised you. And you will lend to many nations, but you will not borrow. And you will rule over many nations, but they will not rule over you.\*\*

<sup>7</sup> If there is a poor man with you, one of your brothers, in any of your gates **in the land** which Shehmaa your Eloowwem is giving you, you shall not harden your heart, nor close your hand from your poor brother.

<sup>8</sup> But you shall freely open your hand to him, . . . generously **lending** him sufficient for his need in whatever he lacks.

<sup>9</sup> Beware that there is no thought with the **Baaleel** in your heart, saying, The seventh year, the year of remission is near. And your eye is hostile toward your poor brother, and you give him nothing. And he may cry to Shehmaa against you, and it will be a sin in you.

<sup>10</sup> You shall generously give to him, and **in your heart** you shall not be grieved when you give to him. Because for this thing Shehmaa your Eloowwem will bless you in all **your deeds**, and in all your **undertakings**.

<sup>11</sup> For **the poor** will never cease out of the land. Therefore, I command you, saying, You shall freely open your hand to your brother, to your poor, and your comrade in your land.\*\*

## 15

<sup>1</sup> At the end of every seven years thou shalt make a release.

<sup>2</sup> And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because Adonai's release hath been proclaimed.

<sup>3</sup> Of a foreigner thou mayest exact it; but whatsoever of thine is with thy brother thy hand shall release.

<sup>4</sup> Howbeit there shall be no needy among you — for Adonai . . . . . will surely bless thee in the land which Adonai thy Elohim giveth thee for an inheritance to possess it —

<sup>5</sup> if only thou diligently hearken unto the voice of Adonai thy Elohim, to keep . . . . . **to do** all this commandment which I command thee this day.

<sup>6</sup> For Adonai thy Elohim will bless thee, as He promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

<sup>7</sup> If there be among you a needy man, one of thy brethren, within any of thy gates, **in your land** which Adonai thy Elohim giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother;

<sup>8</sup> but thou shalt surely open thy hand unto him, **and** shalt surely **lend** him sufficient for his need in that which he wanteth.

<sup>9</sup> Beware that there be not a **base** thought in thy heart, saying: "The seventh year, the year of release, is at hand"; and thine eye be evil against thy needy brother, and thou give him nought; and he cry unto Adonai against thee, and it be sin in thee.

<sup>10</sup> Thou shalt surely give him, and . . . **your heart** shall not be grieved when thou givest unto him; because that for this thing Adonai thy Elohim will bless thee in all **your doing**, and in all your **undertaking**.

<sup>11</sup> For . . . **poor** shall never cease out of the land; therefore I command thee, saying: "Thou shalt surely open thy hand unto thy poor and needy brother, in thy land."

15:9 "Baaleel" = "wicked" — Demon that influences the heart, according to Israelite Samaritan tradition.



<sup>12</sup> If your brother, the Ibree or the Ibriyya, is sold to you, then he shall serve you six years. But in the seventh year you shall set him free from you.

<sup>13</sup> And when you set him free from you, you shall not send him away empty-handed.

<sup>14</sup> You shall furnish him liberally from your flock, and from your threshing floor, and from your wine vat. You shall give to him as Shehmaa your Eloowwem has blessed you.

<sup>15</sup> And you shall remember that you were a slave in the land of Missrem, and Shehmaa your Eloowwem redeemed you. Therefore, I command you this today.

<sup>16</sup> And it shall come about if he says to you, I will not go out from you, because he loves you and your household, since he fares well with you,

<sup>17</sup> And you shall take an awl and pierce it through his ear into the door, and he shall be your slave forever. And also you shall do likewise to your maidservant.

<sup>18</sup> **And** it shall **not** seem hard to you when you set him free from you, for he has given you six years, double the service of a hired man. And Shehmaa your Eloowwem will bless you in whatever you do.\*\*

<sup>19</sup> You shall consecrate to Shehmaa your Eloowwem all the firstborn males that are born of your herd and of your flock. You shall not work with the firstborn of your herd, nor shear the firstborn of your flock.

<sup>20</sup> You and your household shall eat it every year before Shehmaa your Eloowwem in the place which Shehmaa **has chosen**.

<sup>21</sup> And if it has any defect, lameness or blindness, **or** any bad defect, you shall not sacrifice it to Shehmaa your Eloowwem.

<sup>22</sup> You shall eat it within your gates, the unclean and the clean alike, as the gazelle or the deer.

<sup>23</sup> Only you shall not eat its blood. You are to pour it out on the ground like water.\*\*

## 16

<sup>1</sup> Keep the month of Spring, and you shall make the Peasah to Shehmaa your Eloow-

<sup>12</sup> If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee.

<sup>13</sup> And when thou lettest him go free from thee, thou shalt not let him go empty;

<sup>14</sup> thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress; of that wherewith Adonai thy Elohim hath blessed thee thou shalt give unto him.

<sup>15</sup> And thou shalt remember that thou wast a bondman in the land of Egypt, and Adonai thy Elohim redeemed thee; therefore I command thee this thing to-day.

<sup>16</sup> And it shall be, if he say unto thee: "I will not go out from thee"; because he loveth thee and thy house, because he fareth well with thee;

<sup>17</sup> then thou shalt take an awl, and thrust it through his ear and into the door, and he shall be thy bondman for ever. And also unto thy bondwoman thou shalt do likewise.

<sup>18</sup> . . . It shall **not** seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and Adonai thy Elohim will bless thee in all that thou doest.

<sup>19</sup> All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto Adonai thy Elohim; thou shalt do no work with the firstling of thine bull, nor shear the firstling of thy flock.

<sup>20</sup> Thou and thy household shalt eat it before Adonai thy Elohim year by year in the place which Adonai **will choose**.

<sup>21</sup> And if there be any blemish therein, lameness, or blindness, . . . any ill blemish whatsoever, thou shalt not sacrifice it unto Adonai thy Elohim.

<sup>22</sup> Thou shalt eat it within thy gates; the unclean and the clean may eat it alike, as the gazelle, and as the hart.

<sup>23</sup> Only thou shalt not eat the blood thereof; thou shalt pour it out upon the ground as water.

## 16

<sup>1</sup> Observe the month of Abib, and keep the passover unto Adonai thy Elohim; for in the

wem. For in the month of Spring your Eloowwem brought you out of Missrem by night.

<sup>2</sup> And you shall sacrifice the Peasah to Shehmaa your Eloowwem, from the flock and cattle, in the place Shehmaa **your Eloowwem has chosen** to dwell His name there.

<sup>3</sup> **You all shall** not eat leavened bread with it. Seven days **you all shall eat** with it unleavened bread, the bread of the poor. For you came out of the land of Missrem in haste. That you may remember the day when you came out of the land of Missrem all the days of your life.

<sup>4</sup> And there shall be no leaven seen with you in all your borders seven days. And none of the flesh which you sacrifice **between the sunsets** of the first day shall remain overnight until morning.

<sup>5</sup> And you are **not** allowed to sacrifice the Peasah in any of your gates, which Shehmaa your Eloowwem is giving you.

<sup>6</sup> But **at the place** Shehmaa your Eloowwem **has chosen** to dwell His name **there**, you shall sacrifice there the Peasah in the evening at sunset, at the time that you came out of Missrem.

<sup>7</sup> And you shall cook and eat it in the place which Shehmaa your Eloowwem **has chosen**. And on the morning you are to return to your tents.

<sup>8</sup> Six days you shall eat unleavened bread. And on the seventh day there shall be a **feast** to Shehmaa your Eloowwem. You shall not do any **actual work**.\*\*

<sup>9</sup> Seven weeks you shall count for yourself. **From the time you begin** to put the sickle to the standing grain, you shall begin to count seven weeks.

<sup>10</sup> And you shall make the Feast of Weeks to Shehmaa your Eloowwem with a tribute of a freewill offering of **your hands**, which you shall give as Shehmaa your Eloowwem **blessed you**.

<sup>11</sup> And you shall rejoice before Shehmaa your Eloowwem, you, and your son, and your daughter, . . . **your male slave**, and your female slave, and the Libee who is in your gates, and the proselyte, and the orphan, and the widow, who are in your midst,

month of Abib Adonai thy Elohim brought thee forth out of Egypt by night.

<sup>2</sup> And thou shalt sacrifice the passover-offering unto Adonai thy Elohim, of the flock and the herd, in the place which Adonai . . . . . **will choose** to cause His name to dwell there.

<sup>3</sup> **You . . . shall** not eat leavened bread with it; seven days **you . . . shall eat** unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

<sup>4</sup> And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest **on the evenings** of the first day, remain overnight until morning.

<sup>5</sup> . . . . You are **not** allowed to sacrifice the passover-offering within any of thy gates, which Adonai thy Elohim giveth thee;

<sup>6</sup> but **to the place** which Adonai thy Elohim **will choose** to cause His name to dwell . . . , thou shalt sacrifice there the passover-offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

<sup>7</sup> And thou shalt roast and eat it in the place which Adonai thy Elohim **will choose**; and thou shalt turn in the morning, and go unto thy tents.

<sup>8</sup> Six days thou shalt eat unleavened bread; and on the seventh day shall be an **assembly** to Adonai thy Elohim; thou shalt not do **work** . . . . .

<sup>9</sup> Seven weeks shalt thou number unto thee; **from the time it begins** to put the sickle to the standing corn thou shalt begin to number seven weeks.

<sup>10</sup> And thou shalt keep the feast of weeks unto Adonai thy Elohim after the measure of the freewill-offering of **your hand**, which thou shalt give, according as Adonai thy Elohim **will bless you**.

<sup>11</sup> And thou shalt rejoice before Adonai thy Elohim, thou, and thy son, and thy daughter, **and your male slave**, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee,

in the place where Shehmaa your Eloowwem **has chosen** to dwell His name there.

<sup>12</sup> And you shall remember that you were a slave **in the land of Missrem**. And you shall keep and do these statutes.\*\*

<sup>13</sup> You shall make the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat.

<sup>14</sup> And you shall rejoice in your feast, you, and your son, and your daughter, ..... **your male slave**, and your female slave, and the Libee, and the proselyte, and the orphan, and the widow who are in your gates.

<sup>15</sup> Seven days you shall celebrate a feast to Shehmaa your Eloowwem in the place which Shehmaa **your Eloowwem has chosen**. For Shehmaa your Eloowwem will bless you in all your produce, and in all the work of your hands. And you have to be joyful.

<sup>16</sup> Three times in a year all your males shall appear before Shehmaa your Eloowwem in the place of which He **has chosen it**, at the Feast of Unleavened Bread, and at the Feast of Weeks, and at the Feast of Booths. And **they shall not be seen** before Shehmaa empty-handed.

<sup>17</sup> Every man shall give as he is able, according to the blessing of Shehmaa your Eloowwem which He has given you.\*\*



### Portion: Judges

<sup>18</sup> Judges and officers you shall appoint for yourself in all your gates which Shehmaa your Eloowwem is giving you, according to your tribes. And they shall judge the people with righteous judgment.

<sup>19</sup> You shall not distort justice, and you shall **not** regard persons, and you shall not take a bribe. For the bribe blinds the eyes of the wise and perverts the words of the righteous.

<sup>20</sup> Justice, justice you shall pursue, that you may live and possess the land which Shehmaa your Eloowwem is giving you.

in the place which Adonai thy Elohim **will choose** to cause His name to dwell there.

<sup>12</sup> And thou shalt remember that thou wast a bondman **in ..... Egypt**; and thou shalt observe and do these statutes.

<sup>13</sup> Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress.

<sup>14</sup> And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, **and your male slave**, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

<sup>15</sup> Seven days shalt thou keep a feast unto Adonai thy Elohim in the place which Adonai ..... **will choose**; because Adonai thy Elohim shall bless thee in all thine increase, and in all the work of thy hands, and thou shalt be altogether joyful.

<sup>16</sup> Three times in a year shall all thy males appear before Adonai thy Elohim in the place which He **will choose**; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and **he shall not be seen** before Adonai empty;

<sup>17</sup> every man shall give as he is able, according to the blessing of Adonai thy Elohim which He hath given thee.

### Portion: Judges

<sup>18</sup> Judges and officers shalt thou make thee in all thy gates, which Adonai thy Elohim giveth thee, tribe by tribe; and they shall judge the people with righteous judgment.

<sup>19</sup> Thou shalt not wrest judgment; ..... thou shalt **not** respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

<sup>20</sup> Justice, justice shalt thou follow, that thou mayest live, and inherit the land which Adonai thy Elohim giveth thee.

<sup>21</sup> You shall not plant for yourself an Aashaa-raa of any kind of tree beside the altar of Shehmaa your Eloowwem, which you shall make for yourself.

<sup>22</sup> And neither shall you set up a pillar, of which Shehmaa your Eloowwem **hated** it.

## 17

<sup>1</sup> You shall not sacrifice to Shehmaa your Eloowwem a bull or a sheep which has a defect, or any evil thing. For these are **detestable things** to Shehmaa your Eloowwem.\*\*

<sup>2</sup> If there is found in your midst, in any of your gates which Shehmaa your Eloowwem is giving you, a man or a woman who does what is evil in the eyes of Shehmaa your Eloowwem, by transgressing His covenant,  
<sup>3</sup> And has gone and served other gods and worshipped them, or the sun, or the moon, or any of the army of the heavens, which I have not **commanded him**,

<sup>4</sup> **and they have told** you, and you have heard of it, then you shall inquire thoroughly. Behold, if it is true, and the thing certain that this detestable thing has been done in Yishraael,

<sup>5</sup> And you shall bring out that man or that woman who has done this evil deed to your gates, the man or the woman. And you shall stone them with stones to death.

<sup>6</sup> On the evidence of two witnesses, or **on** three witnesses, he who is to die shall be put to death. He shall not be put to death on the evidence of one witness.

<sup>7</sup> The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. You shall purge the evil from your midst.\*\*

<sup>8</sup> If any case is over your understanding to decide, between blood and blood, **and between** a lawsuit and another, and between an assault or another, cases of dispute in your gates, then you shall arise and go up to the place which Shehmaa your Eloowwem **has chosen**. . . . .

<sup>9</sup> And you shall come to the Libems priests and the judge that shall be in those days.

<sup>21</sup> Thou shalt not plant thee an Asherah of any kind of tree beside the altar of Adonai thy Elohim, which thou shalt make thee.

<sup>22</sup> Neither shalt thou set thee up a pillar, which Adonai thy Elohim **hates**.

## 17

<sup>1</sup> Thou shalt not sacrifice unto Adonai thy Elohim a bull, or a sheep, wherein is a blemish, even any evil thing; for that is a **detestable thing** unto Adonai thy Elohim.

<sup>2</sup> If there be found in the midst of thee, within any of thy gates which Adonai thy Elohim giveth thee, man or woman, that doeth that which is evil in the sight of Adonai thy Elohim, in transgressing His covenant,  
<sup>3</sup> and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not **commanded** . . . . .

<sup>4</sup> **and it has been told to** you, and thou hear it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel;

<sup>5</sup> then shalt thou bring forth that man or that woman, who have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die.

<sup>6</sup> At the mouth of two witnesses, or . . . . . three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death.

<sup>7</sup> The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee.

<sup>8</sup> If there arise a matter too hard for thee in judgment, between blood and blood, . . . **between** plea and plea, and between stroke and stroke, even matters of controversy within thy gates; then shalt thou arise, and get thee up unto the place which Adonai thy Elohim **will choose** it.

<sup>9</sup> And thou shalt come unto the priests the Levites, and unto the judge that shall be in

**And they shall inquire**, and they will declare to you the verdict in the case.

<sup>10</sup> And you shall do according to the terms of the verdict which they declare to you from that place **that Shehmaa your Eloowwem has chosen**. And you shall keep and do according to all that they teach you.

<sup>11</sup> According to the terms of the law which they teach you, and **according** to the verdict which they tell you, you shall do. **and** you shall **not** turn aside from the word which they declare to you, to the right or the left.

<sup>12</sup> And the man who acts presumptuously, by not listening to the priest who stands there to serve Shehmaa your Eloowwem, nor to the judge, that man shall die. And you shall purge the evil from Yishraael.

<sup>13</sup> And all the people will hear and be afraid, and will not act presumptuously again.\*\*

<sup>14</sup> When you enter the land which Shehmaa your Eloowwem gives you, and you possess it and have dwelt in it, and you say, I will set a king over me like all the nations who are around me.

<sup>15</sup> You shall surely set a king over you whom Shehmaa your Eloowwem chooses. From among your brothers you shall set as king over yourselves. You may not put a foreigner over yourselves who is not your brother.

<sup>16</sup> Only he shall not multiply horses for himself, nor shall he cause the people to return to Missreema to multiply horses. In that Shehmaa has said to you, You shall never again return that way.

<sup>17</sup> And he shall not multiply women for himself, that his heart will not turn away. Nor shall he greatly increase silver and gold for himself.

<sup>18</sup> And it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Libems priests.

<sup>19</sup> And it shall be with him and he shall read it all the days of his life, that he may learn to fear Shehmaa his Eloowwem, to keep all the words of this law and these statutes to do them.

<sup>20</sup> That his heart may not be lifted up above

those days; **and you shall inquire**; and they shall declare unto thee the sentence of judgment.

<sup>10</sup> And thou shalt do according to the tenor of the sentence, which they shall declare unto thee from that place **which Adonai . . . . . will choose**; and thou shalt observe to do according to all that they shall teach thee.

<sup>11</sup> According to the law which they shall teach thee, and . . . . . **to the judgment** which they shall tell thee, thou shalt do; . . . you shall **not** turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left.

<sup>12</sup> And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before Adonai thy Elohim, or unto the judge, even that man shall die; and thou shalt exterminate the evil from Israel.

<sup>13</sup> And all the people shall hear, and fear, and do no more presumptuously.

<sup>14</sup> When thou art come unto the land which Adonai thy Elohim giveth thee, and shalt possess it, and shalt dwell therein; and shalt say: "I will set a king over me, like all the nations that are round about me";

<sup>15</sup> thou shalt in any wise set him king over thee, whom Adonai thy Elohim shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

<sup>16</sup> Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as Adonai hath said unto you: "Ye shall henceforth return no more that way."

<sup>17</sup> Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

<sup>18</sup> And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites.

<sup>19</sup> And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Adonai his Elohim, to keep all the words of this law and these statutes, to do them;

<sup>20</sup> that his heart be not lifted up above his

his brothers, and that he may not turn aside from the commandment, to the right or the left, that he and his sons may continue long on the **throne** of his kingdom, in the midst of Yishraael.\*\*

## 18

<sup>1</sup> The priests of the Libems, the whole tribe of Libee, shall have no portion or inheritance with Yishraael. They shall eat Shehmaa's offerings by fire and His portion.

<sup>2</sup> And he shall have no inheritance among their brothers. Shehmaa is his inheritance, as He promised him.

<sup>3</sup> And this shall be the priests' due from the people, from those who offer a sacrifice, either a bull or a sheep, of which they shall give to the priest the shoulder and the two cheeks and the stomach.

<sup>4</sup> You shall give him the first fruits of your grain, your new wine, and your oil, and the first shearing of your sheep.

<sup>5</sup> For Shehmaa your Eloowwem has chosen him from all your tribes to stand **before Shehmaa your Eloowwem to serve Him and to bless in His name**, he and his sons all the days.

<sup>6</sup> And if a Libee comes from any of your gates throughout Yishraael where he resides, and comes whenever his soul desires to the place which Shehmaa **has chosen**.

<sup>7</sup> And he shall serve on behalf of Shehmaa his Eloowwem, like all his fellow Libems who stand there before Shehmaa.

<sup>8</sup> **He will eat** like portions, except what he received from the sale of **his father's estate**.\*\*

<sup>9</sup> When you enter the land which Shehmaa your Eloowwem gives you, you shall not learn to imitate the detestable things of those nations.

<sup>10</sup> There shall not be found among you any one who makes his son or his daughter pass through the fire, who uses divination, who practices witchcraft, **who interprets omens, who is a sorcerer**,

<sup>11</sup> .... **Who casts a spell, ..... who asks** a medium, and a spiritist, and who calls up the dead.

brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in ..... his kingdom, he and his children, in the midst of Israel.

## 18

<sup>1</sup> The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel; they shall eat the offerings of Adonai made by fire, and His inheritance.

<sup>2</sup> And they shall have no inheritance among their brethren; Adonai is their inheritance, as He hath spoken unto them.

<sup>3</sup> And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be bull or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw.

<sup>4</sup> The first-fruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

<sup>5</sup> For Adonai thy Elohim hath chosen him out of all thy tribes, to stand ..... **to serve in the name of Adonai**, him and his sons for ever.

<sup>6</sup> And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which Adonai **will choose**;

<sup>7</sup> then he shall minister in the name of Adonai his Elohim, as all his brethren the Levites do, who stand there before Adonai.

<sup>8</sup> **They shall eat** like portions, beside that which is his due according to **his fathers' estates**.

<sup>9</sup> When thou art come into the land which Adonai thy Elohim giveth thee, thou shalt not learn to do after the abominations of those nations.

<sup>10</sup> There shall not be found among you any one that maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer, **and interprets omens and who is a sorcerer**.

<sup>11</sup> **And who casts a spell, and who asks** or one that consulteth a ghost or a familiar spirit, or a necromancer.

18:15 This verse is about the coming of the Taheb. He should show three signs kept in the tabernacle: the Maan jar, the stick of Mooshe, and the two churbim. Other commentators add the golden candle.

<sup>12</sup> For whoever does these things is detestable to Shehmaa. . . . . And because of these detestable things Shehmaa your Eloowwem will drive them out before you.

<sup>13</sup> You shall be complete before Shehmaa your Eloowwem.

<sup>14</sup> For those nations, which **you all dispossess them**, listen to . . . . . **the soothsayer** and to **the diviners**. But as for you, Shehmaa your Eloowwem has not allowed you to do so.

<sup>15</sup> Shehmaa your Eloowwem will raise up for you a prophet **from the midst, from your brothers like me**. And him you all shall obey.

<sup>16</sup> This is according to all that you asked of Shehmaa your Eloowwem **in Ooreb** on the day of the assembly, saying, Let me not hear again the voice of Shehmaa my Eloowwee, let me not see that of **His great fire** any more, or I will die.\*\*

<sup>17</sup> And Shehmaa said to me, They have spoken well.

<sup>18</sup> I will raise up a prophet from among their brothers like you. And I will put My words in his mouth, and he shall speak to them all that I command him.

<sup>19</sup> And it shall come about that whoever will not listen to **his words** which he shall speak on My behalf, I Myself will require it of him.

<sup>20</sup> But the prophet who speaks a word presumptuously on My behalf, which I have not commanded him to speak, or which he speaks on behalf of other gods, that prophet shall die.

<sup>21</sup> And when you shall say in your heart, **How is it known** the word which Shehmaa has not spoken.

<sup>22</sup> When a prophet speaks on behalf of Shehmaa, . . . . . the thing **not** coming about or happening, that is the thing which Shehmaa has not spoken. The prophet has spoken it presumptuously, you shall not be afraid of him.\*\*

## 19

<sup>1</sup> When Shehmaa your Eloowwem cuts off the nations, whose land Shehmaa your

<sup>12</sup> For whosoever doeth these things is an abomination unto Adonai **your Elohim**; and because of these abominations Adonai thy Elohim is driving them out from before thee.

<sup>13</sup> Thou shalt be whole-hearted with Adonai thy Elohim.

<sup>14</sup> For these nations, which **you . . . . shall dispossess them**, hearken to . . . . . **soothsayers**, and unto . . . . **diviners**, but as for thee, Adonai thy Elohim hath not suffered thee so to do.

<sup>15</sup> A prophet will Adonai thy Elohim raise up for you, a prophet **from your midst, from your fellows like me**. . . . **him you all shall obey**.

<sup>16</sup> According to all that thou didst desire of Adonai thy Elohim **in Horeb** the day of the assembly, saying: "Let me not hear again the voice of Adonai my Elohey, neither let me see **this great fire** any more, that I die not."

<sup>17</sup> And Adonai said unto me: "They have well said that which they have spoken.

<sup>18</sup> I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

<sup>19</sup> And it shall come to pass, that whosoever will not hearken unto **My words** which he shall speak in My name, I will require it of him.

<sup>20</sup> But the prophet, that shall speak a word presumptuously in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die."

<sup>21</sup> And if thou say in thy heart: "**How will we know** the word which Adonai hath not spoken?"

<sup>22</sup> When a prophet speaketh in the name of Adonai, **and** if the thing follow **not**, nor come to pass, that is the thing which Adonai hath not spoken; the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

## 19

<sup>1</sup> When Adonai thy Elohim shall cut off the nations, whose land Adonai thy Elohim giv-

Eloowwem gives you, and you dispossess them and dwell in their cities and in their houses,

<sup>2</sup> You shall set aside three cities for yourself in the midst of your land, which Shehmaa your Eloowwem gives you to possess.

<sup>3</sup> You shall prepare the way for yourself, and divide into three parts the territory of your land which Shehmaa your Eloowwem will give you as a possession, so that any manslayer may flee there.

<sup>4</sup> And this is the case of the manslayer who may flee there and live, who kills his friend unintentionally, not hating him previously.

<sup>5</sup> And he who goes into the forest with his friend to cut wood, and his hand swings the axe to cut down the tree, and the iron head slips off the handle and strikes his friend that he dies, he shall flee to one of these cities and live.

<sup>6</sup> Otherwise the avenger of blood might pursue the manslayer in the heat of his anger, and overtake him, because the way is long, and take his life. Although he was not deserving of death, since he had not hated him previously.

<sup>7</sup> Therefore, I command you, saying, You shall set aside three cities for yourself.\*\*

<sup>8</sup> And if Shehmaa your Eloowwem enlarges your territory, just as He has sworn to your fathers, and gives you all the land which He promised to give your fathers.

<sup>9</sup> If you keep all this commandment which I command you today, to love Shehmaa your Eloowwem, . . . . . **to walk** in His ways always, then you shall add three more cities for yourself, besides these three.

<sup>10</sup> And innocent blood will not be shed in the midst of your land, which Shehmaa your Eloowwem gives you as an inheritance, and bloodguiltiness be upon you.

<sup>11</sup> . . . . If there shall be a man who hates his friend, and lies in wait for him, and rises up against him, and strikes him that he dies, and he flees to one of these cities,

<sup>12</sup> And the elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, **and he shall be put to death.**

<sup>13</sup> You shall not pity him, but you shall

eth thee, and thou dost succeed them, and dwell in their cities, and in their houses;

<sup>2</sup> thou shalt separate three cities for thee in the midst of thy land, which Adonai thy Elohim giveth thee to possess it.

<sup>3</sup> Thou shalt prepare thee the way, and divide the borders of thy land, which Adonai thy Elohim causeth thee to inherit, into three parts, that every manslayer may flee thither.

<sup>4</sup> And this is the case of the manslayer, that shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in time past;

<sup>5</sup> as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee to one of these cities and live;

<sup>6</sup> lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not deserving of death, inasmuch as he hated him not in time past.

<sup>7</sup> Wherefore I command thee, saying: "Thou shalt separate three cities for thee."

<sup>8</sup> And if Adonai thy Elohim enlarge thy border, as He hath sworn unto thy fathers, and give thee all the land which He promised to give unto thy fathers —

<sup>9</sup> if thou shalt keep all this commandment to do it, which I command thee this day, to love Adonai thy Elohim, **and to walk** ever in His ways — then shalt thou add three cities more for thee, beside these three;

<sup>10</sup> that innocent blood be not shed in the midst of thy land, which Adonai thy Elohim giveth thee for an inheritance, and so blood be upon thee.

<sup>11</sup> **And if** any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities;

<sup>12</sup> then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, **and he will die.**

<sup>13</sup> Thine eye shall not pity him, but thou



purge the blood of the innocent from Yishraael, that it may go well with you.\*\*

<sup>14</sup> You shall not move your friend's boundary mark, which the ancestors have set, in your inheritance which you will inherit in the land that Shehmaa your Eloowwem gives you to possess.

<sup>15</sup> A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed. On the evidence of two witnesses, or the evidence of three witnesses, a matter shall be confirmed.

<sup>16</sup> **And if** a malicious witness rises up against a man to accuse him of wrongdoing,

<sup>17</sup> And both the men who have the dispute shall stand before Shehmaa, before the priests and the judges who will be in those days.

<sup>18</sup> And the judges shall investigate thoroughly. And if the witness is a false witness and he has accused his brother falsely,

<sup>19</sup> And you shall do to him just as he had intended to do to his brother. And you shall purge the evil from among you.

<sup>20</sup> And the rest will hear and be afraid, and will never again do such an evil thing among you.

<sup>21</sup> . . . . . You shall **not** show pity. Life for life. Eye for eye. Tooth for tooth. Hand for hand. Foot for foot.\*\*

## 20

<sup>1</sup> When you go out to battle against **your enemies** and see horses and chariots, and **people** more numerous than you, do not be afraid of them. For Shehmaa your Eloowwem is with you, who brought you up from the land of Missrem.

<sup>2</sup> And when you are approaching the battle, the priest shall come near and speak to the people.

<sup>3</sup> And he shall say to them, Hear Yishraael, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid. **Don't you tremble, and don't you panic** before them.

<sup>4</sup> For Shehmaa your Eloowwem is the one

shalt put away the blood of the innocent from Israel, that it may go well with thee.

<sup>14</sup> Thou shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that Adonai thy Elohim giveth thee to possess it.

<sup>15</sup> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be establishment.

<sup>16</sup> . . . . **If** an unrighteous witness rise up against any man to bear perverted witness against him;

<sup>17</sup> then both the men, between whom the controversy is, shall stand before Adonai, before the priests and the judges that shall be in those days.

<sup>18</sup> And the judges shall inquire diligently; and, behold, if the witness be a false witness, and hath testified falsely against his brother;

<sup>19</sup> then shall ye do unto him, as he had purposed to do unto his brother; so shalt thou put away the evil from the midst of thee.

<sup>20</sup> And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee.

<sup>21</sup> **And not** thine eye shall pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## 20

<sup>1</sup> When thou goest forth to battle against **your enemy**, and seest horses, and chariots, . . . . **people** more than thou, thou shalt not be afraid of them; for Adonai thy Elohim is with thee, who brought thee up out of the land of Egypt.

<sup>2</sup> And it shall be, when ye draw nigh unto the battle, that the priest shall approach and speak unto the people,

<sup>3</sup> and shall say unto them: "Hear, O Israel, ye draw nigh this day unto battle against your enemies; let not your heart faint; Do not be afraid, **don't you panic and don't you tremble** before them,

<sup>4</sup> for Adonai your Elohim is He that goeth

who goes with you, to fight for you against your enemies, **and to rescue** you.

<sup>5</sup> And the officers also shall speak to the people, saying, Who is the man that has built a new house and has not dedicated it. Let him depart and return to his house, otherwise he may die in the battle and another man dedicate it.

<sup>6</sup> And who is the man that has planted a vineyard and has not used its fruit. Let him depart and return to his house, otherwise he may die in the battle and another man may use its fruit.

<sup>7</sup> And who is the man that is engaged to a woman and has not taken her. Let him depart and return to his house, otherwise he may die in the battle and another man take her.

<sup>8</sup> And the officers shall speak further to the people and say, Who is the man that is afraid and fainthearted. Let him depart and return to his house, that he not make his brothers' hearts melt like his heart.

<sup>9</sup> And when the officers have finished speaking to the people, they shall appoint commanders of armies at the head of the people.\*\*

<sup>10</sup> When you come near **over** a city to fight against it, and you shall call it for peace.

<sup>11</sup> And if it answers to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you.

<sup>12</sup> And if it does not make peace with you, but makes war against you, then you shall besiege it.

<sup>13</sup> And Shehmaa your Eloowwem shall give it into your hand. You shall strike all the males in it with the edge of the sword.

<sup>14</sup> Only the women, and the children, and the animals, and all that is in the city, all its spoil, you shall take as booty for yourself. And you shall eat the spoil of your enemies which Shehmaa your Eloowwem has given you.

<sup>15</sup> Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby.

<sup>16</sup> Only in the cities of these peoples that Shehmaa your Eloowwem is giving you as

with you, to fight for you against your enemies, . . . . **to rescue** you."

<sup>5</sup> And the officers shall speak unto the people, saying: "What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

<sup>6</sup> And what man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another man use the fruit thereof.

<sup>7</sup> And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her."

<sup>8</sup> And the officers shall speak further unto the people, and they shall say: "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as his heart."

<sup>9</sup> And it shall be, when the officers have made an end of speaking unto the people, that captains of hosts shall be appointed at the head of the people.

<sup>10</sup> When thou come near **unto** a city to fight against it, then proclaim peace unto it.

<sup>11</sup> And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that are found therein shall become tributary unto thee, and shall serve thee.

<sup>12</sup> And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

<sup>13</sup> And when Adonai thy Elohim delivereth it into thy hand, thou shalt smite every male thereof with the edge of the sword;

<sup>14</sup> but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which Adonai thy Elohim hath given thee.

<sup>15</sup> Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

<sup>16</sup> Howbeit of the cities of these peoples, that Adonai thy Elohim giveth thee for an

an inheritance, you shall not leave alive anything that breathes.

<sup>17</sup> But you shall utterly destroy them. **the Kaanannee, and the Ehmarree, and the Ihttee, and the Girgeshee, and the Feriz-zee, and the Ibbec, and the Yeboossee.** As Shehmaa your Eloowwem has commanded you.

<sup>18</sup> That they not teach you to do according to all their detestable things which they have done for their gods, that you would sin against Shehmaa your Eloowwem.\*\*

<sup>19</sup> When you besiege **over** a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an ax against them. For you may eat from them, and you shall not cut them down. For is the man like the field tree that it should be besieged by you.

<sup>20</sup> Only a tree which you know are not trees for food you shall destroy and cut down, that you may construct siege works against the city that **was making** war with you, until it falls.\*\*

## 21

<sup>1</sup> If a slain person is found in the land which Shehmaa your Eloowwem gives you to possess, lying in the open country, being not known who has struck him.

<sup>2</sup> And your elders **and your officers** shall go out and measure **over** to the cities which are around the slain one.

<sup>3</sup> And it shall be that the city which is nearest to the slain man, the elders of that city shall take a heifer of the herd, which has not been worked **and that** has not pulled in a yoke.

<sup>4</sup> And the elders of that city shall bring the heifer down to an **ever-flowing brook**, which has not been plowed or sown, and shall behead the heifer there in the **brook**.

<sup>5</sup> And the priests, the sons of Libee, shall come near, for Shehmaa your Eloowwem has chosen them **to serve** . . . . . and to bless on behalf of Shehmaa. And every dispute and every assault shall be settled by them.

<sup>6</sup> And all the elders of that city, who are nearest to the slain man, shall wash their

inheritance, thou shalt save alive nothing that breatheth,

<sup>17</sup> but thou shalt utterly destroy them: **the Hittite, and the Amorite, the Canaanite . . . . . and the Periz-zite, the Hivite and the Jebusite;** as Adonai thy Elohim hath commanded thee;

<sup>18</sup> that they teach you not to do after all their abominations, which they have done unto their gods, and so ye sin against Adonai your Elohim.

<sup>19</sup> When thou shalt besiege **unto** a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

<sup>20</sup> Only the trees of which thou knowest that they are not trees for food, them thou mayest destroy and cut down, that thou mayest build bulwarks against the city **it is making** war with thee, until it fall.

## 21

<sup>1</sup> If one be found slain in the land which Adonai thy Elohim giveth thee to possess it, lying in the field, and it be not known who hath smitten him;

<sup>2</sup> then thy elders **and your judges** shall come forth, and they shall measure **unto** the cities which are round about him that is slain.

<sup>3</sup> And it shall be, that the city which is nearest unto the slain man, the elders of that city shall take a heifer of the herd, which hath not been wrought with . . . . . **that** hath not drawn in the yoke.

<sup>4</sup> And the elders of that city shall bring down the heifer unto a **rough valley**, which may neither be plowed nor sown, and shall break the heifer's neck there in the **valley**.

<sup>5</sup> And the priests the sons of Levi shall come near — for them Adonai thy Elohim hath chosen **to serve Him**, and to bless in the name of Adonai; and according to their word shall every controversy and every stroke be.

<sup>6</sup> And all the elders of that city, who are nearest unto the slain man, shall wash their

hands over the heifer that was beheaded in the **brook**.

<sup>7</sup> And they shall answer and say, Our hands did not shed this blood, and neither have our eyes seen it.

<sup>8</sup> Forgive Your people Yishraael, whom You have redeemed, Shehmaa. And do not place the guilt of innocent blood in the midst of Your people Yishraael. And the bloodguiltiness shall be forgiven them.

<sup>9</sup> And you shall remove the guilt of innocent blood from your midst, when you do what is right in the eyes of Shehmaa.\*\*

hands over the heifer whose neck was broken in the **valley**.

<sup>7</sup> And they shall speak and say: "Our hands have not shed this blood, neither have our eyes seen it.

<sup>8</sup> Forgive, O Adonai, Thy people Israel, whom Thou hast redeemed, and suffer not innocent blood to remain in the midst of Thy people Israel." And the blood shall be forgiven them.

<sup>9</sup> So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of Adonai.

### *Portion: When You Go Forth*

<sup>10</sup> When you go out to battle against your enemies, and Shehmaa your Eloowwem delivers them into your hands, and you take them away captive,

<sup>11</sup> And you see **in his captivity** a beautiful woman, and have a desire for her, and would take her as a wife for yourself.

<sup>12</sup> And you shall bring her home to your house. And she shall shave her head and trim her nails.

<sup>13</sup> And she shall remove the clothes of her captivity and shall remain in your house, and mourn her father and mother a full month. And after that you may go in to her and be her husband, and she shall be your wife.

<sup>14</sup> And it shall be, if you are not pleased with her, then you shall let her go wherever she wishes. But you shall certainly not sell her for money, you shall not mistreat her, because you have humbled her.\*\*

<sup>15</sup> If a man has two wives, . . . . **one** loved and . . . . **one** hated, and the loved and the hated have borne him sons, and the firstborn son belongs to the hated,

<sup>16</sup> And it shall be in the day he causes his sons to inherit what he has, he cannot make the son of the loved the firstborn before the son of the hated, who is the firstborn.

<sup>17</sup> But he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he has, for he is the begin-

<sup>10</sup> When thou goest forth to battle against thine enemies, and Adonai thy Elohim delivereth them into thy hands, and thou carriest them away captive,

<sup>11</sup> And you see **in the captivity** a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

<sup>12</sup> then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

<sup>13</sup> and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

<sup>14</sup> And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her.

<sup>15</sup> If a man have two wives, **the one** beloved, **and the one** hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

<sup>16</sup> then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;

<sup>17</sup> but he shall acknowledge the first-born, the son of the hated, by giving him a double portion of all that he hath; for he is the first-

ning of his strength, **and to him** belongs the right of the firstborn.\*\*

<sup>18</sup> If any man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and when they chastise him, he will not even listen to them.

<sup>19</sup> And his father and mother shall seize him, and bring him out to the elders of his city . . . . . **unto** the gateway of his place.

<sup>20</sup> And they shall say to the **men** of his city, This son of ours is stubborn and rebellious. He will not obey our voice. He is a glutton and a drunkard.

<sup>21</sup> And all the men of his city shall stone him with stones to death. You shall remove the evil from your midst. And all Yishraael will hear and fear.\*\*

<sup>22</sup> . . . . . If a man has committed a sin worthy of death, and he is put to death, and you hang him on **the tree**.

<sup>23</sup> His corpse shall not hang all night on the tree, but you shall surely bury him on the same day. For he who is hanged is accursed of Eloowwem. And that you do not defile your land which Shehmaa your Eloowwem gives you as an inheritance.

## 22

<sup>1</sup> You shall not see your brother's bull, or his sheep, **or all his beasts** straying away, and pay no attention to them. You shall certainly bring them back to your brother.

<sup>2</sup> And if your fellow is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your brother shall demand it **from you**. And you shall restore it to him.

<sup>3</sup> . . . . **The same** you shall do with his donkey. And you shall do the same with his garment. And you shall do likewise with anything lost by your brother, which he has lost and you have found. You are not allowed to neglect them.

<sup>4</sup> You shall not see your brother's donkey, or his bull, **or all his beasts** fallen down on the way, and pay no attention to them. You shall certainly help him to raise them up.

<sup>5</sup> A woman shall not wear that belonging to

fruits of his strength, . . . . . **to him** belongs the right of the first-born.

<sup>18</sup> If a man have a stubborn and rebellious son, that will not hearken to the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them;

<sup>19</sup> then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, **and to** the gate of his place;

<sup>20</sup> and they shall say unto the **elders** of his city: "This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard."

<sup>21</sup> And all the men of his city shall stone him with stones, that he die; so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.

<sup>22</sup> **And if** a man have committed a sin worthy of death, and he be put to death, and thou hang him on **a tree**;

<sup>23</sup> his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is a reproach unto Elohim; that thou defile not thy land which Adonai thy Elohim giveth thee for an inheritance.

## 22

<sup>1</sup> Thou shalt not see thy brother's bull or his sheep . . . . . driven away, and hide thyself from them; thou shalt surely bring them back unto thy brother.

<sup>2</sup> And if thy brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to thy house, and it shall be with thee until thy brother require it, . . . . . and thou shalt restore it to him.

<sup>3</sup> **And the same** shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found; thou mayest not hide thyself.

<sup>4</sup> Thou shalt not see thy brother's ass or his bull . . . . . fallen down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

<sup>5</sup> A woman shall not wear that which per-

a man, nor shall a man put on a woman's clothing. For whoever does these things is an abomination to Shehmaa your Eloow-wem.\*\*

<sup>6</sup> If you happen to come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs, and the mother sitting on the young or on the eggs, you shall not take the mother with the young,

<sup>7</sup> You shall certainly let the mother go, but the young you may take for yourself, in order that it may be well with you and that you may prolong your days.

<sup>8</sup> When you build a new house, you shall make a parapet for your roof, so that you will not bring bloodguilt on your house if anyone falls from it.

<sup>9</sup> You shall not sow your vineyard with two kinds of seed, lest the produce of the seed which you have sown and the increase of the vineyard will become defiled.

<sup>10</sup> You shall not plow with a bull and a donkey together.

<sup>11</sup> You shall not wear a material mixed of wool and linen together.

<sup>12</sup> You shall make yourself fringes on the four corners of your garment with which you cover yourself.\*\*



### *Portion: If a Man Shall Take a Wife*

<sup>13</sup> If a man shall take a wife and goes in to her and hates her,

<sup>14</sup> And charges her with shameful deeds and publicly defames her, and says, I took this woman, but when I came near her, I did not find her a virgin.

<sup>15</sup> And the girl's father and her mother shall take and bring out the evidence of the girl's virginity to the elders of the city at the gate.

<sup>16</sup> And the girl's father shall say to the elders, I gave my daughter to this man for a wife, and he hated her.

<sup>17</sup> And behold, he has charged **unto her** with shameful deeds, saying, I did not find

taineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto Adonai thy Elohim.

<sup>6</sup> If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

<sup>7</sup> thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

<sup>8</sup> When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

<sup>9</sup> Thou shalt not sow thy vineyard with two kinds of seed; lest the fullness of the seed which thou hast sown be forfeited together with the increase of the vineyard.

<sup>10</sup> Thou shalt not plow with a bull and an ass together.

<sup>11</sup> Thou shalt not wear a mingled stuff, wool and linen together.

<sup>12</sup> Thou shalt make thee twisted cords upon the four corners of thy covering, wherewith thou coverest thyself.

22:12 Samaritans limit holy garments to the holy days, Shabbat and Festivals.

<sup>13</sup> If any man take a wife, and go in unto her, and hate her,

<sup>14</sup> and lay wanton charges against her, and bring up an evil name upon her, and say: "I took this woman, and when I came nigh to her, I found not in her the tokens of virginity";

<sup>15</sup> then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate.

<sup>16</sup> And the damsel's father shall say unto the elders: "I gave my daughter unto this man to wife, and he hateth her;

<sup>17</sup> And behold, he has charged ..... with shameful deeds I found not in thy

your daughter a virgin. And these are the evidences of my daughter's virginity. **And he shall spread** the garment before the elders of the city.

<sup>18</sup> And the elders of that city shall take **that** man and chastise him.

<sup>19</sup> And they shall fine him a hundred silvers and give it to the girl's father, because he publicly defamed a virgin of Yishraael. And she shall remain his wife. He cannot . . . . . **send her** off all his days.

<sup>20</sup> And if . . . . . matter is true, that the girl was not found a virgin.

<sup>21</sup> And they shall bring out the girl to the doorway of her father's house, and the men of her city shall stone her to death with stones. Because she has committed an act of wickedness in Yishraael by playing the harlot in her father's house. And you shall purge the evil from among you.

<sup>22</sup> If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman. And you shall purge the evil from Yishraael.\*\*

<sup>23</sup> If there is a girl who is a virgin engaged to a man, and a man finds her in the city and lies with her.

<sup>24</sup> And you shall bring them both out to the gate of that city, and you shall stone them with stones to death. The girl, because she did not cry out in the city. And the man, because he has violated his neighbor's wife. And you shall purge the evil from among you.

<sup>25</sup> And if in the field the man finds the girl who is engaged, and the man forces her and lies with her, then only the man who lies with her shall die.

<sup>26</sup> And **you all shall not do** anything to the girl. There is no sin in the girl worthy of death, for just as a man rises against his neighbor and murders him, so is this case.

<sup>27</sup> But he found her in the field, the engaged girl cried out, but there was no one to save her.\*\*

<sup>28</sup> If a man finds a girl who is a virgin, who is not engaged, and seizes her, and lies with her, and they are discovered.

daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity." **And they shall spread** the garment before the elders of the city.

<sup>18</sup> And the elders of that city shall take . . . . . man and chastise him.

<sup>19</sup> And they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not **to send her** away all his days.

<sup>20</sup> But if **this** thing be true, that the tokens of virginity were not found in the damsel;

<sup>21</sup> then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought a wanton deed in Israel, to play the harlot in her father's house; so shalt thou put away the evil from the midst of thee.

<sup>22</sup> If a man be found lying with a woman married to a husband, then they shall both of them die, the man that lay with the woman, and the woman; so shalt thou put away the evil from Israel.

<sup>23</sup> If there be a damsel that is a virgin betrothed unto a man, and a man find her in the city, and lie with her;

<sup>24</sup> then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife; so thou shalt put away the evil from the midst of thee.

<sup>25</sup> But if the man find the damsel that is betrothed in the field, and the man take hold of her, and lie with her; then the man only that lay with her shall die.

<sup>26</sup> And **you . . . . . shall do** nothing to the girl; there is no sin in the girl worthy of death, for just as a man rises against his neighbor and murders him, so is this case.

<sup>27</sup> For he found her in the field; the betrothed damsel cried, and there was none to save her.

<sup>28</sup> If a man find a damsel that is a virgin, that is not betrothed, and lay hold on her, and lie with her, and they be found;

<sup>29</sup> And the man who lay with her shall give to the girl's father fifty silvers, and she shall become his wife because he has tortured her. He cannot send her off all his days.

## 23

<sup>1</sup> A man shall not take his father's wife, and shall not uncover his father's skirt.

<sup>2</sup> No one who is emasculated or has his male organ cut off shall enter the assembly of Shehmaa.

<sup>3</sup> No one of illegitimate birth shall enter the assembly of Shehmaa, even to the tenth generation none of his shall enter the assembly of Shehmaa.

<sup>4</sup> No 'Ammoonē or Moowwaabee shall enter the assembly of Shehmaa, even to the tenth generation none of them shall ever enter the assembly of Shehmaa.

<sup>5</sup> Because they did not meet you with food and water on the way when you came out of Missrem. And because they hired against you Baalahm the son of Boohr of **Faataaraa** of Aaraam Naarem, to curse you.

<sup>6</sup> And Shehmaa your Eloowwem was not willing to listen to Baalahm. But Shehmaa your Eloowwem turned the curse into a blessing for you because Shehmaa your Eloowwem loves you.

<sup>7</sup> You shall never seek their peace or their prosperity all your days.

<sup>8</sup> You shall not detest an Ehdoomee, for he is your brother, **and** you shall **not** detest a Misree, because you were a sojourner in his land.

<sup>9</sup> The sons of the third generation who are born to them may enter the assembly of Shehmaa.\*\*

<sup>10</sup> When you go out as an army against your enemies, you shall keep yourself from every evil thing.

<sup>11</sup> If there is among you any man who is unclean because of a nocturnal emission, then he must go outside the camp. He may not come unto the camp.

<sup>12</sup> **But if he washed his flesh with water, and the sun came down, and afterwards he will come unto the camp.**

<sup>29</sup> then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

## 23

<sup>1</sup> A man shall not take his father's wife, and shall not uncover his father's skirt.

<sup>2</sup> He that is crushed or maimed in his privy parts shall not enter into the assembly of Adonai.

<sup>3</sup> A bastard shall not enter into the assembly of Adonai; even to the tenth generation shall none of his enter into the assembly of Adonai.

<sup>4</sup> An Ammonite or a Moabite shall not enter into the assembly of Adonai; even to the tenth generation shall none of them enter into the assembly of Adonai for ever;

<sup>5</sup> because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor **from Pethor** of Aram-naharaim, to curse thee.

<sup>6</sup> Nevertheless Adonai thy Elohim would not hearken unto Balaam; but Adonai thy Elohim turned the curse into a blessing unto thee, because Adonai thy Elohim loved thee.

<sup>7</sup> Thou shalt not seek their peace nor their prosperity all thy days for ever.

<sup>8</sup> Thou shalt not abhor an Edomite for he is thy brother; . . . . . thou shalt **not** abhor an Egyptian, because thou wast a stranger in his land.

<sup>9</sup> The children of the third generation that are born unto them may enter into the assembly of Adonai.

<sup>10</sup> When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing.

<sup>11</sup> If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

<sup>12</sup> **But it shall be when evening comes, he shall bathe himself in water. And when the sun is down he may come in the camp.**



<sup>13</sup> And you shall also have a place outside the camp and go out there.

<sup>14</sup> And you shall have a spade on your waist. And it shall be when you go there outside, and you shall dig with it and shall turn and cover up your excrement.

<sup>15</sup> For Shehmaa your Eloowwem walks in the midst of **your camps** to deliver you and to defeat your enemies before you. Therefore, your camp must be holy. And He must not see nakedness of anything among you, and turn away from you.\*\*

<sup>16</sup> You shall not hand over to his master a slave who has escaped from his master to you.

<sup>17</sup> He shall dwell with you in your midst, in the place which he shall choose in one of your gates, where it pleases him, you shall not mistreat him.

<sup>18</sup> None of the daughters of Yishraael **shall live as** a cult prostitute, nor any of the Sons of Yishraael **shall live as** a cult prostitute.

<sup>19</sup> You shall not bring the hire of a harlot, or by exchanging a dog, into the house of Shehmaa your Eloowwem for any votive offering. For both of these are an abomination to Shehmaa your Eloowwem.

<sup>20</sup> You shall not charge interest to your brother, interest on money, food, or anything that may be loaned at interest.

<sup>21</sup> You may charge interest to a foreigner, but to your brother you shall not charge interest, that Shehmaa your Eloowwem blesses you in all your **undertakings** in the land which you are about to enter to possess.\*\*

<sup>22</sup> When you make a vow to Shehmaa your Eloowwem, you shall not delay to pay it, for Shehmaa your Eloowwem will surely require it of you, and it will be sin in you.

<sup>23</sup> And if you refrain from vowing, it would not be sin in you.

<sup>24</sup> That which goes out from your lips you shall keep and do, as you have voluntarily vowed to Shehmaa . . . . . what you have promised with your mouth.

<sup>25</sup> When you enter your neighbor's vineyard, then you may eat grapes until your

<sup>13</sup> Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

<sup>14</sup> And thou shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

<sup>15</sup> For Adonai thy Elohim walketh in the midst of **your camp**, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that He see no unseemly thing in thee, and turn away from thee.

<sup>16</sup> Thou shalt not deliver unto his master a bondman that is escaped from his master unto thee;

<sup>17</sup> he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best; thou shalt not wrong him.

<sup>18</sup> None of the daughters of Israel **shall be** a cult prostitute, nor any of the Sons of Israel **shall be** a cult prostitute.

<sup>19</sup> Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of Adonai thy Elohim for any vow; for even both these are an abomination unto Adonai thy Elohim.

<sup>20</sup> Thou shalt not lend upon interest to thy brother: interest of money, interest of victuals, interest of any thing that is lent upon interest.

<sup>21</sup> Unto a foreigner thou mayest lend upon interest; but unto thy brother thou shalt not lend upon interest; that Adonai thy Elohim blesses you in all that you **undertake** in the land which you are about to enter to possess.

<sup>22</sup> When thou shalt vow a vow unto Adonai thy Elohim, thou shalt not be slack to pay it; for Adonai thy Elohim will surely require it of thee; and it will be sin in thee.

<sup>23</sup> But if thou shalt forbear to vow, it shall be no sin in thee.

<sup>24</sup> That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed freely unto Adonai **your Elohim**, even that which thou hast promised with thy mouth.

<sup>25</sup> When thou comest into thy neighbour's vineyard, then thou mayest eat grapes until

soul is fully sated, but you shall not put any in your belongings.

<sup>26</sup> When you enter your neighbor's standing grain, then you may pluck the heads with your hand, and you shall not wield a sickle in your neighbor's standing grain.\*\*

## 24

<sup>1</sup> When a man shall take a wife **and has come on to her** and possessed her sexually, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her away from his house,

<sup>2</sup> And she shall leave his house and then goes and becomes another man's wife,

<sup>3</sup> And if the latter husband hates her, and writes her a certificate of divorce, and puts it in her hand, and sends her away from his house, or if the latter **husband of her** dies who took her to be his wife,

<sup>4</sup> Her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled. For that is an abomination before Shehmaa. And **you all shall not bring sin** on the land which Shehmaa your Eloowwem gives you as an inheritance.

<sup>5</sup> When a man takes a new wife, he shall not go out with the army nor be charged with any duty. He shall be free to his home one year, and shall give happiness to his wife whom he has taken.

<sup>6</sup> No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge.\*\*

<sup>7</sup> If a man is caught kidnapping any of his brothers of the Sons of Yishraael, and he deals with him violently or sells him, then that thief shall die. And you shall purge the evil from among you.

<sup>8</sup> Be careful against a mark of leprosy, that you diligently keep . . . . . **to do** according to all **the law** that the Libems priests teach you, as I have commanded them, you shall keep and do.

<sup>9</sup> Remember what Shehmaa your Eloowwem did to Maryaam on the way as you came out of Missrem.\*\*

thou have enough at thine own pleasure; but thou shalt not put any in thy vessel.

<sup>26</sup> When thou comest into thy neighbour's standing corn, then thou mayest pluck ears with thy hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

## 24

<sup>1</sup> When a man shall take a wife, . . . . . and possessed her sexually, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her away from his house,

<sup>2</sup> and she departeth out of his house, and goeth and becometh another man's wife,

<sup>3</sup> and the latter husband hateth her, and writeth her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if **the** latter **man** die, who took her to be his wife;

<sup>4</sup> her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before Adonai; and **you . . . shall not bring sin** on the land which Adonai thy Elohim giveth thee for an inheritance.

<sup>5</sup> When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business; he shall be free for his house one year, and shall cheer his wife whom he hath taken.

<sup>6</sup> No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge.

<sup>7</sup> If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, and sell him; then that thief shall die; so shalt thou put away the evil from the midst of thee.

<sup>8</sup> Take heed in the plague of leprosy, that thou observe diligently, **and to do** according to all . . . . . that the priests the Levites shall teach you, as I commanded them, so ye shall observe to do.

<sup>9</sup> Remember what Adonai thy Elohim did unto Miriam, by the way as ye came forth out of Egypt.

<sup>10</sup> When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge.

<sup>11</sup> You shall remain outside, and the man to whom you make the loan **he** shall bring the pledge out to you.

<sup>12</sup> And if he is a poor man, you shall not sleep with his pledge.

<sup>13</sup> As the sun goes down you shall surely return the pledge to him, that he may sleep in his cloak and bless you. And it will be righteousness for you before Shehmaa your Eloowwem.\*\*

<sup>14</sup> You shall not oppress a hireling, poor and needy, whether from your brothers or **from your proselytes** who are in your land in your gates.

<sup>15</sup> You shall give him his wages on his day before the sun sets, for he is poor and sets his soul on it, that he will not cry against you to Shehmaa and it become sin in you.

<sup>16</sup> Fathers shall not be put to death for the sons, nor shall sons be put to death for **the fathers**. One according to his sin **will be put to death**.

<sup>17</sup> You shall not pervert the justice due an orphan proselyte, nor take a widow's garment in pledge.

<sup>18</sup> And you shall remember that you were a slave in Missrem, and that Shehmaa your Eloowwem redeemed you .....\*\*

<sup>19</sup> When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it. It shall be for the proselyte, for the orphan, and for the widow. In order that Shehmaa your Eloowwem may bless you in all the work of your hands.

<sup>20</sup> When you beat your olive tree, you shall not go over the boughs again. It shall be to the proselyte, to the orphan, and to the widow.

<sup>21</sup> When you gather the grapes of your vineyard, you shall not go over it again. It shall be for the proselyte, for the orphan, and for the widow.

<sup>22</sup> And you shall remember that you were a slave in the land of Missrem, therefore I am commanding you ..... this thing.\*\*

<sup>10</sup> When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge.

<sup>11</sup> You shall remain outside, and the man to whom you make the loan . . . . . shall bring the pledge out to you.

<sup>12</sup> And if he be a poor man, thou shalt not sleep with his pledge;

<sup>13</sup> thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee; and it shall be righteousness unto thee before Adonai thy Elohim.

<sup>14</sup> You shall not oppress hired poor and needy, whether he is one of your fellows or **from your proselyte** who is in your land in your gates.

<sup>15</sup> In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto Adonai and it be sin in thee.

<sup>16</sup> The fathers shall not be put to death for the children, neither shall the children be put to death for . . . . . **fathers**; one according to his sin, **they will be put to death**.

<sup>17</sup> Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge.

<sup>18</sup> But thou shalt remember that thou wast a bondman in Egypt, and Adonai thy Elohim redeemed thee **from there; therefore I command you to do this thing**.

<sup>19</sup> When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that Adonai thy Elohim may bless thee in all the work of thy hands.

<sup>20</sup> When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow.

<sup>21</sup> When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, for the fatherless and for the widow.

<sup>22</sup> And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee **to do this thing**.

## 25

<sup>1</sup> If there is a dispute between men and they go for a judgment, and the judges judge their case, and they justify the righteous and condemn the wicked.

<sup>2</sup> And it shall be if the wicked man is old enough to be beaten, the judge shall then make him lie down and be beaten in his presence with the number of stripes according to his guilt.

<sup>3</sup> He shall beat him forty times, no more, that he does not beat him with many more stripes than these and your brother is not degraded in your eyes.

<sup>4</sup> You shall not muzzle the bull while he is threshing.\*\*

<sup>5</sup> If **fellows** dwell together, and one of them dies and has no son, the wife of the deceased shall not be married outside to a strange man. Her husband's **fellow** shall go in to her, and take her to himself as wife, and perform the duty of a husband's **fellow** to her.

<sup>6</sup> And it shall be that **the** firstborn **son** whom she bears shall assume the name of his dead brother, that his name will not be blotted out from Yishraael.

<sup>7</sup> And if the man does not desire to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, My husband's brother refuses to establish a name for his brother in Yishraael. He is not willing to perform the duty of a husband's brother to me.

<sup>8</sup> And the elders of his city shall summon him and speak to him. And if he persists and says, I do not desire to take her,

<sup>9</sup> And his brother's wife shall come to him in the sight of the elders, and pull his shoe off his foot and spit in his face. And she shall answer and say, Thus it is done to the man who does not build up his brother's house.

<sup>10</sup> And in Yishraael his name shall be called, The house of him whose shoe is removed.\*\*

<sup>11</sup> **And if men are struggling together, a man against his brother, and the wife of . . . . one comes near to deliver her husband**

## 25

<sup>1</sup> If there be a controversy between men, and they come unto judgment, and the judges judge them, by justifying the righteous, and condemning the wicked,

<sup>2</sup> then it shall be, if the wicked man deserve to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to the measure of his wickedness, by number.

<sup>3</sup> Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should be dishonoured before thine eyes.

<sup>4</sup> Thou shalt not muzzle the bull when he treadeth out the corn.

<sup>5</sup> If **brothers** dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's **brother** shall go in unto her, and take her to him to wife, and perform the duty of a husband's **brother** unto her.

<sup>6</sup> And it shall be, that **the** first-born . . . . that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel.

<sup>7</sup> And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say: "My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of a husband's brother unto me."

<sup>8</sup> Then the elders of his city shall call him, and speak unto him; and if he stand, and say: "I like not to take her";

<sup>9</sup> And his brother's wife draws nigh to him in the presence of the elders, and looses his shoe from off his foot, and spits in his face; and she will answer and say: "it shall be done to the man not building up his brother's house."

<sup>10</sup> And his name shall be called in Israel "the house of him that had his shoe loosed."

<sup>11</sup> . . . . **If men are struggling together, a man and his brother, and the wife of the one comes near to deliver her husband from**

25:5 "If brothers live together" — There was an argument among Israelite Samaritan sages about the significance of this commandment. Some of them understood the event as between two brothers of the same family, others as between two fellows of the same people, and same faith. The term "brother" could be translated as direct brother, or a friend. But the start of this passage, in verse 5, is with the word "If," which leads to the meaning of fellow of the same faith; because it is natural that two brothers of the same family will live together, especially in ancient times. So, the commandment in general, and this is the most acceptable translation among the Israelite Samaritan sages, is that in the case that one fellow died, his fellow in the same faith should marry the widow in order to keep the lineage. In the second half of the 19th century there were many cases such as this among the dying Israelite Samaritan community of those days. In order to keep the lineage, the high priest 'Aamraam b. Shaalmaa took care to marry Samaritan widows at any age to Samaritan bachelors in order to keep the lineage of their families and the community in general.

25:12 It is not the whole hand, but the palm with the fingers of the hand — that part which pulled at his genitals. This is not a harsh punishment due to the fact that she squeezed his genitals; flesh for flesh — as there is a risk that she will make him impotent.

from the hand of the one who is striking him, and puts out her hand and grips **his private parts**.

<sup>12</sup> And you shall cut off her hand. You shall not show pity.

<sup>13</sup> You shall not have in your bag differing stones, a large and a small.

<sup>14</sup> You shall not have in your house differing measures, a large and a small.

<sup>15</sup> You shall have a full stone and just weight. You shall have a full and just measure, that your days may be prolonged in the land which Shehmaa your Eloowwem gives you.

<sup>16</sup> For everyone who does these things, everyone who acts unjustly, is an abomination to Shehmaa your Eloowwem.

<sup>17</sup> Remember what 'Aamaaleq did to you along the way when you came out from Missrem.

<sup>18</sup> **And how he met you** along the way and attacked among you all the stragglers at your rear, when you were faint and weary. And he has no fear of Eloowwem.

<sup>19</sup> And it shall come about when Shehmaa your Eloowwem has given you rest from all your surrounding enemies, in the land which Shehmaa your Eloowwem gives you as an inheritance to possess, you shall blot out the memory of 'Aamaaleq from under the heavens. You shall not forget.\*\*

## 26

<sup>1</sup> And it shall be, when you enter the land which Shehmaa your Eloowwem gives you as an inheritance, and you possess it and dwell in it.

<sup>2</sup> And you shall take some of the first of . . . . . the produce of the ground, which you bring in from your land that Shehmaa your Eloowwem gives you. And you shall put it in a basket and go to the place where Shehmaa your Eloowwem **has chosen** to dwell His name.

<sup>3</sup> And you shall go to the priest who is in office at that time and say to him, I declare this day to Shehmaa my Eloowwem that I have entered the land which Shehmaa swore to our forefathers to give us.

the hand of the one who is striking him, and puts out her hand and seizes **his secrets**;

<sup>12</sup> then thou shalt cut off her hand, thine eye shall have no pity.

<sup>13</sup> Thou shalt not have in thy bag diverse weights, a great and a small.

<sup>14</sup> Thou shalt not have in thy house diverse measures, a great and a small.

<sup>15</sup> A perfect and just weight shalt thou have; a perfect and just measure shalt thou have; that thy days may be long upon the land which Adonai thy Elohim giveth thee.

<sup>16</sup> For all that do such things, even all that do unrighteously, are an abomination unto Adonai thy Elohim.

<sup>17</sup> Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

<sup>18</sup> . . . **how he met you** by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not Elohim.

<sup>19</sup> Therefore it shall be, when Adonai thy Elohim hath given thee rest from all thine enemies round about, in the land which Adonai thy Elohim giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

### Portion: When You Are Coming

## 26

<sup>1</sup> And it shall be, when thou art come in unto the land which Adonai thy Elohim giveth thee for an inheritance, and dost possess it, and dwell therein;

<sup>2</sup> that thou shalt take of the first of **all** the fruit of the ground, which thou shalt bring in from thy land that Adonai thy Elohim giveth thee; and thou shalt put it in a basket and shalt go unto the place which Adonai thy Elohim **will choose** to cause His name to dwell there.

<sup>3</sup> And thou shalt come unto the priest that shall be in those days, and say unto him: "I profess this day unto Adonai thy Elohim, that I am come unto the land which Adonai swore unto our fathers to give us."

<sup>4</sup> And the priest shall take the basket from your hand, and set it down before the altar of Shehmaa your Eloowwem.

<sup>5</sup> And you shall answer and say before Shehmaa your Eloowwem, **An Aaraammee has destroyed my forefather**, and he went down towards Missreema and sojourned there, few in number. But there he became a great **and mighty** and populous nation.

<sup>6</sup> And the Missrems treated us harshly, and tortured us, and imposed hard labor on us.

<sup>7</sup> And we cried to Shehmaa, the Eloowwee of our forefathers. And Shehmaa heard our voice, and saw our affliction, and our toil, and our oppression.

<sup>8</sup> And Shehmaa brought us out of Missrem with a mighty hand, and an outstretched arm, and with a **great vision**, and with signs and wonders.

<sup>9</sup> And He has brought us to this place, and has given us this land, a land flowing with milk and honey.

<sup>10</sup> And now behold, I have brought the first of the produce of the ground, which You, Shehmaa, have given me. And you shall set it down before Shehmaa your Eloowwem, and worship before Shehmaa your Eloowwem.

<sup>11</sup> And you shall rejoice in all the good which Shehmaa your Eloowwem has given you and unto your house, you, and the Libee, and the proselyte who is in the midst of you.\*\*

<sup>12</sup> When you have finished tithing all the tithe of your produce in the third year, the year of tithing, **and you shall offer it** to the Libee, to the proselyte, to the orphan, and to the widow, that they may eat in your gates and be sated.

<sup>13</sup> And you shall say before Shehmaa your Eloowwem, I have removed the sacred portion from my house, and also have given it to the Libee, . . . **to the proselyte**, to the orphan, and to the widow, according to all **Your commandments** which You have commanded me. I have not transgressed or forgotten any of Your commandments.

<sup>14</sup> I have not eaten of it **by my force**. Nor have I removed any of it while I was unclean, nor offered any of it to the dead. I have obeyed the voice of Shehmaa my Eloowwee.

<sup>4</sup> And the priest shall take the basket out of thy hand, and set it down before the altar of Adonai thy Elohim.

<sup>5</sup> And thou shalt speak and say before Adonai thy Elohim: **"A wandering Aramean was my father**, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, . . . . . **mighty**, and populous.

<sup>6</sup> And the Egyptians dealt ill with us, and tortured us, and laid upon us hard bondage.

<sup>7</sup> And we cried unto Adonai, the Elohey of our fathers, and Adonai heard our voice, and saw our affliction, and our toil, and our oppression.

<sup>8</sup> And Adonai brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with **great fear**, and with signs, and with wonders.

<sup>9</sup> And He hath brought us into this place, and hath given us this land, a land flowing with milk and honey.

<sup>10</sup> And now, behold, I have brought the first of the fruit of the land, which Thou, O Adonai, hast given me." And thou shalt set it down before Adonai thy Elohim, and worship before Adonai thy Elohim.

<sup>11</sup> And thou shalt rejoice in all the good which Adonai thy Elohim hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that is in the midst of thee.

<sup>12</sup> When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, **and you shall offer** to the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be satisfied,

<sup>13</sup> then thou shalt say before Adonai thy Elohim: "I have put away the hallowed things out of my house, and also have given them unto the Levite, **and to the proselyte**, to the fatherless, and to the widow, according to all **Your commandment** which Thou hast commanded me; I have not transgressed any of Thy commandments, neither have I forgotten them.

<sup>14</sup> I have not eaten thereof **in my mourning**, neither have I put away thereof, being unclean, nor given thereof for the dead; I have hearkened to the voice of Adonai my

26:5 Note the difference of the Israelite Samaritan text from the Masoretic Text, in that this verse suits the context as a whole, with Laban representing the Aaraammite.

I have done according to all that You have commanded me.

<sup>15</sup> Look down from Your holy habitation, from the heavens, and bless Your people Yishraael, and the ground which You have given us, as You swore to our forefathers, a land flowing with milk and honey.\*\*



### *Portion: This Is the Day*

<sup>16</sup> This is the day Shehmaa your Eloowwem commands you to do these statutes and ordinances. You shall keep and do them with all your heart and with all your soul.

<sup>17</sup> You have today declared Shehmaa to be your Eloowwem, . . . **to walk** in His ways, and keep His statutes, and His commandments, . . . and listen to His voice.

<sup>18</sup> And Shehmaa has today declared you to be His people, a treasured possession, as He promised you. And that you should keep all His commandments,

<sup>19</sup> And that He will set you high above all nations which He has made, for praise, . . . **to fame**, and to honor. And that you shall be a consecrated people to Shehmaa your Eloowwem, as He has spoken.\*\*

## 27

<sup>1</sup> And Mooshe and the elders of Yishraael charged the people, saying, **You all keep** the commandments which I command you today.

<sup>2</sup> And it shall be on the day when you cross the Yaardaan to the land which Shehmaa your Eloowwem gives you, that you shall set up for yourself large stones and coat them with lime.

<sup>3</sup> And you shall write on them all the words of this law, when you cross over, that you may enter the land which Shehmaa your Eloowwem gives you, a land flowing with milk and honey, as Shehmaa, the Eloowwee of your forefathers, promised you.

Elohey, I have done according to all that Thou hast commanded me.

<sup>15</sup> Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.”

<sup>16</sup> This day Adonai thy Elohim commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul.

<sup>17</sup> Thou hast avouched Adonai this day to be thy Elohim, **and to walk** in His ways, and keep His statutes, and His commandments, **and His ordinances**, and hearken unto His voice.

<sup>18</sup> And Adonai hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments;

<sup>19</sup> and to make thee high above all nations that He hath made, in praise, **and to fame**, and to honor; and that thou mayest be a holy people unto Adonai thy Elohim, as He hath spoken.

## 27

<sup>1</sup> And Moses and the elders of Israel commanded the people, saying: “**You keep** the commandment which I command you this day.

<sup>2</sup> And it shall be on the day when ye shall pass over the Jordan unto the land which Adonai thy Elohim giveth thee, that thou shalt set thee up great stones, and plaster them with plaster.

<sup>3</sup> And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which Adonai thy Elohim giveth thee, a land flowing with milk and honey, as Adonai, the Elohey of thy fathers, hath promised thee.

<sup>4</sup> And it shall be when you cross the Yaardaan, you shall set up on **Aargaareezem** these stones, which I am commanding you today. And you shall coat them with lime.

<sup>5</sup> And you shall build there an altar to Shehmaa your Eloowwem, an altar of stones. You shall not wield an iron tool on them.

<sup>6</sup> You shall build the altar of Shehmaa your Eloowwem of uncut stones. And you shall offer on it burnt offerings to Shehmaa your Eloowwem.

<sup>7</sup> And you shall sacrifice peace offerings and eat there. And you shall rejoice before Shehmaa your Eloowwem.

<sup>8</sup> And you shall write on the stones all the words of this law written distinctly.\*\*

<sup>9</sup> And Mooshe and the priests of the Libems spoke to all Yishraael, saying, Be silent and listen, Yishraael. This day you have become a **holy** people to Shehmaa your Eloowwem.

<sup>10</sup> And you shall obey the voice of Shehmaa your Eloowwem, and do His commandments, and His statutes, which I command you today.

<sup>11</sup> And Mooshe charged the people on that day, saying,

<sup>12</sup> These shall stand to bless the people on **Aargaareezem** when you cross the Yaardaan, Shehmoon, and Libee, and Ye'ooda, and Yaasheshakaar, . . . **Yoosef** and **Bin-yaamem**.

<sup>13</sup> And these shall stand for the curse on Mount Eebaal, Reh'ooben, Gaad, and Aasher, . . . **Zehboolaan**, Daan, and Niftaalee.

<sup>14</sup> And the Libems shall then answer and say to all the men of Yishraael with a loud voice.

<sup>15</sup> Cursed is the man who makes an idol or a molten image, an abomination to Shehmaa, the work of the hands of the craftsman, and sets it up in secret. And all the people shall answer and say, Aamen.

<sup>16</sup> Cursed is he who dishonors his father or his mother. And **they**, all the people, shall say Aamen.

<sup>17</sup> Cursed is he who moves his neighbor's boundary mark. And **they**, all the people, shall say Aamen.

<sup>18</sup> Cursed is he who misleads the blind upon the road. And **they**, all the people, shall say Aamen.

<sup>4</sup> And it shall be when ye are passed over the Jordan, that ye shall set up these stones, which I command you this day, in **mount Ebal**, and thou shalt plaster them with plaster.

<sup>5</sup> And there shalt thou build an altar unto Adonai thy Elohim, an altar of stones; thou shalt lift up no iron tool upon them.

<sup>6</sup> Thou shalt build the altar of Adonai thy Elohim of unhewn stones; and thou shalt offer burnt-offerings thereon unto Adonai thy Elohim.

<sup>7</sup> And thou shalt sacrifice peace-offerings, and shalt eat there; and thou shalt rejoice before Adonai thy Elohim.

<sup>8</sup> And thou shalt write upon the stones all the words of this law very plainly."

<sup>9</sup> And Moses and the priests the Levites spoke unto all Israel, saying: "Keep silence, and hear, O Israel; this day thou art become . . . . . people unto Adonai thy Elohim.

<sup>10</sup> Thou shalt therefore hearken to the voice of Adonai thy Elohim, and do His commandments and His statutes, which I command thee this day."

<sup>11</sup> And Moses charged the people the same day, saying:

<sup>12</sup> "These shall stand upon **mount Gerizim** to bless the people, when ye are passed over the Jordan: Simeon, and Levi, and Judah, and Issachar, **and Joseph** and **Benjamin**.

<sup>13</sup> And these shall stand upon mount Ebal for the curse: Reuben, Gad, and Asher, **and Zebulun**, Dan, and Naphtali.

<sup>14</sup> And the Levites shall speak, and say unto all the men of Israel with a loud voice:

<sup>15</sup> Cursed be the man that maketh a graven or molten image, an abomination unto Adonai, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say: Amen.

<sup>16</sup> Cursed be he that dishonoureth his father or his mother. And . . . . . all the people shall say: Amen.

<sup>17</sup> Cursed be he that removeth his neighbour's landmark. And . . . . . all the people shall say: Amen.

<sup>18</sup> Cursed be he that maketh the blind to go astray in the way. And . . . . . all the people shall say: Amen.

27:4 "In Aargaareezem" = In Mount Gerizim. This textual difference is the same as in the Latin translation. The Israelite Samaritans always wrote the two words "Mount Gerizim" as one word "Aargaareezem" = one word of seven characters, two for "Aar" = Mount, and five for "Gerizim." Evidence is found in two inscriptions on the island of Delos in the Aegean Sea near Greece, which was the political center of the Macedonian rule during the 3rd and 2nd centuries B.C.E. Now it is an empty island. The two inscriptions started with the same opening words: "We are Israelites who are offering sacrifices to Aargaareezem." The first inscription is dated to the middle of the 3rd century B.C.E., and the second is dated to the middle of the 2nd century B.C.E. These are dedication inscriptions that were made for a Greek dignitary in the center of the empire who helped the Samaritan delegation of politicians and merchants in representing the Samaritan nation in the Holy Land. Recently, in 2009, in a discovery from Qumran Cave #4, by Professor James Charlesworth, a fragment was found that contained Deuteronomy 27:4-6 in part, but it very clearly can be read that the altar of the Almighty should be built on Mount Gerizim (in one word). The fragment was recently examined by scholars of the Dead Sea Scrolls and proven to be authentic, which led Professor Charlesworth to the



conclusion, with other similar texts containing the name Mount Gerizim, that this is the original reading, especially due to the fact that this fragment was found in a Jewish area and written by a Jewish hand.

27:16 “Aamen” is an abbreviation of the beginning of Eloowwem (“aleph”), the beginning of the name of Mooshe (“meem”), and the end of the name of Aahrron (“nun”), according to Marqeh of the 4th century C.E. It should be noted that it is derived from the word “belief” = “amuna” (short form “I believe” = “aamen”). “Aamen” always follows the curse, not the blessing. The positive is always acceptable. In the negative (curse), “aamen” affirms belief that it could happen to you if you don’t obey, meaning “I believe it could happen to me.” However, in the prayers after any wish that the priest expresses before the worshippers, they accept it by saying the word “Aamen” with the significance of “I believe that it will be fulfilled.”

19 Cursed is he who distorts the justice due a proselyte, orphan, and widow. And **they**, all the people, shall say Aamen.

20 Cursed is he who lies with his father’s wife, because he has uncovered his father’s skirt. And **they**, all the people, shall say Aamen.

21 Cursed is he who lies with any animal. And **they**, all the people, shall say Aamen.

22 Cursed is he who lies with his sister, the daughter of his father or the daughter of his mother. And **they**, all the people, shall say Aamen.

23 Cursed is he who lies with his mother-in-law. And **they**, all the people, shall say Aamen.

24 Cursed is he who strikes his neighbor in secret. And **they**, all the people, shall say Aamen.

25 Cursed is he who accepts a bribe to strike down an innocent person. And **they**, all the people, shall say Aamen.

26 Cursed is he who does not confirm **all** the words of this law by doing them. And **they**, all the people, shall say Aamen.\*\*

## 28

1 And it shall be, if you diligently obey the voice of Shehmaa your Eloowwem, to keep and do all His commandments which I command you today, Shehmaa your Eloowwem will set you high above all the nations of the earth.

2 And all these blessings will come upon you and overtake you, if you obey the voice of Shehmaa your Eloowwem.

3 Blessed shall you be in the city, and blessed shall you be in the field.

4 Blessed shall be the offspring of your body, and the produce of your ground, and the offspring of your beasts, the increase of your herd, and the young of your flock.

5 Blessed shall be your basket and your kneading bowl.

6 Blessed shall you be when you come in, and blessed shall you be when you go out.

7 Shehmaa shall cause your enemies who

19 Cursed be he that perverteth the justice due to the stranger, fatherless, and widow. And . . . . . all the people shall say: Amen.

20 Cursed be he that lieth with his father’s wife; because he hath uncovered his father’s skirt. And . . . . . all the people shall say: Amen.

21 Cursed be he that lieth with any manner of beast. And . . . . . all the people shall say: Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And . . . . . all the people shall say: Amen.

23 Cursed be he that lieth with his mother-in-law. And . . . . . all the people shall say: Amen.

24 Cursed be he that smiteth his neighbour in secret. And . . . . . all the people shall say: Amen.

25 Cursed be he that taketh a bribe to slay an innocent person. And . . . . . all the people shall say: Amen.

26 Cursed be he that confirmeth not . . . . . the words of this law to do them. And . . . . . all the people shall say: Amen.

## 28

1 And it shall come to pass, if thou shalt hearken diligently unto the voice of Adonai thy Elohim, to observe to do all His commandments which I command thee this day, that Adonai thy Elohim will set thee on high above all the nations of the earth.

2 And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Adonai thy Elohim.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy land, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock.

5 Blessed shall be thy basket and thy kneading-trough.

6 Blessed shalt thou be when thou comes in, and blessed shalt thou be when thou goest out.

7 Adonai will cause thine enemies that rise

rise up against you to be defeated before you. They will come out against you one way, and will flee before you seven ways.

<sup>8</sup> Shehmaa will command the blessing upon you **in your barn** and in all that you put **your hands** to. And He will bless you in the land which Shehmaa your Eloowwem gives you.

<sup>9</sup> Shehmaa will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of Shehmaa your Eloowwem, and walk in His ways.

<sup>10</sup> And all the peoples of the earth will see that you are called by the Name of Shehmaa, and they will be afraid of you.

<sup>11</sup> And Shehmaa will make you abound in prosperity, in the offspring of your stomach, and in the offspring of your beast, and in the produce of your ground, in the land which Shehmaa swore to your forefathers to give you.\*\*

<sup>12</sup> Shehmaa will open for you His good storehouse, the heavens, to give rain to your land on time, . . . **to bless** all the work of **your hands**. And you shall lend to many nations, but you shall not borrow.

<sup>13</sup> And Shehmaa will make you the head and not the tail. And you only will be above, and you will not be underneath, if you listen to the commandments of Shehmaa your Eloowwem, which I charge you today, to keep and to do.

<sup>14</sup> And do not turn aside from any of the words which I **command you** . . . . . today, to the right and to the left, to go after other gods to serve them.\*\*

<sup>15</sup> And it shall come about, if you do not obey the voice of Shehmaa your Eloowwem, to keep . . . . . His commandments and His statutes with which I charge you today, that all these curses will come upon you and overtake you.

<sup>16</sup> Cursed shall you be in the city, and cursed shall you be in the field.

<sup>17</sup> Cursed shall be your basket and your kneading bowl.

<sup>18</sup> Cursed shall be the offspring of your stomach, and the fruit of your ground, **and the fruit of your beast**, the increase of your herd, and the young of your flock.

up against thee to be smitten before thee; they shall come out against thee one way, and shall flee before thee seven ways.

<sup>8</sup> Adonai will command the blessing with thee **in your barns**, and in all that thou puttest **your hand** unto; and He will bless thee in the land which Adonai thy Elohim giveth thee.

<sup>9</sup> Adonai will establish thee for a holy people unto Himself, as He hath sworn unto thee; if thou shalt keep the commandments of Adonai thy Elohim, and walk in His ways.

<sup>10</sup> And all the peoples of the earth shall see that the name of Adonai is called upon thee; and they shall be afraid of thee.

<sup>11</sup> And Adonai will make thee overabundant for good, in the fruit of thy stomach, and in the fruit of thy cattle, and in the fruit of thy land, in the land which Adonai swore unto thy fathers to give thee.

<sup>12</sup> Adonai will open unto thee His good treasure the heaven to give the rain of thy land in its season, **and to bless** all the work of **your hand**; and thou shalt lend unto many nations, but thou shalt not borrow.

<sup>13</sup> And Adonai will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Adonai thy Elohim, which I command thee this day, to observe and to do them;

<sup>14</sup> and shalt not turn aside from any of the words which I **command you all** today, to the right hand, or to the left, to go after other gods to serve them.

<sup>15</sup> But it shall come to pass, if thou wilt not hearken unto the voice of Adonai thy Elohim, to observe **to do all** His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

<sup>16</sup> Cursed shalt thou be in the city, and cursed shalt thou be in the field.

<sup>17</sup> Cursed shall be thy basket and thy kneading-trough.

<sup>18</sup> Cursed shall be the fruit of thy body, and the fruit of thy land, . . . . . the increase of thy kine, and the young of thy flock.

<sup>19</sup> Cursed shall you be when you come in, and cursed shall you be when you go out.

<sup>20</sup> Shehmaa will send upon you **the bitterness, and** the confusion, and rebuke, in all **your undertakings** to do, until **He will destroy you**, and until **He will perish you** quickly, on account of the evil of your deeds, because you have forsaken Me.

<sup>21</sup> Shehmaa will make the pestilence cling to you until He has consumed you from the land where you are entering to possess it.\*\*

<sup>22</sup> Shehmaa will smite you with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blight, and with mildew. . . . They will pursue you until **they will destroy you**.

<sup>23</sup> And your heavens which are over your head shall be bronze, and the earth which is under you iron.

<sup>24</sup> Shehmaa will make the rain of your land powder and dust. From the heavens it shall come down on you until **it will destroy you**.

<sup>25</sup> Shehmaa shall cause you to be defeated before your enemies. You will go out one way against them, but you will flee seven ways before them. And you will be a horror to all the kingdoms of the earth.

<sup>26</sup> And your carcasses will be food **to the bird** of the heavens and to the beasts of the earth. And there will be no one to frighten.\*\*

<sup>27</sup> Shehmaa will smite you with the boils of Missrem, and with tumors, and with the scab, and with the itch, from which you cannot be healed.

<sup>28</sup> Shehmaa will smite you with madness, and with blindness, and with bewilderment of heart.

<sup>29</sup> And you will grope at noon, as the blind man gropes in darkness. And you will not prosper in **your way**. And you shall only be oppressed and robbed continually, and none to save you.

<sup>30</sup> You shall betroth a wife, and another man **will sleep with her**. You shall build a house, and you will not dwell in it. You shall

<sup>19</sup> Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

<sup>20</sup> Adonai will send upon thee **the cursing**, . . . . the discomfiture, and rebuke, in all **you undertake** to do, until **you will be destroyed**, and until **you will perish** quickly; because of the evil of thy doings, whereby thou hast forsaken Me.

<sup>21</sup> Adonai will make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest in to possess it.

<sup>22</sup> Adonai will smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with drought, and with blasting, and with mildew; **and** they shall pursue thee until **you will be destroyed**.

<sup>23</sup> And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

<sup>24</sup> Adonai will make the rain of thy land powder and dust; from heaven shall it come down upon thee, until **you be destroyed**.

<sup>25</sup> Adonai will cause thee to be smitten before thine enemies; thou shalt go out one way against them, and shalt flee seven ways before them; and thou shalt be a horror unto all the kingdoms of the earth.

<sup>26</sup> And thy carcasses shall be food **to all bird** of the sky, and unto the beasts of the earth, and there shall be none to frighten them away.

<sup>27</sup> Adonai will smite thee with the boil of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

<sup>28</sup> Adonai will smite thee with madness, and with blindness, and with astonishment of heart.

<sup>29</sup> And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not make **your ways** prosperous; and thou shalt be only oppressed and robbed away and there shall be none to save thee.

<sup>30</sup> Thou shalt betroth a wife, and another man **shall lie with her**; thou shalt build house, and thou shalt not dwell therein

28:22 While reading this passage, and the next seven passages (after verses 22, 26, 35, 48, 53, 55, 57, 63), the Israelite Samaritans raise open arms and hands, praying "Aadaanee Shehmaa, turn from Your burning anger and change Your mind about doing harm to Your people. Remember Abraahm, Yesaahq, and Yaaqob, Your slaves, to whom You swore by Yourself. Aadaanee Shehmaa, please forgive the iniquity of this people according to the greatness of Your lovingkindness. Aadaanee Shehmaa, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness. Give mercy and change Your mind through Your will and forgive Your people."

plant a vineyard, and you will not use its fruit.

<sup>31</sup> Your bull shall be slaughtered before your eyes, and you will not eat of it. Your donkey shall be torn away from you, and will not be restored to you. Your sheep shall be given to your enemies, and you will have none to save you.

<sup>32</sup> Your sons and your daughters shall be given to another people, and your eyes shall look on and yearn for them all the day. And there will be nothing you can do with your short hand.

<sup>33</sup> The produce of your ground and all your labors shall a people whom you do not know eat up. And you will be only oppressed and crushed all the days.

<sup>34</sup> And you shall be driven mad by the sight of what you see.

<sup>35</sup> Shehmaa will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to your head.\*\*

<sup>36</sup> Shehmaa will bring you and your king, whom you set over you, to a nation which neither you nor your fathers have known. And there you shall serve other gods, wood and stone.

<sup>37</sup> And you shall become **bad nicknames, and a proverb**, and a taunt, among all the people where Shehmaa drives you.

<sup>38</sup> You shall bring out much seed to the field, and you will gather in little, for the locust will consume it.

<sup>39</sup> You shall plant and cultivate vineyards, but you will neither drink of the wine nor gather, for the worm will devour them.

<sup>40</sup> You shall have olive trees throughout your territory, but you will not anoint yourself with the oil, for your olives will drop off.

<sup>41</sup> You shall have sons and daughters but they will not be yours, for they will go into captivity.

<sup>42</sup> All your trees and the produce of your ground the cricket shall possess.

<sup>43</sup> The proselyte who is among you shall rise above you higher and higher, and you will go down lower and lower.

thou shalt plant a vineyard, and shalt not use the fruit thereof.

<sup>31</sup> Thine bull shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given unto thine enemies; and thou shalt have none to save thee.

<sup>32</sup> Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day; and there shall be nought in the power of thy hand.

<sup>33</sup> The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:

<sup>34</sup> so that thou shalt be mad for the sight of thine eyes which thou shalt see.

<sup>35</sup> Adonai will smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head.

<sup>36</sup> Adonai will bring thee, and thy king whom thou shalt set over thee, unto a nation that thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone.

<sup>37</sup> And thou shalt become **an astonishment, a proverb**, and a byword, among all the peoples whither Adonai shall lead thee away.

<sup>38</sup> Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall consume it.

<sup>39</sup> Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine, nor gather the grapes; for the worm shall eat them.

<sup>40</sup> Thou shalt have olive-trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olives shall drop off.

<sup>41</sup> Thou shalt beget sons and daughters, but they shall not be thine; for they shall go into captivity.

<sup>42</sup> All thy trees and the fruit of thy land shall the locust possess.

<sup>43</sup> The stranger that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower.

<sup>44</sup> He shall lend to you, and you will not lend to him. He shall be the head, and you will be the tail.

<sup>45</sup> And all these curses shall come on you, and pursue you, and overtake you until **they will destroy you**. Because you would not obey the voice of Shehmaa your Eloowwem by keeping His commandments and His statutes which He commanded you.

<sup>46</sup> And they shall become a sign and a wonder on you and your descendants forever.

<sup>47</sup> Because you did not worship Shehmaa your Eloowwem with joy and a good heart for the abundance of all,

<sup>48</sup> And you shall serve your enemies whom Shehmaa will send against you, in hunger, in thirst, in nakedness, and in the lack of all. And He will put an iron yoke on your neck until He will destroy you.\*\*

<sup>49</sup> Shehmaa will bring a foreign people against you from afar, from the other edge of the earth, as the eagle **sees**, a foreign people whose language you shall not understand,

<sup>50</sup> A foreign people of fierce countenance who will have no respect for the old, nor show favor to the young.

<sup>51</sup> And he shall eat the offspring of your herd and the produce of your ground **until he will destroy you**. Also leaving you no grain, **and new wine**, and oil, the increase of your herd, and the young of your flock, until He will perish you.

<sup>52</sup> And it shall besiege you in all your gates, until your high and fortified walls come down, in which you trusted, throughout all your land. And it shall besiege you in all your gates throughout your land which Shehmaa your Eloowwem has given you.

<sup>53</sup> And you shall eat the offspring of your own stomach, the flesh of your sons and of your daughters **He**. . . . . has given you, during the siege and the distress by which **your enemies** will oppress you.\*\*

<sup>54</sup> The man who is tender and very delicate among you, his eye shall be hostile toward his brother, and toward the wife he cherishes, and toward the rest of his children who remain.

<sup>44</sup> He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail.

<sup>45</sup> And all these curses shall come upon thee, and shall pursue thee, and overtake thee, till **you be destroyed**; because thou didst not hearken unto the voice of Adonai thy Elohim, to keep His commandments and His statutes which He commanded thee.

<sup>46</sup> And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever;

<sup>47</sup> because thou didst not serve Adonai thy Elohim with joyfulness, and with gladness of heart, by reason of the abundance of all things;

<sup>48</sup> therefore shalt thou serve thine enemy whom Adonai shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

<sup>49</sup> Adonai will bring a nation against thee from far, from the end of the earth, as the eagle **soars**; a nation whose tongue thou shalt not understand;

<sup>50</sup> a nation of fierce countenance, that shall not regard the person of the old, nor show favour to the young.

<sup>51</sup> And he shall eat the fruit of thy cattle, and the fruit of thy ground, **until you will be destroyed**; that also shall not leave thee corn, . . . . . **new wine**, or oil, the increase of thy kine, or the young of thy flock, until he have caused thee to perish.

<sup>52</sup> And he shall besiege thee in all thy gates, until thy high and fortified walls come down, wherein thou didst trust, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which Adonai thy Elohim hath given thee.

<sup>53</sup> And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters whom **Adonai your Elohim** hath given thee; in the siege and in the straitness, wherewith **your enemy** shall straiten thee.

<sup>54</sup> The man that is tender among you, and very delicate, his eye shall be evil against his brother, and against the wife of his bosom, and against the remnant of his children whom he hath remaining;

<sup>55</sup> Not giving one of them any of the flesh of his children which he will eat, since he has nothing left during the siege and the distress by which **your enemies** will oppress you in all your gates.\*\*

<sup>56</sup> The tender and delicate woman among you, who would not venture **that she set** the sole of her foot on the ground **from pleasure** and from tenderness, her eye shall be hostile toward her husband she cherishes, . . . **in her son**, and in her daughter,  
<sup>57</sup> And toward her afterbirth which issues from between her legs, and toward her children whom she bears. For she will eat them secretly, for lack of all things, during the siege and the distress by which **your enemies** will oppress you in your gates.\*\*

<sup>58</sup> If you will not keep to do all the words of this law which are written in this book, to fear this honored and awesome Name, Sheh-maa your Eloowwem.

<sup>59</sup> And Sheh-maa **your Eloowwem** will bring extraordinary plagues on you and your descendants, even great and lasting plagues, and miserable and chronic sicknesses.

<sup>60</sup> And He will bring back on you all the **diseases** of Missrem of which you were afraid. **And it will cling** to you.

<sup>61</sup> Also every sickness and every plague, which is not written in this book of this law, Sheh-maa will bring on you until **he will destroy you**.

<sup>62</sup> And you shall be left few in number, whereas you were as numerous as the stars of the heavens. Because **you all did not obey** the voice of Sheh-maa your Eloowwem.

<sup>63</sup> And it shall come about that as Sheh-maa delighted over you to prosper you and multiply you, Sheh-maa will delight over you to perish you and destroy you. And you will be torn from the land where you are entering to possess it.\*\*

<sup>64</sup> And Sheh-maa will scatter you among all peoples, from one end of the earth to the other end of the earth. And there you shall serve other gods, wood and stone, which you or your fathers have not known.

<sup>55</sup> so that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him; in the siege and in the straitness, wherewith **your enemy** shall straiten thee in all thy gates.

<sup>56</sup> The tender and delicate woman among you, who would not adventure **to set** the sole of her foot upon the ground **for being pleased** and tender, her eye shall be evil in the husband of her bosom, **and in her son**, and in her daughter;

<sup>57</sup> and against her afterbirth that cometh out from between her feet, and against her children whom she shall bear; for she shall eat them for want of all things secretly; in the siege and in the straitness, wherewith **your enemy** shall straiten thee in thy gates.

<sup>58</sup> If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and awful Name, Adonai thy Elohim;

<sup>59</sup> then Adonai . . . . . will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

<sup>60</sup> And He will bring back upon thee all the **disease** of Egypt, which thou wast in dread of; **and they will cling** unto thee.

<sup>61</sup> Also every sickness, and every plague, which is not written in the book of this law, them will Adonai bring upon thee, until **you will be destroyed**.

<sup>62</sup> And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because **you . . . . . did not obey** unto the voice of Adonai thy Elohim.

<sup>63</sup> And it shall come to pass, that as Adonai rejoiced over you to do you good, and to multiply you; so Adonai will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it.

<sup>64</sup> And Adonai shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone.

<sup>65</sup> And among those nations you shall find no rest. And there will be no resting place for the sole of your foot. And there Shehmaa will give you a fearing heart, . . . . **failing** of eyes, and despair of soul.

<sup>66</sup> And your life shall hang in doubt before you. And you will be in fear night and day. And you will not believe your life.

<sup>67</sup> In the morning you shall say, Wish that it were evening. And at evening you shall say, Wish that it were morning. Because of the fear of your heart which you fear, and for the sight of your eyes which you will see.

<sup>68</sup> And Shehmaa will bring you back **towards Missreema in tortures**, by the way about which I said **to you all**, You will never see it again. And there you will offer yourselves for sale to your enemies as male and female slaves. And there will be no buyer.

<sup>69</sup> These are the words of the covenant which Shehmaa commanded Mooshe to make with the Sons of Yishraael in the land of Moowwaab, besides the covenant which He had made with them **in Ooreb**.\*\*

## 29

<sup>1</sup> And Mooshe summoned all Yishraael and said to them, You have seen all that Shehmaa did before your eyes in the land of Missrem to Phaaroo and all his slaves and all his land,

<sup>2</sup> The great trials which your eyes have seen, the signs and those great wonders.

<sup>3</sup> And to this day Shehmaa has not given you a heart to know, nor eyes to see, nor ears to hear.

<sup>4</sup> And I have led you forty years in the desert. Your clothes have not worn out on you, **and your shoes** have not worn out **from your feet**.

<sup>5</sup> You have not eaten bread, nor have you drunk wine or strong drink, in order that you might know that I am Shehmaa your Eloowwem.

<sup>6</sup> And when you came unto this place, **Siyyon** the king of Ithshbone and Oog the king of Baashaan came out to meet us for battle. And we defeated them.

<sup>7</sup> And we took their land and gave it **as inheritance** to the Reh'oobenee and to the

<sup>65</sup> And among these nations shalt thou have no repose, and there shall be no rest for the sole of thy foot; but Adonai shall give thee there a trembling heart, **and failing** of eyes, and languishing of soul.

<sup>66</sup> And thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have no assurance of thy life.

<sup>67</sup> In the morning thou shalt say: "Would it were even!" and at even thou shalt say: "Would it were morning!" for the fear of thy heart which thou shalt fear, and for the sight of thine eyes which thou shalt see.

<sup>68</sup> And Adonai shall bring thee back **to Egypt in ships**, by the way whereof I said **to you** . . . : "Thou shalt see it no more again"; and there ye shall sell yourselves unto your enemies for bondmen and for bondwoman, and no man shall buy you.

<sup>69</sup> These are the words of the covenant which Adonai commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them **in Horeb**.

## 29

<sup>1</sup> And Moses called unto all Israel, and said unto them: Ye have seen all that Adonai did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

<sup>2</sup> the great trials which thine eyes saw, the signs and those great wonders;

<sup>3</sup> but Adonai hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.

<sup>4</sup> And I have led you forty years in the wilderness; your clothes are not waxen old upon you, **and your shoe** is not waxen old **from your foot**.

<sup>5</sup> Ye have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that I am Adonai your Elohim.

<sup>6</sup> And when ye came unto this place, **Sihon** the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them.

<sup>7</sup> And we took their land, and gave it **for inheritance** unto the Reubenites, and to the

28:68 "In tortures" — Ancient Samaritan translators translate here in Samaritan Aramaic: "Ablaabooten" = "in tortures," meaning those who will come back to Egypt, the land of slavery, in the future, must return tortured there against their will to be sold as slaves, for nothing in the route that Mooshe described promised their fathers that they would never see it again (see Ex. 14:13). This translation is more logical than translating "in ships" as some later Samaritan translators translated, because the route the people of Israel took in the Desert of Sinee from its start to the end was not possible to do "by ships" since it is a desert way.

Gaadee, and to the half tribe of **the Maanaashe**.

<sup>8</sup> And you all keep the words of this covenant to do them, that you shall be learned in all that you do.\*\*

<sup>9</sup> You stand today, all of you, before Shehmaa your Eloowwem, your chiefs, your tribes, your elders, and your officers, even all the Men of Yishraael,

<sup>10</sup> Your little ones, **and your wives**, and your proselyte who is within your camps, from the one who chops your wood, **and to** who is drawing your water,

<sup>11</sup> That you may enter into the covenant with Shehmaa your Eloowwem, and into His oath which Shehmaa your Eloowwem is making with you today.

<sup>12</sup> **And in order** that He may establish you today as His people, and that He may be your Eloowwem, as He spoke to you, and as He swore to your fathers, to Abraahm, Yesaahq, and Yaaqob.\*\*

<sup>13</sup> And not with you alone am I making this covenant and this oath.

<sup>14</sup> But both with those who stand here with us today, in the presence of Shehmaa our Eloowwem, and with those who are not with us here today.

<sup>15</sup> For you know how we dwelt in the land of Missrem, and how we came through the midst of the nations through which you passed.

<sup>16</sup> And you have seen their abominations, and their idols of wood and stone, silver and gold, which were with them.

<sup>17</sup> Be aware that there will not be among you a man, or woman, or family, or tribe, whose heart turns away today from Shehmaa our Eloowwee, to go and worship the gods of those nations. That there will not be among you a root bearing poisonous fruit and wormwood.

<sup>18</sup> And when he shall hear the words of this curse, that he will boast, saying, I have peace though I walk in the stubbornness of my heart in order to destroy the watered with the dry.

Gadites, and to the half-tribe of **the Manassites**.

<sup>8</sup> Observe therefore the words of this covenant, and do them, that ye may make all that ye do to prosper.

### *Portion: Standings*

<sup>9</sup> Ye are standing this day all of you before Adonai your Elohim: your heads, your tribes, your elders, and your officers, even all the men of Israel,

<sup>10</sup> your little ones, . . . **your wives**, and thy stranger that is in the midst of thy camp, from the hewer of thy wood . . . **to** who draws your water;

<sup>11</sup> that thou shouldest enter into the covenant of Adonai thy Elohim — and into His oath — which Adonai thy Elohim maketh with thee this day;

<sup>12</sup> . . . **in order** that He may establish thee this day unto Himself for a people, and that He may be unto thee an Elohim, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

<sup>13</sup> Neither with you only do I make this covenant and this oath;

<sup>14</sup> but with him that standeth here with us this day before Adonai our Elohim, and also with him that is not here with us this day —

<sup>15</sup> for ye know how we dwelt in the land of Egypt; and how we came through the midst of the nations through which ye passed;

<sup>16</sup> and ye have seen their detestable things, and their idols, wood and stone, silver and gold, which were with them —

<sup>17</sup> lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from Adonai our Elohey, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood;

<sup>18</sup> and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: "I shall have peace, though I walk in the stubbornness of my heart — that the watered be swept away with the dry";



<sup>19</sup> Shehmaa shall never be willing to forgive him, but rather the **anger** of Shehmaa and His devotion will burn against that man. And every curse which is written in this book will rest on him. And Shehmaa will blot out his name from under the heavens.

<sup>20</sup> And Shehmaa will single him out for evil from all the tribes of Yishraael, according to all the curses of the covenant which are written in this book of the law.\*\*

<sup>21</sup> And shall say the generation to come, your sons who rise up after you, and the foreigner who comes from a distant land, **and he will see** the plagues of the land and the diseases with which Shehmaa has afflicted it.

<sup>22</sup> All its land is brimstone and salt, a burning waste. It is unsown, and unproductive, and no grass grows in it, like the overthrow of Saadem and Emirra, Idmah and **Saabowwem**, which Shehmaa overthrew in His anger and in His wrath.

<sup>23</sup> And all the nations will say, Why has Shehmaa done thus to this land. **And why** this great heat of anger.

<sup>24</sup> And they will say, Because they forsook the covenant of Shehmaa, the Eloowwee of their fathers, which He made with them when He brought them out of the land of Missrem.

<sup>25</sup> And they went and worshipped other gods and they bowed before them, gods whom they have not known, and that He had not allotted to them.

<sup>26</sup> And the anger of Shehmaa burned against that land, to bring upon it every curse which is written in this book,

<sup>27</sup> And Shehmaa uprooted them from their land in anger, and in fury, and in great wrath, and cast them into another land, as it is this day.

<sup>28</sup> The secrets belong to Shehmaa our Eloowwem. And what is revealed belongs to us and to our sons forever, that we shall do all the words of this law.\*\*

<sup>19</sup> Adonai will not be willing to pardon him, but then the **smoke** of Adonai and His jealousy shall be kindled against that man, and all the curse that is written in this book shall lie upon him, and Adonai shall blot out his name from under heaven;

<sup>20</sup> and Adonai shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

<sup>21</sup> And will say the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, **and they will see** the plagues of that land, and the sicknesses wherewith Adonai hath made it sick;

<sup>22</sup> and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and **Zeboiim**, which Adonai overthrew in His anger, and in His wrath;

<sup>23</sup> And all the nations shall say "Why hath Adonai done thus unto this land? . . . . **why** this heat of this great anger?"

<sup>24</sup> then men shall say: "Because they forsook the covenant of Adonai, the Elohey of their fathers, which He made with them when He brought them forth out of the land of Egypt;

<sup>25</sup> and went and served other gods, and worshipped them, gods that they knew not, and that He had not allotted unto them;

<sup>26</sup> therefore the anger of Adonai was kindled against this land, to bring upon it all the curse that is written in this book;

<sup>27</sup> and Adonai rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." —

<sup>28</sup> The secret things belong unto Adonai our Elohim; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

29:28 "Secrets" — meaning what is beyond the understanding of humanity.



*Portion: And It Shall Be When All Have Come Upon*

### 30

<sup>1</sup> And it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where Shehmaa your Eloowwem **will banish you.**

<sup>2</sup> And you shall return to Shehmaa your Eloowwem, and obey His voice according to all that I command you today, you and your sons, with all your heart and soul.

<sup>3</sup> And Shehmaa your Eloowwem will restore you from captivity, and have compassion on you, and will return and gather you from all the peoples where Shehmaa your Eloowwem has scattered you.

<sup>4</sup> If your outcasts are at the ends of the heavens, from there Shehmaa your Eloowwem will gather you, and from there He will bring you back.

<sup>5</sup> And Shehmaa your Eloowwem will bring you into the land which your fathers possessed, and you shall possess it,.....  
....and multiply you more than your fathers.

<sup>6</sup> And Shehmaa your Eloowwem will circumcise your heart, and the heart of your descendants, to love Shehmaa your Eloowwem with all your heart and with all your soul, that you may live.

<sup>7</sup> And Shehmaa your Eloowwem will put all these curses on your enemies and on those who hate you, who persecuted you.

<sup>8</sup> And you shall again obey the voice of Shehmaa **your Eloowwem**, and do all His commandments which I command you today.

<sup>9</sup> And Shehmaa your Eloowwem will prosper you abundantly in all the work of **your hands**, in the offspring of your body, and in the fruit of **your ground**, and in the offspring of **your beasts**, for good. For Shehmaa will again rejoice over you for good, as He rejoiced over your fathers.

<sup>10</sup> If you obey the voice of Shehmaa your Eloowwem, to keep His commandments and His statutes which are written in this book of the law. If you turn to Shehmaa your Eloowwem with all your heart and soul.\*\*

### 30

<sup>1</sup> And it shall be, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither Adonai thy Elohim **has banished you,**

<sup>2</sup> and shalt return unto Adonai thy Elohim, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

<sup>3</sup> that then Adonai thy Elohim will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither Adonai thy Elohim hath scattered thee.

<sup>4</sup> If any of thine that are dispersed be in the uttermost parts of heaven, from thence will Adonai thy Elohim gather thee, and from thence will He fetch thee.

<sup>5</sup> And Adonai thy Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; **and he will do you good,** and multiply thee above thy fathers.

<sup>6</sup> And Adonai thy Elohim will circumcise thy heart, and the heart of thy seed, to love Adonai thy Elohim with all thy heart, and with all thy soul, that thou mayest live.

<sup>7</sup> And Adonai thy Elohim will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee.

<sup>8</sup> And thou shalt return and hearken to the voice of Adonai ..... and do all His commandments which I command thee this day.

<sup>9</sup> And Adonai thy Elohim will make thee over-abundant in all the work of **Your hand**, in the fruit of thy body, and in the offspring of **your beasts**, and in the fruit of **your ground**, for good; for Adonai will again rejoice over thee for good, as He rejoiced over thy fathers;

<sup>10</sup> if thou shalt hearken to the voice of Adonai thy Elohim, to keep His commandments and His statutes which are written in this book of the law; if thou turn unto Adonai thy Elohim with all thy heart, and with all thy soul.

31:10-11 "At the end of seven years . . . at the place which He has chosen" — This verse supports the Israelite Samaritan claim that the original text of the Torah read "has chosen," meaning that the place for the dwelling of the Name was chosen at the time of Torah; whereas the MT claims here and in other places that the text reads "will choose," hinting to the future, the periods after the time of the Torah — the kingdom of David and Solomon, when the center in Jerusalem was built. This verse establishes the exact timing — seven years after the entrance of the People of Israel into the Land of Israel, seven years after the death of Mooshe, and the seventh year of his successor, Ye'oosha.

<sup>11</sup> For this commandment which I command you today is not too difficult for you, nor is it out of reach.

<sup>12</sup> It is not in the heavens, that you should say, Who will go up to the heavens for us, to get it for us, and make us hear it, that we may do it.

<sup>13</sup> And nor is it beyond the sea, that you should say, Who will cross the sea for us, to get it for us, and make us hear it, that we may do it.

<sup>14</sup> For the thing is very near you, in your mouth, and in your heart, that you do it.\*\*

<sup>15</sup> See, I have set before you . . . . . life and good, and death and evil,

<sup>16</sup> In that I command you today to love Shehmaa your Eloowwem, to walk in His ways, and to keep **His statutes, and His commandments**, and His judgments, that you shall live and multiply, and that Shehmaa your Eloowwem may bless you in the land where you are entering to possess it.

<sup>17</sup> And if your heart turns away, and you will not obey, but are drawn away and bow before other gods and worship them.

<sup>18</sup> I declare to you today that you shall surely perish. You will not prolong your days in the land where **you all are crossing** the Yaardaan to enter to possess it.

<sup>19</sup> I call the heavens and the earth to witness against you today, that I have set before you life and death, the blessing and the curse. And you have to choose life in order that you may live, you and your descendants,

<sup>20</sup> By loving Shehmaa your Eloowwem, by obeying His voice, and by holding fast to Him, for that is your life and the length of your days, that you may dwell in the land which Shehmaa swore to your forefathers, to Abraahm, Yesaahq, and Yaaqob, to give to **you**.\*\*

## 31

<sup>1</sup> And Mooshe went and spoke these words to all Yishraael.

<sup>2</sup> And he said to them, I am a hundred and

<sup>11</sup> For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

<sup>12</sup> It is not in heaven, that thou shouldest say: "Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?"

<sup>13</sup> Neither is it beyond the sea, that thou shouldest say: "Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?"

<sup>14</sup> But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

<sup>15</sup> See, I have set before thee **today** life and good, and death and evil,

<sup>16</sup> in that I command thee this day to love Adonai thy Elohim, to walk in His ways, and to keep **His commandments and His statutes** and His ordinances; then thou shalt live and multiply, and Adonai thy Elohim shall bless thee in the land whither thou goest in to possess it.

<sup>17</sup> But if thy heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

<sup>18</sup> I declare unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither **you are crossing** the Jordan to go in to possess it.

<sup>19</sup> I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

<sup>20</sup> to love Adonai thy Elohim, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which Adonai swore unto thy fathers, to Abraham, to Isaac, and to Jacob, **to them**.

## Portion: And He Went

## 31

<sup>1</sup> And Moses went and spoke these words unto all Israel.

<sup>2</sup> And he said unto them: "I am a hundred

twenty years old today. I am no longer able to come and go. And Shehmaa has said to me, You shall not cross this Yaardaan.

<sup>3</sup> Shehmaa your Eloowwem, He **who is crossing** ahead of you, He will destroy these nations before you, and you shall dispossess them. **And Ye'oosha, he who is crossing** ahead of you, as Shehmaa has spoken.

<sup>4</sup> And Shehmaa will do to them just as He did to Siyyon and Oog, the kings of the Ehmarrees, and to their land, when He destroyed them.

<sup>5</sup> And Shehmaa will deliver them up before you, and you shall do to them according to all the commandments which I have commanded you.

<sup>6</sup> Be strong and courageous, do not be afraid or tremble at them. For Shehmaa your Eloowwem is the one who goes with you. He will not fail you or forsake you.\*\*

<sup>7</sup> And Mooshe called to Ye'oosha, and said to him in the sight of all Yishraael, Be strong and courageous, for you **will bring this** people into the land which Shehmaa has sworn to their forefathers to give them. And you shall give it to them as an inheritance.

<sup>8</sup> And Shehmaa is the one who goes ahead of you. He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.\*\*

<sup>9</sup> And Mooshe wrote this Toorah, and gave it to the priests, the sons of Libee, who carried the Ark of the Covenant of Shehmaa, and to all the elders of Yishraael.

<sup>10</sup> And Mooshe commanded them, saying, At the end of seven years, at the time of the year of remission, at the Feast of Booths,

<sup>11</sup> When all Yishraael comes **to be seen** by the face of Shehmaa your Eloowwem at the place which He **has chosen**, he will read this Toorah in front of all Yishraael in their ears.

<sup>12</sup> Assemble the people, the men, and the women, and children, and your proselyte who is in your gates, that they shall hear, and learn, and they shall fear Shehmaa **their Eloowwem**, and keep to do all the words of this Toorah.

<sup>13</sup> And their children, who have not known, will hear and learn to fear Shehmaa **their Eloowwem**, as long as **they** live on the land

and twenty years old this day; I can no more go out and come in; and Adonai hath said unto me: Thou shalt not go over this Jordan.

<sup>3</sup> Adonai thy Elohim, He **is crossing** ahead of you; He will destroy these nations from before thee, and thou shalt dispossess them; **Joshua, he is crossing** ahead of you, as Adonai hath spoken.

<sup>4</sup> And Adonai will do unto them as He did to Sihon and to Og, the kings of the Amorites, and unto their land; whom He destroyed.

<sup>5</sup> And Adonai will deliver them up before you, and ye shall do unto them according unto all the commandment which I have commanded you.

<sup>6</sup> Be strong and of good courage, fear not, nor be affrighted at them; for Adonai thy Elohim, He it is that doth go with thee; He will not fail thee, nor forsake thee."

<sup>7</sup> And Moses called unto Joshua, and said unto him in the sight of all Israel: "Be strong and of good courage; for you **will come with this** people into the land which Adonai hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

<sup>8</sup> And Adonai, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed."

<sup>9</sup> And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bore the ark of the covenant of Adonai, and unto all the elders of Israel.

<sup>10</sup> And Moses commanded them, saying: "At the end of every seven years, in the set time of the year of release, in the feast of tabernacles,

<sup>11</sup> when all Israel is come **to appear** before Adonai thy Elohim in the place which He **will choose**, you will read this law before all Israel in their hearing.

<sup>12</sup> Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Adonai **your Elohim**, and observe to do all the words of this law;

<sup>13</sup> and that their children, who have not known, may hear, and learn to fear Adonai **your Elohim**, as long as **you** live in the land

where you are about to cross the Yaardaan to possess it.\*\*

<sup>14</sup> And Shehmaa said to Mooshe, Behold, the time for you to die is near. Call Ye'oosha, and present yourselves at the Tent of Meeting, that I may commission him. And Mooshe and Ye'oosha went and presented themselves at the Tent of Meeting.

<sup>15</sup> And Shehmaa appeared in the tent in a pillar of cloud. And the pillar of cloud stood **unto** the gate of the tent.\*\*

<sup>16</sup> And Shehmaa said to Mooshe, Behold, you are about to lie down with your forefathers, and this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going. **And they will forsake me. And they will break** My covenant which I have made with them.

<sup>17</sup> And My anger will be kindled against them in that day. And I will forsake them, and hide My face from them, **and they will be** consumed. And many evils and troubles will come upon them, that they will say in that day, Is it not because our Eloowwee is not among us that these evils have come upon us.

<sup>18</sup> And I will surely hide My face **from them** in that day, because of all the evil which **they have done**. For **they have turned** to other gods.\*\*

<sup>19</sup> And now, write this poetry for yourselves, and teach it to the Sons of Yishraael. Put it in their mouths, that this poetry may be a witness for Me against the Sons of Yishraael.

<sup>20</sup> For when I bring them into the land which I swore to their fathers **to give them**, flowing with milk and honey, and he shall eat and is satisfied and become fat, then they will turn to other gods and serve them, and spurn Me, **and they will break** My covenant.

<sup>21</sup> And it shall come about, when many evils and troubles have come upon them, that this poetry will testify before them as a witness. For it shall not be forgotten from the mouth of their descendants. For I know their intent which they are making today, before I have brought him into **the ground** which I swore **to his forefathers**.\*\*

whither ye go over the Jordan to possess it."

<sup>14</sup> And Adonai said unto Moses: "Behold, thy days approach that thou must die; call Joshua, and present yourselves in the tent of meeting, that I may give him a charge." And Moses and Joshua went, and presented themselves in the tent of meeting.

<sup>15</sup> And Adonai appeared in the Tent in a pillar of cloud; and the pillar of cloud stood **over** the gate of the Tent.

<sup>16</sup> And Adonai said unto Moses: "Behold, thou art about to sleep with thy fathers; and this people will rise up, and go astray after the foreign strange gods of the land, into the midst of which they are going, **and he will forsake me and he will break** My covenant which I have made with them.

<sup>17</sup> Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, **and he will be** consumed, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our Elohey is not among us?

<sup>18</sup> And I will surely hide My face . . . . . in that day because of all the evil which **he has done**, for **he has turned** to other gods.

<sup>19</sup> Now therefore write ye this song for you, and teach thou it the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.

<sup>20</sup> For when I shall have brought them into the land which I swore unto their fathers . . . . ., flowing with milk and honey; and they shall have eaten their fill, and waxen fat; and turned unto other gods, and served them, and despised Me, **and he will break** My covenant;

<sup>21</sup> then it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination how they do even now, before I have brought them into **the land** which I swore.\*

.....

<sup>22</sup> And Mooshe wrote this poetry the same day, and taught it to the Sons of Yishraael.

<sup>23</sup> And He commissioned Ye'oosha, the son of Nonne, and said, Be strong and courageous, for you shall bring the Sons of Yishraael into the land which I swore to them. And I will be with you.

<sup>24</sup> And it came about, when Mooshe finished writing the words of this Toorah in a book to its end.\*\*

<sup>25</sup> And Mooshe commanded the Libems who carried the Ark of the Covenant of Shehmaa, saying,

<sup>26</sup> **You all take** this book of the Toorah and place it beside the Ark of the Covenant of Shehmaa your Eloowwem, that it may remain there as a witness against you.

<sup>27</sup> For I know your rebellion and your stubbornness. Behold, while I am still alive with you today, you have been rebellious against Shehmaa. And how much more, then, after my death.

<sup>28</sup> Assemble to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call the heavens and the earth to witness against them.

<sup>29</sup> For I know that after my death you will act corruptly, and turn from the way which I have commanded you, and evil will befall you in the latter days. For you will do that which is evil in the sight of Shehmaa, angering Him with the work of your hands.\*\*

<sup>30</sup> And Mooshe spoke in the ears of all the assembly of Yishraael the words of this poetry to its end.\*

<sup>22</sup> So Moses wrote this song the same day, and taught it the children of Israel.

<sup>23</sup> And he gave Joshua the son of Nun a charge, and said: "Be strong and of good courage; for thou shalt bring the children of Israel into the land which I swore unto them; and I will be with thee."

<sup>24</sup> And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

<sup>25</sup> that Moses commanded the Levites, that bore the ark of the covenant of Adonai, saying:

<sup>26</sup> **Should be taken** the book of the law, and put it by the side of the ark of the covenant of Adonai your Elohim, that it may be there for a witness against thee.

<sup>27</sup> For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against Adonai; and how much more after my death?

<sup>28</sup> Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them.

<sup>29</sup> For I know that after my death ye will in any wise deal corruptly, and turn aside from the way which I have commanded you; and evil will befall you in the end of days; because ye will do that which is evil in the sight of Adonai, to provoke Him through the work of your hands."

<sup>30</sup> And Moses spoke in the ears of all the assembly of Israel the words of this song, until they were finished:

*Portion: You Give Ear*

## 32

<sup>1</sup> Heavens, give ear and I shall speak.  
And the earth will hear the words of my mouth.

<sup>2</sup> My teaching will drop as the rain,  
My speech distill as the dew,  
As the droplets on the fresh grass  
And as the showers on the herb.\*

## 32

<sup>1</sup> "Give ear, ye heavens, and I will speak;  
and let the earth hear the words of my mouth.

<sup>2</sup> My doctrine shall drop as the rain,  
my speech shall distil as the dew;  
as the small rain upon the tender grass,  
and as the showers upon the herb.

32:3 **"In the name"** — meaning to name Him at the beginning of everything to ensure success. The word "in" makes the difference.

32:4 "Sor" is one of the names of the Almighty.

32:8 Here we have a reference to the nations, meaning the number of the nations that ruled the Holy Land before the tribes of Israel came to possess it. The other nations are twelve in number (see Gen. 15:18-21 in the Israelite Samaritan version) like the number of the tribes of Israel.

<sup>3</sup> For I proclaim **in the name** of Shehmaa, **and ascribe** greatness to our Eloow-wem.

<sup>4</sup> The Sor. His work is perfect,  
For all His ways are just.  
It's faithfulness, and without injustice.  
Righteous and upright is He.\*

<sup>5</sup> **They are a blemish, having corruption towards a non-him.**  
For they are a perverse and crooked generation.

<sup>6a</sup> Do you thus repay Shehmaa,  
foolish and unwise people.\*

<sup>6b</sup> He is indeed your Father who has created you.  
Has He not made you and established you.

<sup>7</sup> **You all remember** the days forever.  
Learn the **year of generation** and generation.

Ask your father and he will declare to you,  
Your elders, and they will tell you.

<sup>8</sup> When Ileeeyone gave the nations their inheritance,  
when He separated the sons of Aadaam,  
He set the borders of the peoples  
according to the number of the Sons of Yishraael.\*

<sup>9</sup> For Shehmaa's portion is His people,  
Yaaqob.  
**Yishraael** is the allotment of His inheritance.

<sup>10</sup> **He shall adopt him in a land of the desert.**  
**And in His praises He will put him.**  
He shall encircle him, **and He shall make him as His son.**  
**And He shall guard him** as the pupil of His eye.

<sup>11</sup> Like an eagle that stirrs up its nest,  
**and hovers over** its young,  
He shall spread His wings **and He will take him.**

He shall carry him on His pinions.

<sup>12</sup> Shehmaa alone shall guide him,  
And there will be no foreign god with him.\*

<sup>3</sup> For I will proclaim . . . **the name** of Adonai  
. . . **ascribe** ye greatness unto our Elohim!

<sup>4</sup> The Rock! His work is perfect,  
For all His ways are justice;  
El of faithfulness and without iniquity,  
just and right is He.

<sup>5</sup> **Is corruption his? no; his children's is the blemish;**  
a generation crooked and perverse.

<sup>6a</sup> Do you thus requite Adonai,  
O foolish people and unwise?

<sup>6b</sup> Is not He thy father that hath gotten thee?  
hath He not made thee, and established thee?

<sup>7</sup> . . . . . **Remember** the days of old,  
consider the **years** of many **generations;**

ask thy father, and he will declare unto thee,  
thine elders, and they will tell thee.

<sup>8</sup> When the Most High gave to the nations their inheritance,  
when He separated the children of men,  
He set the borders of the peoples  
according to the number of the children of Israel.

<sup>9</sup> For the portion of Adonai is His people,  
Jacob  
. . . . . the lot of His inheritance.

<sup>10</sup> **He found him in a desert land,**  
**and in the waste, a howling wilderness;**  
He compassed him about, **He cared for him,**  
**He kert him** as the apple of His eye.

<sup>11</sup> As an eagle that stirreth up her nest,  
. . . . . hovereth **over** her young,  
spreadeth abroad her wings, . . . . **taketh them,**

beareth them on her pinions —

<sup>12</sup> Adonai alone did lead him,  
and there was no strange god with Him.

<sup>13</sup> He shall make him ride on the high places of **the earth**.  
 . . . **He shall feed him** the produce of the field.  
 . . . **He shall make him suck** honey from the rock,  
 and oil from the flinty rock.

<sup>14</sup> Butter of cows, and milk of the flock.  
 With butter of rams,  
 the breed of Baashaan and goats.  
 With the fat of kidneys of wheat.  
 And of the blood of grapes you drank foaming wine.\*

<sup>15</sup> **Yaaqob shall eat and be sated**.  
 . . . Yaashaaron shall grow fat and kick.  
 You became fat. You became thick. You became handsome.  
 And he forsook **Ela** who made him,  
**and they scorned** Sor and His salvation.

<sup>16</sup> **He will make Him zealous** with strangers.  
**And with abominations** he will make Him angry.

<sup>17</sup> They will sacrifice to sheedem who are not Ela,  
 gods they don't know of them.  
 New, who came lately,  
**and whom your fathers did not expect**.\*

<sup>18</sup> You **shall forget** Sor who begot you,  
 and forget the Il who birthed you.

<sup>19</sup> And Shehmaa saw this, and spurned,  
 Because of the provoking of His sons and His daughters.

<sup>20</sup> And He said, I will hide My face from them,  
**and I will see** what their end shall be.

For they are a perverse generation,  
 Sons in whom is no faithfulness.

<sup>21</sup> They have made Me jealous with a non-El.  
 They have provoked Me to anger with their **mournings**.

And I will make them jealous with those who are not a people.  
 I will provoke them to anger with a foolish nation.\*

<sup>22</sup> For a fire is kindled in My anger,  
 and burns to the lowest part of Shiyvol,

<sup>13</sup> He made him ride on the high places of . . . . . **earth**,  
**and he did eat** the fruitage of the field;  
**and He made him to suck** honey out of the crag,  
 and oil out of the flinty rock;

<sup>14</sup> Curd of kine, and milk of sheep,  
 with fat of lambs, and rams of the breed of Bashan, and he-goats,  
 with the kidney-fat of wheat;  
 and of the blood of the grape thou drankest foaming wine.

<sup>15</sup> . . . . .  
**But** Jeshurun waxed fat, and kicked.  
 Thou didst wax fat, thou didst grow thick, thou didst become gross —  
 and he forsook **Eloha** who made him,  
**and he contemned** the Rock of his salvation.

<sup>16</sup> **They roused Him to jealousy** with strange gods  
 . . . **with abominations** did they provoke Him.

<sup>17</sup> They sacrificed unto demons, no-gods,  
 gods that they knew not,  
 new gods that came up of late,  
 . . . which your fathers **dreaded not**.

<sup>18</sup> Of the Rock that begot thee thou **wast unmindful**,  
 and didst forget El that bore thee.

<sup>19</sup> And Adonai saw, and spurned,  
 because of the provoking of His sons and His daughters.

<sup>20</sup> And He said: 'I will hide My face from them,  
 . . . **I will see** what their end shall be;

for they are a very froward generation,  
 children in whom is no faithfulness.

<sup>21</sup> They have roused Me to jealousy with a no-god;  
 they have provoked Me with their **vanities**;

and I will rouse them to jealousy with a no-people;  
 I will provoke them with a vile nation.

<sup>22</sup> For a fire is kindled in My nostril,  
 and burneth unto the depths of the nether-world,

32:17 "Sheedem" =  
 Name of gods according  
 to Israelite Samaritan  
 tradition. (See note  
 about destroying angels  
 at Genesis 1.)



32:24 Means that anything they pick will be bitter in their mouths and sensed as a hot flame = spark.

..... **will consume** the earth with its yield,  
 .... **setting on fire** the foundations of the mountains.  
<sup>23</sup> I will heap misfortunes on them,  
 and I will use **my arrows** on them.  
<sup>24</sup> **He is** wasted by famine,  
**his bread consumed by plague,**  
**picking of sparked bitters.**  
 And the teeth of beasts I will send upon them,  
 with the venom of crawling things of the sand.  
<sup>25</sup> Outside the sword will bereave,  
 and inside the rooms a terror;  
 Also young man, and also a virgin,  
 and **an infant**, with the man of gray hair.\*  
<sup>26</sup> I would have said **unto their faces**,  
 I will remove the memory of them from men,  
<sup>27</sup> Had I not feared the provocation by **My enemy**,  
 That **our adversaries** would misjudge,  
 That they would say, Our hand is triumphant,  
 And Shehmaa has not done all this.  
<sup>28</sup> For a nation **has destroyed their counsel**,  
 and there is no understanding in them.  
<sup>29</sup> They were **not wise to learn it**.  
 And in latter days **they will understand**.\*  
<sup>30</sup> How could one chase a thousand,  
 And two put ten thousand to flight,  
 Unless their Sor had sold them,  
 And Shehmaa had given them up.  
<sup>31</sup> For their sor is not like our Sor,  
 And our enemies are criminals.  
<sup>32</sup> For their vine is from the vine of Saadem,  
 And from the fields of Emirra.  
 Their grapes are grapes of poison,  
 and **their clusters** are bitter.  
<sup>33</sup> Their wine is the venom of crocodiles,  
 And cruel poison of cobras.\*  
<sup>34</sup> It is **kept up** in store with Me,  
 Sealed up in My treasures.

and **devoureth** the earth with her produce,  
 and **setteth ablaze** the foundations of the mountains.  
<sup>23</sup> I will heap evils upon them;  
 . . . I will spend **my arrows** upon them;  
<sup>24</sup> **the** wasting of hunger,  
 and **the devouring of the fiery bolt,**  
 and **bitter destruction;**  
 and the teeth of beasts will I send upon them,  
 with the venom of crawling things of the dust.  
<sup>25</sup> Without shall the sword bereave,  
 and in the chambers terror;  
 slaying both young man and virgin,  
 . . . **the suckling** with the man of gray hairs.  
<sup>26</sup> I thought **I would make an end of them**,  
 I would make their memory cease from among men;  
<sup>27</sup> Were it not that I dreaded the **enemy's** provocation,  
 lest **their adversaries** should misdeem,  
 lest they should say: Our hand is exalted,  
 and not Adonai hath wrought all this.  
<sup>28</sup> For they are a nation **void of counsel**  
 and there is no understanding in them.  
<sup>29</sup> **If** they were wise, **they would understand this**  
 . . . **they would discern** their latter end.  
<sup>30</sup> How should one chase a thousand,  
 and two put ten thousand to flight,  
 except their Rock had given them over  
 and Adonai had delivered them up?  
<sup>31</sup> For their rock is not as our Rock,  
 even our enemies themselves being judges.  
<sup>32</sup> For their vine is of the vine of Sodom,  
 and of the fields of Gomorrah;  
 their grapes are grapes of gall,  
 . . . **their clusters** are bitter;  
<sup>33</sup> Their wine is the venom of serpents,  
 and the cruel poison of asps.  
<sup>34</sup> Is not this **laid up** in store with Me,  
 sealed up in My treasures?

<sup>35</sup> **To the day of** vengeance and recompense,  
to the time their foot will fall.  
For the day of their calamity is near,  
And the sense of future to them.\*

<sup>36</sup> For Shehmaa will vindicate His people,  
And will have compassion on His slaves,  
When He sees that their hand strength is gone,  
And there is none remaining, bond or free.

<sup>37</sup> And **they will say**, Where is their Eloowwem,  
Sor in which they trusted in Him.

<sup>38</sup> That they ate the fat of their sacrifices,  
**and they will drink** the wine of their drink offering.  
They will rise up and help you,  
**they will hide you.\***

<sup>39</sup> See now that I, I am He,  
And there is no Eloowwem with Me.  
I will put to death, and I will give life.  
I have wounded, and I will heal.  
And there is no one who rescued from My hand.\*

<sup>40</sup> When I will lift up My hand to the heavens,  
And I will say, I live forever.  
<sup>41</sup> If I sharpen My flashing sword,  
And My hand takes hold on justice,  
I will render vengeance on My adversaries,  
And I will recompense those who hate Me.  
<sup>42</sup> I will make My arrows drunk with blood,  
And My sword will devour flesh,  
With the blood of the slain and the captives,  
**from the poison of an enemy's riots.\***

<sup>43</sup> Rejoice, nations, unto His people.  
For He will avenge the blood of His slaves,  
And will render vengeance on His enemies,  
And will atone **the land of His people.\*\***

<sup>35</sup> Vengeance is **mine** . . . and recompense,  
against the time when their foot shall slip;  
for the day of their calamity is at hand,  
and the things that are to come upon them shall make haste.

<sup>36</sup> For Adonai will judge His people,  
and repent Himself for His servants;  
when He seeth that their stay is gone,  
and there is none remaining, shut up or left at large.

<sup>37</sup> And **it is said**: Where are their gods,  
the Rock in whom they trusted;

<sup>38</sup> Who did eat the fat of their sacrifices,  
and . . . . **drank** the wine of their drink-offering.  
Let Him rise up and help you,  
**Let Him** be your protection.

<sup>39</sup> See now that I, even I, am He,  
and there is no Elohim with Me;  
I kill, and I make alive;  
I have wounded, and I heal;  
and there is none that can deliver out of My hand.

<sup>40</sup> For I lift up My hand to heaven,  
and say: As I live for ever,

<sup>41</sup> If I whet My glittering sword,  
and My hand take hold on judgment;  
I will render vengeance to Mine adversaries,  
and will recompense them that hate Me.

<sup>42</sup> I will make Mine arrows drunk with blood,  
and My sword shall devour flesh;  
with the blood of the slain and the captives,  
**from the long-haired heads of the enemy.**

<sup>43</sup> Sing aloud, O ye nations, of His people;  
for He doth avenge the blood of His servants,  
and doth render vengeance to His adversaries,  
And doth make expiation for **his land of His people."**

32:39 "I will give life"  
— The Samaritans sages understood this verse as proof for the process of resurrection. Marqeh taught this tradition.

<sup>44</sup> And Mooshe came and spoke all the words of this poetry in the ears of the people, he, **with Ye'oosha** the son of Nonne.

<sup>45</sup> And Mooshe stopped **from speaking** . . . these words to all Yishraael.

<sup>46</sup> And he said to them, Take to your heart **over all** the words with which I am warning you today, which you shall command your sons to keep to do all the words of this Toorah.

<sup>47</sup> For it is not a vain word for you. It is your life. And by this word you will prolong your days in the land, where you are about to cross the Yaardaan to possess."

<sup>48</sup> And Shehmaa spoke to Mooshe that very same day, saying,

<sup>49</sup> Go up to this mountain of the Ibrem, Mount Naaba, which is in the land of Moowwaab, opposite **Yaariyyoo**. And look at the land of Kaanan, which I am giving to the Sons of Yishraael for a possession.

<sup>50</sup> And die in the mountain where you ascend, and be gathered to **your people**. As Aahrroon your brother died on Aar Aahr and was gathered to **your people**.

<sup>51</sup> Because you broke faith with Me in the midst of the Sons of Yishraael at the waters of Maareebaat Qadesh in the desert of Sen. Because you did not treat Me as holy in the midst of the Sons of Yishraael.

<sup>52</sup> For you shall see the land at a distance, but you shall not go there into the land which I am giving the Sons of Yishraael."

### 33

<sup>1</sup> And this is the blessing with which Mooshe the man of Eloowwem blessed the Sons of Yishraael before his death.

<sup>2</sup> And he said,  
Shehmaa came from Since,  
And arose on them from Sha'er.

He shone forth from Mount **Faarraan**,  
And **with him some tens of thousands**  
of holy ones.

At His right hand there was flashing of  
His faith.

<sup>44</sup> And Moses came and spoke all the words of this song in the ears of the people, he, **with Hoshea** the son of Nun.

<sup>45</sup> And when Moses had stopped to **speak all** these words to all Israel,

<sup>46</sup> he said unto them: "Set your heart to **all** the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law.

<sup>47</sup> For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over the Jordan to possess it."

<sup>48</sup> And Adonai spoke unto Moses that self-same day, saying:

<sup>49</sup> "Get thee up into this mountain of Abarim, unto mount Nevo which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession;  
<sup>50</sup> and die in the mount whither thou goest up, and be gathered unto **their peoples**; as Aaron thy brother died in mount Hor, and was gathered unto **their peoples**.

<sup>51</sup> Because ye trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel.

<sup>52</sup> For thou shalt see the land afar off; but thou shalt not go thither into the land which I give the children of Israel."

### Portion: And This Is the Blessing

### 33

<sup>1</sup> And this is the blessing wherewith Moses the man of Elohim blessed the children of Israel before his death.

<sup>2</sup> And he said:

Adonai came from Sinai,  
and rose from Seir unto them;  
He shined forth from mount **Paran**,  
and **He came from the myriads** holy,  
at His right hand was a fiery law unto  
them.

32:49 "Naaba" — The name of the mountain in the Israelite Samaritan text is derived from its relation to the prophecy of Mooshe as he stood upon it. The meaning of "Naaba" is "prophet." By contrast, the Jewish Masoretic text "Nevo" has no meaning.

33:2 "Tens of thousands" is a metaphor for "countless." Suggestion: On his left the Angels and on his right the Torah.

<sup>3</sup> **The most beloved** of nations,  
**and all his holies** are in Your hand.  
 And they bowed down **to your feet**,  
**and received** of Your commandments.

<sup>4</sup> Mooshe has commanded us a Toorah,  
 A possession of the assembly of  
 Yaaqob,

<sup>5</sup> And when there will be a king in  
 Yaashaaron,  
**when they gather**, the heads of **the people**,  
 tribes of Yishraael together.

<sup>6</sup> May Reh'ooben live and not die,  
**and from him will be many**.

<sup>7</sup> And this regarding Ye'ooda.  
 And he said, **Shehmaa heard** the voice of  
 Ye'ooda.

And **bring him to his people**.  
**His hand is fighting** for him.  
 And will help against his enemies.\*\*

<sup>8</sup> And to Libee he said,  
 Your Tammem and Your Oorem belong  
 to Your **witness man**,  
 Whom You tested at Massa,  
**and with whom you contended** in the  
 waters of Maaribah,

<sup>9</sup> Who said of his father and his mother,  
**I did not see**.  
 And he did not acknowledge his brothers.  
 Nor did he regard **his own son**.  
 For they kept Your word,  
 And guarded Your covenant.

<sup>10</sup> They shall teach Your ordinances to  
 Yaaqob,  
**and your laws** to Yishraael.  
 They shall put incense before Your face,  
 And whole burnt offerings on Your altar.

<sup>11</sup> Shehmaa, bless his substance.  
 And accept the work of **his hand**.  
**Shatter the loins** of his enemies and foes.  
**Who can stand against him.\*\***

<sup>12</sup> **And to Binyaamem** he said,  
 May the fellow of Shehmaa dwell in  
 security.....  
**And He shall cover him** all the day.  
 And he dwells between His shoulders.  
<sup>13</sup> And to Yoosef he said,  
 Blessed of Shehmaa be his land.

<sup>3</sup> **He loves** the people,  
 ... **all** His holy ones — they are in Thy  
 hand;  
 and they sit down **at Thy foot**, ..... **re-**  
**ceiving** of Thy words.

<sup>4</sup> Moses commanded us a law,  
 an inheritance of the congregation of  
 Jacob.

<sup>5</sup> And there was a king in Jeshurun,  
**when heads of people gathered**,  
 tribes of Israel together.

<sup>6</sup> Let Reuben live, and not die  
 in that **his men become few**.

<sup>7</sup> And this for Judah,  
 and he said: **Hear, Adonai**, the voice of  
 Judah,  
**and bring him in unto his people**;  
**his hands shall contend** for him,  
 and Thou shalt be a help against his  
 adversaries.

<sup>8</sup> And of Levi he said:  
 Thy Thummim and Thy Urim be with Thy  
**holy one**,  
 whom Thou didst prove at Massah,  
 ... **with whom You contended** at the  
 waters of Meribah;

<sup>9</sup> Who said of his father, and of his mother:  
**"I didn't see him"**;  
 neither did he acknowledge his brethren,  
 nor knew he **his own sons**;  
 for they have observed Thy word,  
 and keep Thy covenant.

<sup>10</sup> They shall teach Jacob Thine ordinances,  
**and Thine law** to Israel;  
 they shall put incense before Thee  
 and whole burnt-offering upon Thine  
 altar.

<sup>11</sup> Bless, Adonai, his substance,  
 and accept the work of **his hands**;  
 Smite his enemies' ..... **loins**,  
 and his foes **will not rise up**.

<sup>12</sup> ... **To Benjamin** he said:  
 The beloved of Adonai shall dwell in safety  
**by Him**,  
 ... **He shall cover him** all the day,  
 and he dwelleth between His shoulders.

<sup>13</sup> And of Joseph he said:  
 Blessed of Adonai be his land;

33:4 "Mooshe has com-  
 manded us a Toorah" —  
 At the end of the read-  
 ing of the Torah, the  
 Israelite Samaritans  
 say, "Mooshe has com-  
 manded us a Toorah, A  
 possession of the assem-  
 bly of Yaaqob. The  
 blessed Eloowwem gave  
 it. Our Eloowwem is  
 blessed forever and His  
 Name is blessed  
 forever."

33:5 The blessing of  
 Mooshe is a kind of po-  
 etry where it is permit-  
 ted to use another word  
 form and mean the  
 same nation.  
 "Yaashaaron" is another  
 form of Yishraael. It  
 could be putting two  
 words together:  
 "Yaashaar" meaning  
 "the Almighty rules"  
 and "on" meaning  
 power, stamina. All  
 these meanings are in  
 the same name —  
 Yishraael.

33:7 "Heard" — The  
 Samaritan sages pro-  
 nounce "heard" as  
 "shamah," and they  
 identify this word with  
 the name of the tribe of  
 Shehmoon, because the  
 three letters of  
 "shamah" are the first  
 three letters of the  
 name Shehmoon, who  
 is not mentioned clearly  
 in the blessing of  
 Mooshe. From history  
 we know that the prop-  
 erty of Shehmoon was  
 incorporated into the  
 property of Ye'ooda.

33:10 "And your laws"  
 — The meaning is the  
 Book of the Toorah. It  
 replaced the "law" that  
 was used until Mooshe  
 wrote the first Toorah  
 as stated by the  
 Almighty.

33:17 "With them he will push the nations" — Meaning Ye'oosha, from Ifrem's tribe, who pushed most of the nations in the Holy Land. The property of the tribe of Yoosef (Ifrem+Maanaashe) was more than any of the other tribes: Samaria, the shore plain, the Gilaad, Sharon and Baashaan and the Golan heights, going down to the Salt Sea (= Dead Sea).

With the eminent things of the heavens,  
with the dew,  
And from the deep lying beneath,  
<sup>14</sup> And with the eminent increase of the sun,  
And with the eminent **products** of the moons.  
<sup>15</sup> And with the best things of the ancient mountains,  
And with the eminent things of the eternal **hill**,  
<sup>16</sup> And with the eminent things of the earth and its fullness,  
And the **Raason who is dwelling** in the bush.

Let it come to the head of Yoosef,  
And to the crown of the head of his brethren.  
<sup>17</sup> Firstborn of a **bull**, majesty is his.  
And his horns are the horns of the wild bull.  
With them he will push the nations to the ends of **the earth**.  
..... **they are** the ten thousands of Ifrem,  
And those are the thousands of Maanaashe.\*\*

<sup>18</sup> And to Zehboolaan he said,  
Rejoice Zehboolaan in your going forth,  
And Yaashshaakaan in your tents.  
<sup>19</sup> Nation shall call after **my mountain**.  
**And there** they will offer righteous sacrifices.  
For **he shall draw out** the abundance of the seas,  
And the hidden treasures of the sand.\*\*

<sup>20</sup> And to Gaad he said,  
Blessed is the one who enlarges Gaad.  
He lies down **as a tiger**,  
..... **tears** the arm, also the crown of the head.  
<sup>21</sup> And he provided the first part for himself,  
For there the portion of a **legislator** is hidden.  
And the heads of **the people** came.  
He executed the justice of Shehmaa,  
And His ordinances with Yishraael.\*\*

for the precious things of heaven, for the dew,  
and for the deep that coucheth beneath,  
<sup>14</sup> And for the precious fruits of the sun,  
and for the precious **product** of the moons,

<sup>15</sup> And for the tops of the ancient mountains,  
and for the precious things of the everlasting **hills**,  
<sup>16</sup> And for the precious things of the earth and the fullness thereof,  
and the **Good Will** of Him that dwelt in the bush;

Let it come upon the head of Joseph,  
and upon the crown of the head of him that is prince among his brethren.  
<sup>17</sup> Firstborn of **his bull**, majesty is his;  
and his horns are the horns of the wild-ox;  
with them he shall gore the peoples all of them, the ends of **earth**;  
**and they are** the ten thousands of Ephraim,  
and they are the thousands of Manasseh.

<sup>18</sup> And of Zebulun he said:  
Rejoice, Zebulun, in thy going out,  
and, Issachar, in thy tents.  
<sup>19</sup> They shall call peoples unto the **mountain**;  
... **there** shall they offer sacrifices of righteousness;  
for **they shall draw out** the abundance of the seas,  
and the hidden treasures of the sand.

<sup>20</sup> And of Gad he said:  
Blessed be He that enlargeth Gad;  
he dwelleth **as a lioness**,  
**and he tore** the arm, yea, the crown of the head.  
<sup>21</sup> And he chose a first part for himself,  
for there a portion of a **ruler** was reserved;  
and there came the heads of ..... **people**,  
he executed the righteousness of Adonai,  
and His ordinances with Israel.

22 And to Daan he said,  
Daan is a lion's whelp,  
**and he will leap** forth from the  
Baashaan.

23 And to Niftaalee he said,  
Niftaalee, sated **and willing**,  
And full of the blessing of Shehmaa.  
**He will possess** the west and the  
south.\*\*

24 And to Aasher he said,  
More blessed than sons is Aasher.  
**And he will be** favored by his brethren.  
He will dip **his feet** in oil.

25 Iron and bronze under your shoes.  
**And you will live long.**

26 There is none like El of Yaashaaron,  
Riding the heavens to your help,  
And through the skies in His majesty.

27 The eternal Eloowwee in His dwelling  
place,  
And underneath **His arm** the world.  
And He will drive out the enemy from  
before you,  
And will say, Destroy.\*\*

28 And Yishraael will dwell securely.  
The fountain of Yaaqob secluded.  
**over the land**, grain and new wine.  
And also **your heavens** drop down dew.

29 Blessed are you, Yishraael. Who is like  
you,  
**the people that are saved** by Shehmaa,  
Who is the shield of your help,  
And the sword of your majesty.  
And your enemies will cringe before you.  
And you will tread upon **their high**  
**place.**\*\*

## 34

1 And Mooshe went up from the prairie of  
Moowwab to Mount **Naaba**, to the top of  
the summit, which is opposite **Yaariyyoo**.  
**From the river of Missrem, till the great**  
**river, river of Phaaraat.**

2 .....  
.....  
..... **And till the last sea.**

3 .....

22 And of Dan he said:  
Dan is a lion's whelp,  
..... **he will leap** forth from Bashan.

23 And of Naphtali he said:  
O Naphtali, satisfied **with favor**,  
and full with the blessing of Adonai:  
**he possessed** the west and the south.

24 And of Asher he said:  
More blessed than sons is Aasher;  
... **he will be** favored by his brethren,  
and let him dip **his foot** in oil.

25 Iron and bronze under your shoes,  
**and as your days your strength.**

26 There is none like unto El, O Jeshurun,  
who rideth upon the heaven as thy help,  
and in His excellency on the skies.

27 The eternal Elohey is a dwelling-place,  
and underneath **the everlasting arms**;  
and He thrust out the enemy from  
before thee,  
and said: "Destroy."

28 And Israel dwelleth in safety,  
the fountain of Jacob alone,  
**unto land** of corn and wine;  
... Also **his heavens** drop down dew.

29 Happy art thou, O Israel, who is like  
unto thee?  
**a people saved** by Adonai,  
the shield of thy help,  
and that is the sword of thy excellency!  
And thine enemies shall dwindle away  
before thee;  
and thou shalt tread upon **their high**  
**places.**

## 34

1 And Moses went up from the plains of  
Moab unto mount **Nevo**, to the top of  
Pisgah, that is over against **Jericho**. **And**  
**Adonai showed him all the land, even**  
**Gilead as far as Dan;**

2 **and all Naphtali, and the land of**  
**Ephraim and Manasseh, and all the land**  
**of Judah till the last sea,**

3 **and the south, and the plain, even the**

34:1 "Naaba" — In the  
SP the name of the  
mountain is Naaba:  
nun, bet, aleph —  
pointing to the proph-  
ecy of Mooshe. A  
prophet in Hebrew is:  
nun, bet, yod, aleph.  
And prophecy: nun, bet,  
vav, aleph, hey.

.....  
.....

<sup>4</sup> And Shehmaa said to him, This is the land which I swore **to your forefathers**, to Abraahm, Yesaahq, and Yaaqob, saying, I will give it to your descendants. I have let you see it with your eyes, but you shall not go over there.\*\*

<sup>5</sup> And Mooshe, the slave of Shehmaa, died there in the land of Moowwaab, according to the word of Shehmaa.

<sup>6</sup> And He buried him in the valley in the land of Moowwaab, opposite Bet Foohr. And no man knew his burial place, even to this day.

<sup>7</sup> And Mooshe was one hundred and twenty years old when he died. His eye was not dim, nor his vigor abated.\*\*

<sup>8</sup> And the Sons of Yishrael wept for Mooshe in the prairie of Moowwaab thirty days. And the days of weeping and mourning for Mooshe came to its end.

<sup>9</sup> And Ye'oosha the son of Nonne was filled with the spirit of wisdom, for Mooshe had laid **his hand** on him. And the Sons of Yishrael listened to him, and did as Shehmaa had commanded Mooshe.\*\*

<sup>10</sup> And since that time no prophet has risen in Yishrael like Mooshe, whom Shehmaa knew face to face.

<sup>11</sup> For all the signs and wonders which Shehmaa sent him to perform in the land of Missrem against Phaaroo, and to all his servants, and to all his land,

<sup>12</sup> And for all the mighty hand, and for all . . .  
. . . great **vision** which Mooshe performed in the sight of all Yishrael.

**valley of Jericho the city of palm-trees, till Zoar.**

<sup>4</sup> And Adonai said unto him: "This is the land which I swore ..... unto Abraham, unto Isaac, and unto Jacob, saying: I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither."

<sup>5</sup> So Moses the servant of Adonai died there in the land of Moab, according to the word of Adonai.

<sup>6</sup> And He buried him in the valley in the land of Moab over against Beth-peor; and no man knoweth of his sepulcher unto this day.

<sup>7</sup> And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

<sup>8</sup> And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping in the mourning for Moses were ended.

<sup>9</sup> And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid **his hands** upon him; and the children of Israel hearkened unto him, and did as Adonai commanded Moses.

<sup>10</sup> And there hath not arisen a prophet since in Israel like unto Moses, whom Adonai knew face to face;

<sup>11</sup> in all the signs and the wonders, which Adonai sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

<sup>12</sup> and in all the mighty hand, and in all **the great vision**, which Moses wrought in the sight of all Israel.

34:9 The worshipper, as always in all of the Torah, after the passages ending with the words "as Shehmaa had commanded Mooshe" will say "Peace of Shehmaa on the Prophet, the Righteous, the innocent, the pure, the loyal Mooshe."

### *Book of Deuteronomy*

*One hundred sixty "kissem" (passages)*

*Nine "aalaakem" (portions)*

## APPENDIX A

# *LXX Torah Verses Identical with SP and Different from MT*

A selection of verses in which the LXX agrees with the SP and both differ from the MT.  
A string of periods indicates that text appearing in the MT is missing from both the LXX and the SP.

### GENESIS

2:2	"And in the sixth day"	19:30	"With him"
3:6	"And they ate"	19:33	"That night"
4:8	"Let us go to the field"	20:8	"All"
7:2	"A male and female"	20:14	"Thousand"
7:3	"The clean"	21:8	"His son"
8:19	"Every bird and every creeping thing"	21:13	"This"
10:4	"And Roodaanems"	21:30	"Abraahm"
10:27	"And Izaal"	21:33	"Abraahm"
10:32	"The islands"	22:3	"In the third day" (end of v. 3 in LXX, beginning of vs. 4 MT)
11:8	"And the tower"	22:8	"A sheep"
11:12	"And 135 years"	22:13	"One"
11:13	"303 years"	22:14	"Will be envisioned"
11:16	"134 years"	23:2	"Where the valley"
11:18	"130 years"	23:6	"No"
11:20	"132 years"	23:15	"No"
11:22	"130 years"	24:14	"Abraahm"
11:24	"79 years"	24:15	"Into his heart"
12:20	"And Lote with him"	24:33	"And they said"
14:2	"And Shaanab"	24:36	"His old age"
14:10	"King of Saadem and King of Emirra"	24:38	"But if"
14:19	"And he blessed Abraam"	24:50	"Bad and good"
15:21	"And the Ibbee"	24:62	"In the desert"
17:1	"99 years"	25:5	"His son"
17:14	"On the eighth day"	25:8	"Days" and "His people"
17:16	"And I will bless him"	25:28	"His hunting"
17:19	"Behold"	26:5	"Your father"
18:19	"I have known"	26:7	"She is"
18:29	"Destroy"	26:11	"His people"
18:30	"Destroy"	26:18	"The slaves"
19:9	"Already"	26:31	"To his fellow"
19:12	"This"	26:34	"The Ibbee"
19:20	"Please"	27:27	"Full"
		28:4	"Your father"
		29:8	"All the shepherds"
		29:23	"Yaaqob"



30:36 "Between them"  
 31:15 "As foreigners"  
 31:29 "Your father"  
 31:33 "And searched" and "female slaves"  
 31:53 "Will judge"  
 32:21 "Coming"  
 32:23 "That"  
 32:24 "All"  
 33:14 "The walk"  
 35:9 "Eloowwem"  
 35:29 "His people"  
 36:6 "Kaanana"  
 36:26 "Deeshone"  
 36:27 "Zoowwaan"  
 36:28 "And these are"  
 37:4 "His sons"  
 37:17 "Heard them"  
 37:33 "It is"  
 37:36 "Yoosef"  
 38:13 "His daughter-in-law"  
 38:21 "The place"  
 39:4 "His master"  
 39:11 "Yoosef"  
 39:12 "His garments" (twice)  
 39:13 "And went out"  
 39:15 "His garments"  
 39:18 "His garments"  
 41:16 "Will not"  
 41:35 "Seven"  
 41:48 "The abundance"  
 41:57 "The lands"  
 43:14 "The one" (see Genesis 42:32)  
 43:28 "And he said, Blessed be that man by Eloowwem"  
 44:31 "With us"  
 46:16 "Saafoon" and "Iddee"  
 46:22 "She bore"  
 47:3 "Yoosef's brothers"  
 47:16 "Bread"  
 47:21 "Worked for him"  
 48:7 "Your mother"  
 48:8 "To you"  
 48:14 "Hand"  
 48:16 "These"  
 49:4 "You were rushing"  
 49:6 "Angry"  
 49:22 "My younger son"  
 49:26 "And your mother"  
 49:33 "His people"  
 50:11 "His Name"  
 50:25 "With you"

**EXODUS**

1:11 "To afflict them" and "And they built"  
 1:19 "Midwives"  
 1:22 "To the Hebrews"  
 2:3 "Clay"  
 2:6 "And she saw" and "The Daughter of Phaaroo"  
 2:21 "As wife"  
 3:6 "And Eloowwe"  
 3:8 "And the Girgeshee"  
 3:15 "And Eloowwe"  
 3:16 "Sons"  
 3:17 "And the Girgeshee"  
 4:5 "And Eloowwe"  
 4:6 "From his lap"  
 5:9 "They will be busy"  
 5:13 "Given to you"  
 5:19 "Be reduced"  
 5:22 "And why"  
 6:14 "And these are"  
 6:16 "Qat"  
 6:18 "Eebrone"  
 6:20 "And Maryaam their sister"  
 6:24 "And Aabeesaaf"  
 7:5 "All"  
 7:9 "Sign or" and "And it may"  
 7:10 "Before"  
 7:19 "And over"  
 7:20 "His stick"  
 7:25 "Were passed"  
 7:28 "Houses, bedrooms, beds, and in the houses"  
 8:1 "And over"  
 8:3 "Magicians of Missrem"  
 8:9 "And from"  
 8:12 "Your hand"  
 8:27 "And from his slaves"  
 9:1 "And you will say"  
 9:3 "And upon the camels"  
 9:7 "Sons"  
 9:24 "The hail" and "In . . . Missrem"  
 9:33 "And the shower"  
 10:12 "Trees' fruit"  
 10:24 "And to Aahrroon"  
 11:1 "And after"  
 11:2 "And dresses"  
 12:3 "Sons"  
 12:6 "Sons"  
 12:11 "Sticks"

12:17	"The commandment"	23:13	"And all"
12:18	"First"	23:20	"My angel"
12:29	"And to"	23:22	"You all"
12:39	"Sent them off"	23:28	"And the Ehmarree"
12:40	"And the time that the Sons of Yishraael <b>and their forefathers dwelt in the land of Kaanan and in the land of</b> Missrem was four hundred and thirty years."	23:33	"They will"
12:46	"You all . . . bring"	25:8	"Among you"
13:3	"You all remember"	25:9	"In the mountain"
13:5	"Your Eloowwem" and "And the Ferizzee and the Girgeshee"	25:10	"And you will make"
13:6	"Six"	25:31	"You shall make"
13:7	"Nothing"	25:37	"And you shall mount" and "And they will shed light towards"
13:11	"Your Eloowwem"	25:39	"And you will make"
13:16	"Brought you"	26:3	"Shall be"
14:10	"Were driving"	26:13	"And a cubit"
14:13	"That when"	26:16	"Of each"
14:25	"And all Missrems said"	26:25	"For one board"
15:8	"Your nose"	27:7	"And you shall bring"
15:14	"And they became angry"	27:11	"Cubits"
15:22	"And he brought him out"	27:15	"Cubits"
15:25	"And Mooshe cried"	27:21	"Throughout your generations"
16:4	"Whether or not they will walk"	28:1	"To priest"
17:10	"And Aahrroon"	28:3	"To priest"
17:11	"His hands"	28:4	"To priest"
18:6	"Behold"	28:12	"They are"
18:21	"For yourself"	28:17	"Four rows"
18:25	"Over them" and "And commanders"	29:9	"Sashes"
18:26	"Big"	29:10	"Gate"
20:10	"In it"	29:13	"Lobe"
20:15	"All the people"	29:38	"Continuous offering"
20:16	"The Eloowwem"	29:42	"With you"
20:21	"There"	30:14	"They will give"
21:2	"Serve you"	30:27	"All"
21:4	"To his master"	31:8	"All"
21:5	"And"	31:12	"Spoke"
21:22	"Her child"	32:7	"Saying"
22:4	"From his field"	32:11	"Mighty"
22:9	"Or any beast"	32:20	"And he burnt it"
22:16	"And if absolutely"	32:29	"Your hands"
22:20	"And you all"	32:32	"Forgive" (there is no "Please")
22:22	"Because you all"	33:2	"Girgeshee"
23:8	"Eyes"	34:28	"Before"
23:9	"You all"	34:32	"Near him"
23:11	"To your vineyards and to your olive groves"	35:10	"He will come and he will do"
		35:14	"All"
		36:7	"And they overworked"
		36:21	"The single"
		37:5	"With them"
		38:1	"Length" and "Width"
		38:25	(There is no "In shekels of the sanctuary")

39:3 "And they cut"  
 39:8 "And they made"  
 39:24 "Linen"  
 39:25 (There is no "Inside the  
 pomegranates")  
 39:26 "Of gold"  
 40:17 "Since their exodus from  
 Missrem"  
 40:33 "All"

## LEVITICUS

1:2 "Your sacrifices"  
 1:6 "And they shall cut it"  
 1:7 "The priests"  
 2:11 "You shall not offer"  
 3:13 "The priests"  
 4:5 "That was authorized"  
 4:14 "Without defect"  
 4:18 "The fragrant incense"  
 4:27 "From all"  
 4:29 "That they will slaughter"  
 4:31 "He shall remove"  
 4:34 "Burnt offering"  
 5:6 "For his sin he sinned and will  
 be forgiven"  
 5:11 "Pour"  
 6:10 "Shehmaa"  
 7:29 "You shall speak"  
 8:31 "In the place of holy"  
 9:3 "And to the elders"  
 9:21 "As Shehmaa had ordered"  
 10:4 "Elesaaafaan"  
 10:15 "And to your daughters"  
 11:3 "Two"  
 11:10 "In the water"  
 11:36 "Water"  
 12:7 "The priest"  
 13:21 "Will see"  
 13:42 "His bald head or his bald  
 forehead"  
 14:10 "One year old"  
 14:20 "Before Shehmaa"  
 14:51 "The two scarlets and the  
 savory"  
 16:4 "All his flesh"  
 17:4 "To make it a burnt offering  
 or peace offering for you to  
 be willful before Shehmaa as  
 a sweet savor. And he  
 slaughters it outside, and he

does not present it to the  
 gate of the tent of meeting  
 to offer it"  
 17:8 "Make"  
 17:14 "Among you"  
 18:21 "To be worked"  
 18:30 "For"  
 20:6 "Her"  
 20:7 "... and "For I am holy"  
 20:19 "Your father's sister and of  
 your mother's sister"  
 20:23 "The nations"  
 21:2 "To his father and to his  
 mother"  
 21:8 "Consecrate them"  
 21:14 "From his own people"  
 21:15 "Among his people"  
 21:18 "Will be"  
 22:5 "Unclean"  
 22:18 "That is living among"  
 22:31 "..."  
 23:5 "Day"  
 23:17 "Loaves"  
 23:18 "Complete"  
 23:40 "And branches"  
 24:3 "And his sons"  
 24:4 "Till morning"  
 25:35 "Your brother"  
 26:20 "The field"

## NUMBERS

1:42 "Of the sons"  
 1:44 "For each tribe"  
 1:45 "By their armies"  
 4:6 "Over it"  
 4:14 "And they shall take a  
 purple cloth, and they shall  
 cover the laver and its base.  
 And they shall insert them  
 into the covering of yellow-  
 dyed skin. And they shall  
 put it on the pole." (Note that  
 the Septuagint differs at the  
 end with the plural form  
 "poles.")  
 4:32 "All"  
 5:6 "Saying"  
 6:20 "Will be"  
 7:16 "And"  
 7:22 "And"

7:28 "And"  
 7:34 "And"  
 7:40 "And"  
 7:46 "And"  
 7:52 "And"  
 7:58 "And"  
 7:64 "And"  
 7:70 "And"  
 7:76 "And"  
 7:82 "And"  
 8:15 "The work of"  
 9:21 "Or night"  
 10:6 "To the north"  
 12:8 "In the vision"  
 13:29 "And the Ibbee"  
 14:12 "And the house of your father"  
 14:18 "And truth" and "And sin"  
 14:45 "And they came back to the camp"  
 16:15 "Luxury"  
 17:4 "Son of Aahrroon"  
 20:24 "His people"  
 21:3 "In his hand"  
 21:21 "Words of peace"  
 21:22 "I shall go"  
 22:4 "This"  
 22:9 "What"  
 22:35 "Keep"  
 23:3 "Eloowwem"  
 23:26 "The Eloowwem"  
 24:13 "To me"  
 24:18 "Ishaab"  
 24:24 "I'll send them out"  
 26:1 "And Shehmaa spoke"  
 26:12 "The Shehmoowwinnee"  
 26:16 "Ehddee" and "The Ehddee"  
 26:17 "Aarbaddee"  
 26:23 "Foowwa" and "Foowwa'ee"  
 26:27 "Zehboolaan"  
 26:30 "'Ahyyaazaar" and  
 "'Ahyyaazaaree"  
 26:36 "Ehden" and "Ehdenee"  
 26:58 "Sons of"  
 28:5 ". . ."  
 28:14 "The one bull" and "The one sheep"  
 28:17 "You shall eat"  
 28:30 "For a sin offering"  
 29:12 "This"  
 29:16 "For a sin offering"  
 29:19 "For a sin offering"  
 29:22 "For a sin offering"

29:25 "For a sin offering"  
 29:28 "For a sin offering"  
 29:31 "For a sin offering"  
 29:38 "For a sin offering"  
 30:5 "Her vows and her obligations"  
 30:6 "Forbid indeed"  
 30:8 "All"  
 31:2 "Your people"  
 31:12 "All"  
 31:15 "Why"  
 32:3 "And Shabbema"  
 32:25 "Sons of Reh'ooben and Sons of Gaad"  
 32:29 "Sons of Reh'ooben and Sons of Gaad"  
 32:31 "Sons of Reh'ooben and Sons of Gaad"  
 33:32 "Aar Aggidgeda"  
 33:42 "Feenaan"  
 34:5 "From 'Aasaamoona"  
 34:11 "From Ashfehema"  
 35:5 "For you"  
 35:32 "The high"  
 35:33 "Dwelling"

## DEUTERONOMY

1:28 "And greater"  
 1:35 ". . . to your forefathers"  
 1:41 "Our Eloowwem"  
 2:13 "Set out"  
 2:31 "The Ehmarree King of Ihshbone"  
 2:36 "In our hand"  
 3:12 "Bank"  
 4:2 "Today"  
 4:29 "And you will find Him"  
 4:33 "Living"  
 4:37 "After them"  
 5:14 "In it" and "Your male slave" and "Your bull"  
 5:19 "Darkness"  
 6:2 "Today"  
 6:7 "In the house"  
 6:9 "Your houses"  
 6:12 "Your Eloowwem"  
 6:18 "Your Eloowwem"  
 6:20 "And it shall come about"  
 7:13 "Shehmaa"  
 8:4 "And your feet"  
 8:7 "And wide"

9:5 "...  
 9:10 "Unto you"  
 9:26 "With your strong hand"  
 9:29 "From Missrem"  
 10:8 "To serve and to bless"  
 10:11 "This people"  
 10:13 "Your Eloowwem"  
 11:1 "His statutes, His  
 commandments and His  
 judgments"  
 11:19 "In the house"  
 11:20 "Your houses"  
 11:22 "Today"  
 11:30 "Aalone"  
 12:21 "For dwelling"  
 12:22 "Among you"  
 12:28 "And you will do" and "Today"  
 13:7 "Son of your father"  
 14:2 "Your Eloowwem"  
 14:8 "And his hoof surely is divided  
 and he does not chew"  
 14:19 "From them"  
 14:23 "And you shall eat it" and  
 "your Eloowwem"  
 14:24 "To dwell"  
 15:4 "Your Eloowwem"  
 15:7 "In the land"  
 16:2 "Your Eloowwem"  
 16:8 "Feast"  
 16:12 "In the land"

16:15 "Your Eloowwem"  
 17:9 "And they shall inquire"  
 17:10 "Your Eloowwem"  
 18:5 "Your Eloowwem"  
 18:12 "Detestable unto Shehmaa . . ."  
 20:3 "Don't you tremble and don't  
 you panic"  
 20:17 "And the Girgeshee"  
 21:20 "Men"  
 22:17 "To her"  
 22:18 "That"  
 24:8 "The law"  
 27:16-26 "All" and "They"  
 28:20 "Until He destroy you" and  
 "He will perish you"  
 28:24 "It will destroy you"  
 28:26 "To the bird"  
 28:55 "Your Enemies"  
 30:1 "Will banish you"  
 30:8 "Your Eloowwem"  
 31:18 "From them"  
 31:21 "To his forefathers"  
 32:9 "Yishraael"  
 32:15 "Yaaqob shall eat and be sated"  
 32:29 "Not"  
 32:35 "To the day"  
 32:43 "The land of"  
 32:50 "Your people"  
 33:11 "Loins of"

## APPENDIX B

# DSS Torah Verses Identical with SP, with Notation When LXX Is Also Identical

A selection of verses and passages that appear in some of the Dead Sea Scrolls found in Qumran cave number 4 that are identical to the Samaritan Pentateuch. Verses that are also identical to the LXX are indicated LXX. Differences from the Masoretic text are indicated by bold text.

### GENESIS

6:20 LXX **their kind**  
 36:5 LXX Yehwwaash  
 41:3 **thin**  
 42:19 **the one**

### EXODUS

1:3 **and Yaasheshaakaar, and Zehboolaan**  
 1:16 you shall preserve her (same text, but variant spelling in DSS and SP)  
 2:6 LXX **and she saw**  
 2:6 LXX **the daughter of Phaaroo**  
 2:14 **and to be as a judge**  
 3:8 LXX **and the Girgeshee**  
 3:15 LXX **and Eloowwee of Yesaahq**  
 3:16 LXX **sons of Yishraael**  
 4:6 LXX **from his lap**  
 5:4 LXX **separate** the people away from their work  
 5:9 LXX **they will be busy** with it  
 5:10 **and spoke** to the people  
 5:13 LXX straw **was given to you**  
 7:10 LXX And Mooshe and Aahrron came **before Phaaroo**  
 7:14 **and spoke** Shehmaa unto Mooshe  
 7:18+ <sup>18a</sup> **And Mooshe and Aahrron went to Phaaroo and said to him.** <sup>18b</sup> Shehmaa, Eloowwee of the

Ibrems sent us to you, saying, let my people go that they may serve me in the desert. <sup>18c</sup> And behold, you have not listened until now. <sup>18d</sup> Thus says Shehmaa, by this you shall know that I am Shehmaa. <sup>18e</sup> Behold, I will strike the water that is in the river with the stick that is in my hand, and it will be turned to blood. <sup>18f</sup> And the fish that are in the river will die, and the river will become foul. <sup>18g</sup> And the Missrems will be tired in drinking water from the river.  
 7:29+ <sup>29a</sup> And Mooshe and Aahrron came to Phaaroo, and they spoke to him. <sup>29b</sup> Thus said Shehmaa, let my people go and he will serve me. <sup>29c</sup> And if you refuse to let go, behold I will smite your whole territory with frogs. <sup>29d</sup> And the river will swarm with frogs, which will come up and go into your houses, and into your bedrooms, and on your beds, and in the houses of your slaves, and on your people, and into your ovens, and into your kneading

	bowls. <sup>29c</sup> And the frogs will come up on you, and your people, and all your slaves.		very severe pestilence. <sup>5c</sup> And Shehmaa will make a wonder between the livestock of Yishraael, and the livestock of Missrem. And nothing will die of all that belongs to the sons of Yishraael. <sup>5f</sup> Tomorrow Shehmaa will do this thing in the land.
8:1+	<sup>1a</sup> And Mooshe said to Aahrron, stretch out your hand with your stick, and the frogs will come up on the land of Missrem.		
8:12 LXX	your hand with your stick	9:7 LXX	livestock of the sons of Yishraael
8:19+	<sup>19a</sup> And Mooshe and Aahrron came to Phaaroo, saying to him. <sup>19b</sup> Let My people go, that he will serve Me. <sup>19c</sup> If you do not let My people go, behold I will send on you, and onto your slaves, and onto your people, and into your houses, different kinds of animals. <sup>19d</sup> And the houses of the Missrems shall be full of different kinds of animals, and also on the ground on which they are. <sup>19e</sup> And on that day I will set apart the land of Gaashen, where My people are standing on it, that no different kinds of animals will be there. In order that you may know that I, Shehmaa, am in the midst of the land. <sup>19f</sup> And I will set a distinction between My people and your people. <sup>19g</sup> Tomorrow this sign will occur.	9:19+	<sup>19a</sup> And Mooshe and Aahrron came to Phaaroo, saying to him, thus says Shehmaa, Eloowwee of the Ibremes. <sup>19b</sup> Let My people go, and he will serve Me. <sup>19c</sup> For this time I will send all My plagues over your heart, and on your slaves, and your people that you will know that there is no one like Me in all the earth. <sup>19d</sup> For had I now put forth My Hand and struck you and your people with pestilence, you would then have been cut off from the earth. <sup>19e</sup> And indeed, for this reason I have allowed you to stand, in order to show you My power, and in order to proclaim My name through all the earth. <sup>19f</sup> Still you exalt yourself against My people, that you will not let them go. <sup>19g</sup> Behold, about this time tomorrow, I will cause to rain a very heavy hail, such as has not been in Missrem from the day of the foundation until now. <sup>19h</sup> And now send, bring your herds and whatever you have in the field to safety. <sup>19i</sup> Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die. Aadaanee Shehmaa
8:20	And there came very great different kinds of animals		
9:5+	<sup>5a</sup> And Mooshe and Aahrron came to Phaaroo, saying to him, thus says Shehmaa, Eloowwee of the Ibremes. <sup>5b</sup> Let My people go, and he will serve Me. <sup>5c</sup> For if you refuse to let go and still will hold them, <sup>5d</sup> Behold, Hand of Shehmaa is upon your herds which are in the field, upon the horses, and upon the donkeys, and upon the camels, upon the livestock and upon the flocks, as a	9:30	

10:2+	<p><b>2a And you will say to Phaaroo, thus says Shehmaa, Eloowwee of the Ibrem, how long will you refuse to obey My face. 2b Let My people go, and he will serve Me. 2c For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. 2d And they shall cover the surface of the land, and no one will be able to see the land. 2e And it will also eat the rest of what was left to you from the hail, and they will eat all the grass of the land and all the fruit of the tree, which sprouts for you out of the field. 2f And your houses shall be filled, and the houses of all your slaves, and the houses of all the Missrems, which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day.</b></p> <p><b>all the grass of the land, and all the fruit of the tree</b></p>	18:23 go to
10:5	<b>you both forgive (plural)</b>	18:24+, 25+ <b>24a And Mooshe said to the people, I alone am not able to bear you. 24b Shehmaa your Eloowwem has multiplied you, and here you are today as the stars of heavens in multitude. 24c May Shehmaa the Eloowwee of your forefathers make you a thousand times more numerous than you are, and bless you as He has promised you. 24d How can I alone bear your problems, and your burdens, and your complaints. 24e You choose wise, understanding, and knowledgeable men from among your tribes and I will assign them heads over you. 24f And they answered and said, The thing which you have said to do is good. 25 And he took the heads of their tribes, wise and understanding men, and made them heads over them, commanders of thousands, and commanders of fifties, and commanders of tens, and policemen to their tribes. 25a And he commanded their judges, saying, Hear the cases between your brethren, and judge righteously between a man and his brother, and between his proselyte. 25b You shall not show partiality in judgment, you shall hear the small as well as the great. 25c You shall not be afraid in any man's presence, for the judgment is Eloowwem's. 25d The case that is too hard for you, bring to me, and I will hear it. 25e And he commanded</b>
10:17 LXX	<b>and to Aahrroon</b>	
10:24 LXX	<b>the sons of Yishraael</b>	
12:3 LXX	<b>the sons of Yishraael</b>	
12:6 LXX	<b>Missrems sent them off</b>	
12:39 LXX	<b>proselyte sojourns with you all (plural)</b>	
12:48 LXX	<b>from the land of Missrem</b>	
13:3 LXX	<b>your Eloowwem</b>	
13:5 LXX	<b>pillar of . . . cloud</b>	
13:22	<b>Missrems were driving</b>	
14:10 LXX	<b>Shehmaa</b>	
15:17	<b>hand established</b>	
15:17	<b>shall reign and the world is witness</b>	
15:18	<b>commanded . . .</b>	
16:34	<b>and why</b>	
17:2 LXX	<b>were heavy</b>	
17:12 LXX	<b>and he killed them</b>	
17:13	<b>behold</b>	
18:6 LXX	<b>and he brought him</b>	
18:7		



	them all the things which they should do.		one piece with it. <sup>35d</sup> And you shall overlay its top, its sides all around, and its horns with pure gold.
20:16+	<sup>16</sup> And they said to Mooshe, Surely Shehmaa our Eloowwem has shown us His glory and His greatness.		<sup>35c</sup> And you shall make for it a molding of gold all around. And two gold rings you shall make for it, under the molding of both its sides. You shall place them on its two sides, and they will be holders of the poles with which to bear it. And you shall make the poles of acacia wood, and overlay them with gold. <sup>35f</sup> And you shall put it before the veil that is before the ark of the testimony, before the curtain that is over the testimony, where I will meet with you. <sup>35g</sup> And Aahrroon shall burn on it sweet incense. On the morning of the morning when he tends the candles, he shall burn incense on it. <sup>35h</sup> And when Aahrroon lights the candles between the sunsets, he shall burn incense before Shehmaa throughout your generations. <sup>35i</sup> You shall not offer strange incense on it, or burnt offerings, or grain offerings. Nor shall you pour a drink offering on it. <sup>35j</sup> And Aahrroon shall make atonement upon its horns once a year with the blood of the sin offering of atonement. <sup>35k</sup> Once a year he shall make atonement upon it throughout your generations. It is most holy to Shehmaa.
	<sup>16a</sup> And we heard His voice from the midst of the fire.		
	<sup>16b</sup> We have seen this day that Eloowwem speaks with man, yet he still lives.		
	<sup>16c</sup> And now, why should we die, for this great fire will consume us. <sup>16d</sup> If we hear the voice of Shehmaa our Eloowwem any more, then we shall die. <sup>16e</sup> For who is there of all flesh who has heard the voice of the living Eloowwem speaking from the midst of the fire, as we have, and lived. <sup>16f</sup> You go near and hear all that Shehmaa our Eloowwem may say. And tell us all that Shehmaa our Eloowwem says to you, and we will hear and do it.		
22:3	for each he shall pay double		
22:4	<sup>4a</sup> He shall pay indeed from his field as it is grazed. And if all the field has been grazed he shall make restitution		
22:24	to . . . poor		
23:8 LXX	eyes		
23:9 LXX	and you all (plural)		
24:1	Elaazaar and Itamar		
24:7	we will hear and we will do		
24:9	Elaazaar and Itamar		
25:20	one at one		
25:29	which to pour (masculine)		
26:10 LXX	loops fifty (word order)		
26:26	bars of acacia wood		
26:35+	<sup>35a</sup> And you shall make an altar to burn incense on. <sup>35b</sup> You shall make it of acacia wood. A cubit shall be its length and a cubit its width. <sup>35c</sup> It shall be square, and two cubits shall be its height. Its horns shall be of		
		27:12	ten sockets made of copper
		27:19	<sup>19a</sup> And you shall make bright blue, and purple, and scarlet clothes to serve with them in holiness.
		29:2	unleavened wafers . . . You

shall make them of fine wheat flour  
 29:21 verse 21 not there  
 32:7 LXX saying  
 32:10+ <sup>10a</sup> And as for Aahrroon, Shehmaa was very angry to destroy him. And Mooshe prayed for Aahrroon.  
 32:13 LXX and they will inherit it forever  
 32:27 LXX and go forth and go back  
 34:11 drive out the Kaananee, and the Ehmarree, and the Ihttee, and the Girgeshee, and the Ferizzee, and the Ibbee, and the Yeboossee before you  
 39:17 . . . two braided chains  
 39:21+ <sup>21a</sup> And they made the Oorem and the Tammem as Shehmaa had commanded Mooshe.  
 39:22 the robe  
 40:17 LXX since their exodus from Missrem

## LEVITICUS

1:17 LXX wings and  
 2:1 LXX an offering  
 3:11 LXX smoke unto the altar  
 4:6 with his finger  
 5:6 LXX For his sin he sinned. And he will be forgiven.  
 13:42 LXX on his bald head  
 14:16 of the oil . . . seven times  
 14:42 LXX those stones and they shall  
 14:45 LXX and they shall tear down  
 14:51 LXX sprinkle over the house seven times  
 15:3 LXX or whether his body obstructs. He is impure, all the time his body discharges flow, or whether his body obstructs its discharge it is his impurity.  
 17:4 LXX to make it a burnt offering, or peace offering, for you to be willful before Shehmaa as a sweet savor. And he slaughters it outside, and he does not present it to the

gate of the tent of meeting to offer it as sacrifice.  
 20:2 Any man from the house of Yishraael  
 20:3 and . . . profaning  
 21:8 LXX who consecrate them, am holy  
 22:5 LXX any unclean teeming thing  
 22:11 LXX eat of it, and those who are born in his house  
 22:18 the proselyte that is living among Yishraael  
 22:23 you all will make it for a donation (plural)  
 22:31 LXX and do them . . .  
 25:31 LXX they shall be considered as open fields

## NUMBERS

11:32 LXX the next day  
 13:20 And the days were days of the first ripe grapes. (feminine)  
 13:21 And they went, and came, and toured  
 16:1 LXX Faalaat, son of Reh'ooben  
 18: 31 LXX you and your houses  
 20:13+ <sup>13a</sup> And Mooshe said, Aadaanee Shehmaa, You have begun to show Your slave Your greatness and Your strong hand, for what El in heavens and on earth will do like Your works and your Mighty deeds. <sup>13b</sup> May I pass, please, and see the good land that is beyond this Yaardaan, this good mountain and the Lebaanon. <sup>13c</sup> And Shehmaa spoke to Mooshe, Enough for you, speak no more to me of this matter. <sup>13d</sup> Go up to the top of the summit and lift your eyes toward the west, and the north, and the south and the east. Behold it with your eyes, for you shall not cross over this Yaardaan.  
 20:24 LXX unto his people  
 20:26 And you shall strip Aahrroon

21:11+	<b>11a</b> And Shehmaa spoke to Mooshe, Don't harass Moowwaab nor contend with them, for I will not give you any of their land as inheritance. <b>11b</b> Because I have given 'Aar to the descendants of Lote as an inheritance.		<b>has done to these two kings, the same Shehmaa will do to all the kingdoms through which you are passing there. Don't have fear of them, for Shehmaa your Eloowwem, he is fighting for you.</b>
21:12+	<b>12a</b> And Shehmaa spoke to Mooshe, saying, This day you are to cross over at 'Aar the border of Moowwaab. <b>12b</b> And you will come near the sons of 'Ammon. Don't harass them or meddle with them, for I will not give you any of the land of the sons of 'Ammon as an inheritance, because I have given it to the sons of Lote as an inheritance.	28:14 LXX 31:52 LXX 32:25 32:26 35:5 LXX	<b>the one sheep sixteen thousand and seven hundred and fifty shekels and the half tribe of the Maanaashe and our livestock the west side</b>
21:20+	<b>20a</b> And Shehmaa said to Mooshe, Rise, take your journey and cross the brook of Aarehnaan. <b>20b</b> See, I have given into your hand Siyyon the Emarree, king of Ihshbone and his land. <b>20c</b> Begin to possess it, and engage him in battle. This day I will begin to put the dread and fear of you upon the nations under the whole heavens, who shall hear about your reputation and shall fear and be in anguish from you.		
22:11 LXX	<b>a people going out</b>	1:7	<b>in the Negeb</b>
22:33 LXX	<b>turned aside from</b>	1:37	<b>enter unto there</b>
23:3 LXX	<b>perhaps Eloowwem</b>	3:22	<b>... Don't be afraid</b>
23:4	<b>an angel of Eloowwem</b>	5:5 LXX	<b>and I am</b>
24:1 LXX	<b>to seek the fortune tellers</b>	5:8 LXX	<b>an idol, and every image</b>
24:6 LXX	<b>As aloes stretched by Shehmaa</b>	5:9 LXX	<b>... to the third</b>
26:10	<b>and the earth swallowed</b>	5:14 LXX	<b>don't make in it any labor</b>
26:21 LXX	<b>the Aahmoowwilee</b>	5:17 LXX	<b>... You shall not steal.</b>
26:23 LXX	<b>the Foowwa'ee</b>	5:17 LXX	<b>... You shall not bear</b>
26:34 LXX	<b>Maanaashe through</b>	5:18 LXX	<b>... You shall not covet</b>
27:1	<b>and Neeyya, ... Igla, (and = LXX) (Igla = SP)</b>	5:19	<b>fire, darkness, a cloud and a gloom</b>
27:23+	<b>23a</b> And he said to him, Your eyes that see what Shehmaa	5:26 LXX	<b>keep ... My commandments</b>
		5:28	<b>... the statutes</b>
		7:4 LXX	<b>and he shall worship</b>
		7:19 LXX	<b>eyes saw, ... the signs</b>
		7:24	<b>stand before you</b>
		8:7 LXX	<b>and wide land</b>
		8:8 LXX	<b>vine, ... fig trees</b>
		8:18 LXX	<b>to Abraahm, to Yesaahq, and to Yaaqob, as it is this day</b>
		10:10 LXX	<b>and Shehma</b>
		11:10 LXX	<b>that you all are coming into to possess it</b>
		11:10 LXX	<b>your feet</b>
		13:7 LXX	<b>the son of your father, or</b>
		13:19 LXX	<b>doing the right and the good</b>
		16:8 LXX	<b>shall not do any actual work</b>
		20:1 LXX	<b>chariots, and people</b>
		20:17 LXX	<b>and the Ibbee</b>
		27:26 LXX	<b>And they, all the people, shall say (plural)</b>
		28:22	<b>they will destroy you</b>

## DEUTERONOMY

29:10      Your little ones, **and your  
wives**  
30:9 LXX   and in the fruit of **your  
ground**, and in the offspring  
             of **your beasts**  
31:12      Shehmaa **their Eloowwem**  
31:16 LXX   **And they will forsake me.**  
             **And they will break** (plural)  
32:43 LXX   And will atone **the land of His**  
             people

# Categorical Name Index

## Category Legend

AN	Almighty Name
CN	Cave Name
DN	Desert Name
FN	Female Name
FNN	Female Nationality Name
FNP	Female Nationality Plural Name
HN	Household Name
IN	Idol/False-God Name
KN	King Name
LN	Land/Nation Name
MN	Male Name
MNN	Male Nationality Name
MNP	Male Nationality Plural Name
MONN	Monument Name
MTN	Mountain Name
NN	Nationality Name
PN	Place Name
RN	Regional Name
SRBN	Sea, River, or Brook Name
TN	Tribe Name
VN	Valley Name
WN	Well Name

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Aaron	Aahrron	Ex. 4:14	MN
Abel	Ehbel	Gen. 4:2	MN
Abel-mizraim	Ebel Misrem	Gen. 50:11	PN
Abel-Shittem	Ebel Shittem	Num. 33:49	PN
Abida	Aabeedah	Gen. 25:4	MN
Abidan	Aabeedaan	Num. 1:11	MN
Abihail	Aabeehl	Num. 3:35	MN
Abihu	Aabeeyyoo	Ex. 6:23	MN
Abimael	Aabeema'el	Gen. 10:28	MN
Abimelech	Aabeemelek	Gen. 20:2	KN
Abiram	Aabeeraam	Num. 16:1	MN
Abraham	Abraahm	Gen. 17:5	MN

Abram	Abraam	Gen. 11:26	MN
Abronah	Ehbeerna	Num. 33:34	PN
Accad	Ikkaad	Gen. 10:10	LN
Achbor	'Aakaabore	Gen. 36:38	MN
Adah	Ada (daughter of Ayyaalon)	Gen. 36:2	FN
Adah	Ada (wife of Lemek)	Gen. 4:19	FN
Adam	Aadaam (The first)	Gen. 2:19	MN
Adbeel	Adbill	Gen. 25:13	MN
Admah	Idmah	Gen. 14:2	PN
Adonai	Aadaanee	Gen. 15:2	AN
Adonai	Shehmaa	Gen. 2:4	AN
Adullamite	'Adillaamee	Gen. 38:1	RN
Agag	Maagog	Num. 24:7	KN
Ahiezzer	'Ahyyaazaar	Num. 1:12	MN
Ahihud	'Ahyyode	Num. 34:27	MN
Ahiman	'Ah'imaan	Num. 13:22	MN
Ahira	Aah'irah	Num. 1:15	MN
Ahiram	'Ah'iraam (= 'Ah'em)	Num. 26:38	MN
Ahiramites	'Ah'iraamee	Num. 26:38	HN
Ahisamach	'Ah'isaamaak	Ex. 31:6	MN
Ahuzzath	'Ah'ezaat	Gen. 26:26	MN
Aiah	Ayyeh	Gen. 36:24	MN
Akan	'Aaqaan	Gen. 36:27	MN
Allon-Bacuth	Aalone Beket	Gen. 35:8	PN
Almodad	Ilmoodaad	Gen. 10:26	MN
Almon-diblathaim	Aahlaamone Adbaalaatee	Num. 33:47	PN
Almon-diblathaim	Aahlaamone Adbaalaateema	Num. 33:46	PN
Alqaat Ashshaadee	Parcel of Ground	Gen. 33:19	PN
Alush	Illesh	Num. 33:13	PN
Alvah	Alweh	Gen. 36:40	MN
Alvan	Eelwaan	Gen. 36:23	MN
Amalek	'Aamaaleq	Ex. 17:8	NN
Amalek	'Aamaaleq	Gen. 36:12	MN
Amalekites	'Aahmaalqee	Gen. 14:7	MNN
Ammiel	'Ameal	Num. 13:12	MN
Ammihud	'Ammiyyode	Num. 1:10	MN
Amminadab	'Amminaadaab	Ex. 6:23	MN
Ammishaddai	'Ammishiddee	Num. 1:12	MN
Ammon	'Ammon	Gen. 19:38	LN
Ammonite	'Ammoonnee	Deut. 23:4	MNN
Ammonites	'Ammoonems	Deut. 2:20	MNPN
Amorite	Ehmarree	Gen. 10:16	NN
Amram	'Aamraam	Ex. 6:18	MN
Amramites	'Aamraamee	Num. 3:27	HN
Amraphel	Amraafel	Gen. 14:1	MN
Anah	'Aneh	Gen. 36:2	MN
Anamim	Inaamems	Gen. 10:13	NN
Aner	Inneeraam	Gen. 14:13	MN
Ar	'Aar	Num. 21:11+	PN
Arad	'Aaraad	Num. 33:40	LN

# CATEGORICAL NAME INDEX

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Aram	Aaraam	Gen. 10:23	MN
Aram	Aaraam	Num. 23:7	LN
Aramean	Aaraammee	Gen. 25:20	NN
Aram-naharaim	Aaraam Naarem	Gen. 24:10	LN
Aran	Iddaan	Gen. 36:28	MN
Ararat	Aaraaraat	Gen. 8:4	LN
Ard	Eraad	Gen. 46:21	MN
Ard	Erraad	Num. 26:40	MN
Ardites	Erraadee	Num. 26:40	HN
Areli	Aarbaallee	Num. 26:17	MN
Arelites	Aarbaallee	Num. 26:17	HN
Argob	Aargaab	Deut. 3:4	PN
Arioch	Aryaabok	Gen. 14:1	MN
Arkite	'Arooqee	Gen. 10:17	NN
Arnon	Aarenaan	Num. 21:13	SRBN
Arod	Aarbaddee	Num. 26:17	MN
Arodi	Aarbaddee	Gen. 46:16	MN
Arodites	Aarbaddee	Num. 26:17	HN
Aroer	'Aar'aar	Num. 32:34	PN
Arpachshad	Arfakshaad	Gen. 11:10	MN
Arvadite	Aarbaddee	Gen. 10:18	MNN
Ascent-of-Akrabbim	Mala 'Aqraabbem	Num. 34:4	PN
Asenath	Esenet	Gen. 41:45	FN
Ashbel	Aashbill	Gen. 46:21	MN
Ashbelites	Aashbeelee	Num. 26:38	HN
Asher	Aasher	Gen. 30:13	MN
Ashkenaz	Ashkenez	Gen. 10:3	MN
Ashtaroth	Ishtaarote	Deut. 1:4	PN
Ashteroth Karnaim	Ishtaarote Qarnem	Gen. 14:5	PN
Asriel	Ishroowwaal	Num. 26:31	MN
Asrielite	Aashroowweelee	Num. 26:31	HN
Asshur	Aashor	Gen. 25:18	LN
Assir	Aasor	Ex. 6:24	MN
Ataroth	'Atirote	Num. 32:3	PN
Atroth-Shophan	'Atirote Shabbem	Num. 32:35	PN
Aviasaph	Aabeesaaf	Ex. 6:24	MN
Avith	'Awwet	Gen. 36:35	PN
Avvim	Ibbems	Deut. 2:23	NN
Azmon	'Aasaamoona	Num. 34:4	PN
Azzan	'Izzaan	Num. 34:26	MN
Baal-hanan	Bahl 'Aanaan	Gen. 36:38	MN
Baal-meon	Bahlmon	Num. 32:38	PN
Baal-Peor	Bahl Foohr	Deut. 4:3	PN
Baal-Peor	Bahl Foohr	Num. 25:3	IN
Baal-zephon	Bahl Saafone	Ex. 14:2	IN
Babel	Baabel	Gen. 10:10	NN
Babel	Baabel	Gen. 11:9	PN
Balaam	Baalahm	Num. 22:5	MN
Balak	Baalaq	Num. 22:2	KN
Bamoth	Baamote	Num. 21:19	PN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Bamoth-baal	Baamote Bahl	Num. 22:41	PN
Bamoth-to-the-valley	Baamote Aggeeyyaa	Num. 21:20	PN
Basemath	Baashaamaat	Gen. 26:34	FN
Bashan	Baashaan	Num. 21:33	PN
Becher	Baakaar	Gen. 46:21	MN
Becherites	Baakaaree	Num. 26:35	HN
Bedad	Baadaad	Gen. 36:35	MN
Beer	Beeraah	Num. 21:16	PN
Beeri	Baa'eree	Gen. 26:34	MN
Beer-lahai-Roi	Beer Lah'ee Raace	Gen. 16:14	WN
Beer-lahai-Roi	Beer Lah'ee Raace	Gen. 24:62	DN
Beer-sheba	Beer Shaabah	Gen. 21:14	DN
Beer-sheba	Beer Shaabah	Gen. 21:31	WN
Beer-sheba	Beer Shaabah	Gen. 26:33	PN
Bela	Balah	Gen. 14:8	PN
Bela	Balah (son of Binyaamem)	Gen. 46:21	MN
Bela	Balah (son of Boohr)	Gen. 36:32	KN
Belaites	Balah'ee	Num. 26:38	HN
Ben-ammi	Ban 'Ammee	Gen. 19:38	MN
Bene-jaakan	Banee Yaahqaan	Num. 33:31	PN
Benjamin	Binyaamem	Num. 1:37	TN
Benjamin	Binyaamem (= Ban Oonee)	Gen. 35:18	MN
Ben-oni	Ban Oonee (= Binyaamem)	Gen. 35:18	MN
Beon	Boohn	Num. 32:3	PN
Beor	Boohr	Gen. 36:32	MN
Bera	Baarah	Gen. 14:2	MN
Bered	Baaraad	Gen. 16:14	PN
Beriah	Baryeh	Gen. 46:17	MN
Beriites	Baaryee	Num. 26:44	HN
Bethel (actual)	House of El (spiritual title)	Gen. 12:8	PN
Beth-Haran	Bet Arraan	Num. 32:36	PN
Beth-Jeshimoth	Bet Ayyaasheemote	Num. 33:49	PN
Beth-lehem	Beet Lehm	Gen. 35:19	PN
Beth-nimrah	Bet Neemrah	Num. 32:36	PN
Beth-peor	Bet Foohr	Deut. 3:29	PN
Bethuel	Aftoowwel	Gen. 22:22	MN
Bezalel	Afsaaleel	Ex. 31:2	MN
Bezer	Boosaar	Deut. 4:43	PN
Bilhah	Baalahh	Gen. 29:29	FN
Bilhan	Ablahn	Gen. 36:27	MN
Birsha	Beersha	Gen. 14:2	MN
Bozrah	Baasraah	Gen. 36:33	PN
Bukki	Behqee	Num. 34:22	MN
Buz	Boze	Gen. 22:21	MN
Cain	Qgn	Gen. 4:1	MN
Calah	Kallah	Gen. 10:11	PN
Caleb	Keelaab	Num. 13:6	MN
Calneh	Kalleenna	Gen. 10:10	PN
Canaan	Kaanahn	Gen. 9:18	MN
Canaan	Kaanahn	Gen. 11:31	LN



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MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Canaanite	Kaanannee	Gen. 10:18	MNN
Canaanitish	Kaananet	Gen. 46:10	FNN
Caphtor	Kaftaar	Deut. 2:23	LN
Caphtorim	Kaftarrems	Gen. 10:14	NN
Carmi	Karmee	Gen. 46:9	MN
Carmites	Karmce	Num. 26:6	HN
Casluhim	Kasla'cms	Gen. 10:14	NN
Chedorlaomer	Kaadaar Laamaar	Gen. 14:1	KN
Chemosh	Kaamosh	Num. 21:29	IN
Cheran	Kirraan	Gen. 36:26	MN
Chesed	Kaashaad	Gen. 22:22	MN
Cheziv	Kazzeeba	Gen. 38:5	PN
Chinnereth	Kinnaaret	Num. 34:11	SRBN
Chislon	Kislaan	Num. 34:21	MN
Cozbi	Kazbet	Num. 25:15	FN
Cush	Kosh	Gen. 2:13	MN
Damascus	Damsheq	Gen. 14:15	PN
Dan	Daan	Gen. 14:14	PN
Dan	Daan	Gen. 30:6	MN
Dan	Daan	Ex. 31:6	TN
Dathan	Daataan	Num. 16:1	MN
Deborah	Dibbooraah	Gen. 35:8	FN
Dedan	Daadaan	Gen. 25:3	MN
Deuel	Dawwel	Num. 1:14	MN
Dibon-Gad	Deebone Gaad	Num. 33:45	PN
Dibri	Dabree	Lev. 24:11	MN
Diklah	Daqleh	Gen. 10:27	MN
Dinah	Deenaah	Gen. 30:21	FN
Dinhabah	Deenaahbeh	Gen. 36:32	PN
Dishan	Deeshaan	Gen. 36:21	MN
Dishon	Deeshone	Gen. 36:21	MN
Divon	Deebone	Num. 21:30	PN
Di-Zahab	Dee Zaahb	Deut. 1:1	PN
Dodanim	Roodaanems	Gen. 10:4	NN
Dophkah	Difqah	Num. 33:12	PN
Dothan	Dooten	Gen. 37:17	PN
Dumah	Doomah	Gen. 25:14	MN
East	Qjdma	Gen. 25:6	LN
Ebal	Eebaal	Deut. 11:29	MTN
Ebal	Eebaal (son of Shoobaal)	Gen. 36:23	MN
Eber	Ehbaar	Gen. 10:21	MN
Eden	Ehden	Gen. 2:15	PN
Edom	Ehdom	Gen. 25:30	LN
Edomite	Ehdoomee	Deut. 23:8	NN
Edrei	Idreeh	Num. 21:33	PN
Egypt	Missrem	Ex. 12:1	LN
Egyptian	Misree	Gen. 39:1	MNN
Egyptian	Misret	Gen. 16:1	FNN
Egyptian	Missreeyyote	Ex. 1:19	FNP
Egyptians	Missrems	Gen. 12:12	MNPN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Ehi	'Ah'em (= 'Ah'iraam)	Gen. 46:21	MN
El (God)	El	Gen. 35:7	AN
El (God)	El	Num. 23:8, 19	AN
El (God)	Il	Num. 23:22	AN
Elah	Aaleh	Gen. 36:41	MN
Elam	Eelaam	Gen. 10:22	MN
Elam	Eelaam	Gen. 14:1	LN
Elath	Ayyaalaat	Deut. 2:8	PN
Eldaah	Ildah	Gen. 25:4	MN
Eldad	Ildaad	Num. 11:26	MN
Elealeh	Aalehlah	Num. 32:37	PN
Eleazar	Elaazar	Ex. 6:23	MN
El-Elohey-Israel	Il Eloowwee Yishraael	Gen. 33:20	AN
Eliab	Ilyaab	Num. 1:9	MN
Eliezer	Eliyyaazaar	Ex. 18:4	MN
Eliezer of Damascus	Damsheq Eliyyaazaar	Gen. 15:2	MN
Elim	Ilem	Ex. 15:27	PN
Eliphaz	Eleeaaz	Gen. 36:4	MN
Elisaph	Eleesaaf	Num. 1:14	MN
Elishah	Illesh	Gen. 10:4	NN
Elishama	Eleeshamah	Num. 1:10	MN
Elisheba	Eleeshabah	Ex. 6:23	FN
Elizur	Elesor	Num. 1:5	MN
Elkanah	Ilqaneh	Ex. 6:24	MN
Ellasar	Aalaasaar	Gen. 14:1	LN
El-Most-High (God)	Il Ileeyyone	Gen. 14:19	AN
Eloha (God)	Ela	Deut. 32:15	AN
Elohim (God)	Eloowwem	Gen. 1:1	AN
Elon	Aalone	Gen. 46:14	MN
Elon	Ayyaalone	Gen. 26:34	MN
Elonites	Aaloonee	Num. 26:26	HN
El-Paran	Il Farraan	Gen. 14:6	PN
El Seest (God)	Il Raa'ee	Gen. 16:13	AN
Elzaphan	Eleesaafaan	Lev. 10:4	MN
Emims	Imems	Gen. 36:22	NN
Enaim	Inem	Gen. 38:14	PN
Enan	Inaan	Num. 1:15	MN
En-mishpat	Inn Mashfaat	Gen. 14:7	PN
Enoch	Ihnok (son of Qen)	Gen. 5:18	MN
Enoch	Ihnok (son of Yaaraad)	Gen. 4:17	MN
Enosh	Inosh	Gen. 4:26	MN
Ephah	Eefa	Gen. 25:4	MN
Ephod	Ibbode	Num. 34:23	MN
Ephraim	Ifrem	Gen. 41:52	MN
Ephraim	Ifrem	Num. 34:24	TN
Ephrath	Ifraataah	Gen. 35:16	PN
Ephron	Ifrone	Gen. 23:8	MN
Er	'Aar	Gen. 38:3	MN
Eran	Ehden	Num. 26:36	MN
Eranites	Ehdnee	Num. 26:36	HN

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MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Erech	Aarek	Gen. 10:10	LN
Eri	Iddee (= Ehddee)	Gen. 46:16	MN
Erites	Ehddee	Num. 26:16	HN
Esau	Ishaab	Gen. 25:25	MN
Esek	'Aashaaq	Gen. 26:20	WN
Eshban	Ishbaan	Gen. 36:26	MN
Eshcol	Ishkol	Gen. 14:13	MN
Eshcol	Ishkol	Num. 13:23	SRBN
Etham	Aatem	Ex. 13:20	PN
Euphrates	Phaaraat	Gen. 2:14	SRBN
Eve	Aabbaah	Gen. 3:20	FN
Evi	Oowwee	Num. 31:8	MN
Ezbon	Isboon	Gen. 46:16	MN
Ezer	Aasaar	Gen. 36:27	MN
Ezion-geber	Issiyyone Gehbaar	Num. 33:35	PN
Floor-of-Atad	Gaaraan 'Aataad	Gen. 50:10	PN
Gaaleed	Gaal Ed (= Yaagaar Shaa'edootah)	Gen. 31:47	MONN
Gad	Gaad	Gen. 30:11	MN
Gad	Gaad	Num. 13:15	TN
Gaddi	Gaadee (son of Soosee)	Num. 13:11	MN
Gaddiel	Gaadeal	Num. 13:10	MN
Gadites	Gaadee	Num. 34:14	HN
Gaham	Gaahm	Gen. 22:24	MN
Gamaliel	Gaamleel	Num. 1:10	MN
Gatam	Gehrttaam	Gen. 36:16	MN
Gaza	'Azza	Deut. 2:23	PN
Gemalli	Gaamlee	Num. 13:12	MN
Gera	Giraah	Gen. 46:21	MN
Gerar	Gehraar	Gen. 20:2	PN
Gershon	Girshaam	Ex. 2:22	MN
Gershon	Girshone	Gen. 46:11	MN
Gershonites	Girshoonnee	Num. 3:21	HN
Geshurite	Gishoorree	Deut. 3:14	NN
Gether	Gaataar	Gen. 10:23	MN
Geuel	Goowwaal	Num. 13:15	MN
Gideon	Gaadoowwinnee	Num. 1:11	MN
Gihon	Giyyon	Gen. 2:13	SRBN
Gilead	Gaalahd	Gen. 31:21	MTN
Gilead	Gaalahd	Num. 26:29	MN
Gilead	Gaalahd	Num. 32:1	LN
Gilead	Gaalahd	Num. 32:26	PN
Gilead	Gaalahd	Num. 26:29	HN
Gileadites	Gaalahddee	Deut. 11:30	PN
Gilgal	Gaalgaal	Ex. 3:8	NN
Girgashite	Girgeshee	Gen. 43:14	AN
God Almighty	Il Sheeddee	Gen. 14:9	LN
Goiim	Goowwem	Deut. 4:43	PN
Golan	Goolaan	Gen. 10:2	MN
Gomer	Gaamaar	Gen. 13:10	PN
Gomorrah	Emirra	Deut. 33:16	AN
Good Will	Raason		

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Goshen	Gaashen	Gen. 45:10	LN
Guni	Goonee	Gen. 46:24	MN
Gunites	Goonee	Num. 26:48	HN
Hadad	Aadaad (son of Baadaad)	Gen. 36:35	KN
Hadad	Aadaad (son of Yishmael)	Gen. 25:15	MN
Hadoram	Ehdooraam	Gen. 10:27	MN
Hagar	Aagaar	Gen. 16:1	FN
Haggi	Ehggee (= Iggee)	Num. 26:15	MN
Haggi	Iggee	Gen. 46:16	MN
Haggidgad	Aggidgeda	Num. 33:32	PN
Haggites	Ehggee	Num. 26:15	HN
Hai	Ee	Gen. 12:8	PN
Ham	Aahm	Gen. 5:32	MN
Ham	Aahm	Gen. 14:5	PN
Hamathite	Aahmittee	Gen. 10:18	NN
Hamor	Ehmore	Gen. 33:19	MN
Hamul	Aahmoowwel	Gen. 46:12	MN
Hamulites	Aahmoowwilee	Num. 26:21	HN
Hanniel	Aahneel	Num. 34:23	MN
Hanoch	Ihnok (son of Madyaan)	Gen. 25:4	MN
Hanoch	Ihnok (son of Re'ooben)	Gen. 46:9	MN
Hanochites	Aahnookkee	Num. 26:5	HN
Haradah	Aahreedda	Num. 33:24	PN
Haran	Ahrraan	Gen. 11:31	PN
Haran	Arraan	Gen. 11:26	MN
Hashmonah	Aahshaamoona	Num. 33:29	PN
Havilah	Aab'beela	Gen. 2:11	LN
Havilah	Aab'beela	Gen. 10:7	MN
Havvoth-jair	Oohwwaat Yaa'er	Num. 32:41	PN
Hazar-addar	Aahsaar Aadaar	Num. 34:4	PN
Hazar-enan	Aahsaar Inaan	Num. 34:9	PN
Hazarmaveth	Ihsreemote	Gen. 10:29	MN
Hazeroth	Aahseerote	Num. 11:35	PN
Hazon-Tamar	Aahsaason Taamaar	Gen. 14:7	PN
Hazo	Ehzoo	Gen. 22:22	MN
Heber	Aahbaar	Gen. 46:17	MN
Heberites	Aahbaaree	Num. 26:45	HN
Hebrew-man	Ibree	Gen. 39:14	MN
Hebrew-men	Ibrems	Gen. 40:15	MNPN
Hebrew-woman	Ibriyya	Deut. 15:12	FN
Hebrew-women	Ibriyyote	Ex. 1:15	FNPN
Hebron	Eebrane	Gen. 23:2	PN
Hebron	Eebrane	Ex. 6:18	MN
Hebronite	Aahbroonee	Num. 3:27	HN
Helek	Aahlaaq	Num. 26:30	MN
Helekites	Aalaaqee	Num. 26:30	HN
Helon	Eehlaan	Num. 1:9	MN
Hemam	Imaam	Gen. 36:22	MN
Hemdan	Imdaan	Gen. 36:26	MN
Hepher	'Aahfaar	Num. 26:33	MN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Hepherites	'Aafaaree	Num. 26:32	HN
Hermon	'Ahrmone		
	(= Shaaren Shinner = Sheeyyon)	Deut. 3:8	MTN
Heshbon	Ishbon	Num. 21:26	PN
Heth	Aht (= Eht Ihttee)	Gen. 23:3	NN
Heth	Eht (= Aht Ihttee)	Gen. 10:15	NN
Hezron	Ehsrone (= Ihsrone)	Num. 26:6	MN
Hezron	Ihsrone	Gen. 46:9	MN
Hezronites	Ehsroonee	Num. 26:6	NN
Hiddekel	Addeqel	Gen. 2:14	SRBN
Hill Country of Amorites	Mountain of the Ehmarree	Deut. 1:7	MTN
Hirah	'Ayyaareh	Gen. 38:1	MN
Hittite	Ihttee (= Aht Eht)	Gen. 15:20	NN
Hivite	Ibbee	Gen. 10:17	NN
Hobab	Oobaab	Num. 10:29	MN
Hobah	Ooba	Gen. 14:15	PN
Hoglah	Igla	Num. 26:33	FN
Horeb	Ooreb	Ex. 3:1	MTN
Hori	Arre	Gen. 36:22	MN
Hori	Oohree	Num. 13:5	MN
Horites	Aahree	Gen. 14:6	NN
Hormah	Ihrma	Num. 14:45	PN
Hul	Aab'bel	Gen. 10:23	MN
Hupham	Oofaam (= Abbem)	Num. 26:39	MN
Huphamites	Oofaamee	Num. 26:39	HN
Huppim	Abbem Oofaam	Gen. 46:21	MN
Hur	Oohr (assistant of Mooshe)	Ex. 17:10	MN
Hur	Oohr (kings of Madyaan)	Num. 31:8	KN
Hushham	Aahshaam	Gen. 36:34	KN
Hushim	Ishem (= Shoochwaaam)	Gen. 46:23	MN
I Am That I Am	Ehyyee Eshaar Ehyyee (= I will be as I will be)	Ex. 3:14	AN
Iezerites	Ahyyaazree	Num. 26:30	HN
Igal	Yaaga'el	Num. 13:7	MN
Ije-abarim	Ayyee Aa'ibrem	Num. 21:11	PN
Ijim	Ayyem	Num. 33:45	PN
Imnah	Yamneh	Gen. 46:17	MN
Imnites	Yamnee	Num. 26:44	HN
Irad	Eeraad	Gen. 4:18	MN
Iram	Eeraam	Gen. 36:43	MN
Isaac	Yesaahq	Gen. 17:19	MN
Iscah	Yiskah (Sharree = Sharraah)	Gen. 11:29	FN
Ishbak	Yishbaaq	Gen. 25:2	MN
Ishmael	Yishmael	Gen. 16:11	MN
Ishmaelites	Yishma'ilems	Gen. 37:25	NN
Ishvah	Yashbeh	Gen. 46:17	MN
Ishvi	Yashbee	Gen. 46:17	MN
Ishvites	Yashbee	Num. 26:44	HN
Israel	Yishraael	Ex. 1:1	NN
Israel	Yishraael (= Yaaqob = Yishraael)	Gen. 32:28	MN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Israelite	Yishraa'ilee	Lev. 24:10	NN
Israelite	Yishraa'ilet	Lev. 24:10	NN
Issachar	Yaasheshaakaar	Gen. 30:18	MN
Issachar	Yaasheshaakaar	Num. 1:29	TN
Ithamar	Itaamaar	Ex. 6:23	MN
Ithran	Yitraan	Gen. 36:26	MN
Izhar	Yaasaahr	Ex. 6:21	MN
Izharites	Yaasaahree	Num. 3:27	HN
Jabal	Yaabaal	Gen. 4:20	MN
Jabbok	Yibbaaq	Num. 21:24	SRBN
Jachin	Yaaken	Gen. 46:10	MN
Jachinites	Yaakinee	Num. 26:12	HN
Jacob	Yaaqob	Gen. 25:26	MN
Jahaz	Yehssaa	Deut. 2:32	PN
Jahleel	Yella'el	Gen. 46:14	MN
Jahleelites	Yella'eelee	Num. 26:26	HN
Jahzeel	Yessaa'el	Gen. 46:24	MN
Jahzeelites	Yessaa'eelee	Num. 26:48	HN
Jair	Yaa'er	Num. 32:41	MN
Jalam	Yehllaam	Gen. 36:5	MN
Jamin	Yaamen	Gen. 46:10	MN
Jaminites	Yaaminee	Num. 26:12	HN
Japheth	Yefet	Gen. 5:32	MN
Jared	Yaaraad	Gen. 5:15	MN
Jashub	Yehshobe	Gen. 46:13	MN
Jashubites	Yehshoobee	Num. 26:24	HN
Javan	Yaabaan	Gen. 10:4	MN
Jazer	Yazzer	Num. 21:32	LN
Jebusite	Yeboosee	Gen. 10:16	NN
Jegar-Sahudutha	Yaagaar Shaa'edootah (= Gaal Ed)	Gen. 31:47	MONN
Jemuel	Yaamoowwel		
	(= Naamoowwel in Num. 26:9)	Gen. 46:10	MN
Jephunneh	Yefannee	Num. 13:6	MN
Jerah	Yaaraah	Gen. 10:26	MN
Jericho	Yaariyyoo	Num. 22:1	PN
Jeshurun	Yaashaaron (= Yishraael)	Deut. 32:15	NN
Jetheth	Yaataat	Gen. 36:40	MN
Jethro	Yitroo (= Rawwel)	Ex. 3:1	MN
Jetur	Yetor	Gen. 25:15	MN
Jeush	Yehwwaash	Gen. 36:5	MN
Jezer	Yaasaar	Gen. 46:24	MN
Jezerites	Yassaree	Num. 26:49	HN
Jidlap	Yidlaaf	Gen. 22:22	MN
Jobab	Yoobaab	Gen. 10:29	MN
Jochebed	Yookaabed	Ex. 6:20	FN
Jogbehah	Yigba'oowwa	Num. 32:35	PN
Jogli	Yiglee	Num. 34:22	MN
Jokshan	Yiqshaan	Gen. 25:2	MN
Joktan	Yiqtaan	Gen. 10:25	MN
Jordan	Yaardaan	Gen. 13:10	SRBN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Joseph	Yoosef	Gen. 30:24	MN
Joseph	Yoosef	Num. 13:11	TN
Joshua	Ye'oosha	Ex. 17:9	MN
Jotbah	Yetibtaa	Num. 33:33	PN
Jubal	Yoobaal	Gen. 4:21	MN
Judah	Ye'ooda	Gen. 29:35	MN
Judah	Ye'ooda	Num. 1:27	TN
Judith	Ya'oodet	Gen. 26:34	FN
Kadesh	Qadesh	Gen. 14:7	PN
Kadesh-Barnea	Qadesh Birna	Deut. 1:2	PN
Kadmonite	Qaadaamoonnee	Gen. 15:19	NN
Kedar	Qaadaad	Gen. 25:13	MN
Kedem	Qaadaamaa	Gen. 25:15	MN
Kedemoth	Qaadaamote	Deut. 2:26	DN
Kehelah	Qellaataa	Num. 33:22	PN
Kemuel	Qamoowwel	Gen. 22:21	MN
Kenan	Qjnaan	Gen. 5:9	MN
Kenath	Qghnaat	Num. 32:42	PN
Kenaz	Qghnaaz	Gen. 36:11	MN
Kenites	Qjnee	Gen. 15:19	HN
Kenizzite	Qghnaazzee	Gen. 15:19	NN
Kenizzites	Qghnaazzee	Num. 32:12	HN
Keturah	Qjtooraa	Gen. 25:1	FN
King's-Valley	Emeq Ammaalek	Gen. 14:17	VN
Kirbroth-hattaavah	Qaabaarote Arttaawwaa	Num. 11:34	PN
Kiriathaim	Qaryaatem	Num. 32:37	PN
Kiriatharba	Qaryaat Aa'arba	Gen. 23:2	PN
Kiriath-huzoth	Qaryaat Isote	Num. 22:39	PN
Kitterem	Kitterems	Gen. 10:4	NN
Kohath	Qat	Gen. 46:11	MN
Kohathites	Qattee	Gen. 46:11	HN
Korah	Qara (son of Ishaab)	Gen. 36:5	MN
Korah	Qara (son of Yassaahr)	Ex. 6:21	MN
Korahites	Qara'ee	Ex. 6:24	HN
Laban	Laabaan	Gen. 24:29	MN
Laban	Libban	Deut. 1:1	PN
Lael	Lel	Num. 3:24	MN
Lamech	Lemek	Gen. 4:18	MN
Leah	Liyyaah	Gen. 29:16	FN
Lebanon	Lebaanon	Deut. 1:7	LN
Lehabim	Laahbbems	Gen. 10:13	NN
Levi	Libee	Gen. 29:34	MN
Levite	Libee	Ex. 4:14	TN
Levites	Libems	Ex. 6:25	HN
Levo Hamat	Laaboo Aahmetta	Num. 13:21	PN
Libnah	Leboona	Num. 33:20	PN
Libni	Libnee	Ex. 6:17	MN
Libnites	Libnee	Num. 3:21	HN
Lot	Lote	Gen. 11:27	MN
Lotan	Lootaan	Gen. 36:20	MN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Lud	Led	Gen. 10:22	MN
Ludim	Laahddems	Gen. 10:13	NN
Luz	Loozah	Gen. 28:19	PN
Maacah	Maahkkeh	Gen. 22:24	MN
Maacathite	Maahkettee	Deut. 3:14	NN
Machi	Meekee	Num. 13:15	MN
Machir	Maaker	Gen. 50:23	MN
Machirites	Maakiree	Num. 26:29	HN
Machpelah	Maakfela	Gen. 23:17	CN
Madai	Maadee	Gen. 10:2	MN
Magdiel	Magdeal	Gen. 36:43	MN
Magog	Maagog	Gen. 10:2	MN
Mahalalel	Maahllelel	Gen. 5:12	MN
Mahalath	Maa'elaat	Gen. 28:9	FN
Mahanaim	Maanem	Gen. 32:3	PN
Mahlah	Maa'ela	Num. 26:33	FN
Mahli	Mellee	Ex. 6:19	MN
Mahlites	Mellee	Num. 3:33	HN
Makheloth	Maaqellaat	Num. 33:25	PN
Malchiel	Malkill	Gen. 46:17	MN
Malchielites	Malkilee	Num. 26:45	HN
Mamre	Mamree	Gen. 14:24	MN
Mamre	Mamree	Gen. 23:17	PN
Manahath	Maanaht	Gen. 36:23	MN
Manasseh	Maanaashe	Gen. 41:51	MN
Manasseh	Maanaashe	Num. 32:1, 2, 6	TN
Marah	Meerra	Ex. 15:23	PN
Mash	Maashaah (= son of Aaraam)	Gen. 10:23	MN
Masrekah	Mashrehqa	Gen. 36:36	PN
Massa	Maashaah (= son of Yishmael)	Gen. 25:14	MN
Massah-and-Meribah	Massa Wmaareeba	Ex. 17:7	PN
Matred	Matraad	Gen. 36:39	FN
Mattanah	Maattaana	Num. 21:18	PN
Medad	Moodaad	Num. 11:26	MN
Medan	Maddaan	Gen. 25:2	MN
Medeva	Midaabeh	Num. 21:30	PN
Mehetabel	Metaabel	Gen. 36:39	FN
Mehujael	Miyya'el	Gen. 4:18	MN
Melchizedek	Malkee Sedeq	Gen. 14:18	KN
Merari	Mehraaree	Ex. 6:19	MN
Merarites	Mehraaree	Num. 26:57	HN
Meribath-kadesh	Maareebaat Qadesh	Num. 27:14	PN
Mesha	Maashaah	Gen. 10:30	PN
Meshech	Mooshaak	Gen. 10:2	MN
Methusael	Mehtoosha'el	Gen. 4:18	MN
Methuselah	Mehtooshaala	Gen. 5:21	MN
Me-zahab	Me Zaahb	Gen. 36:39	FN
Mibsam	Maabaashaam	Gen. 25:13	MN
Mibzar	Maabaaser	Gen. 36:42	MN
Michael	Meekill	Num. 13:13	MN



MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Midian	Madyaan	Gen. 25:2	MN
Midian	Madyaan	Ex. 2:15	LN
Midian	Madyaanee	Gen. 36:35	NN
Midianite	Madyaanee	Num. 10:29	MNN
Midianites	Madyaanems	Gen. 37:28	NN
Midianitish	Madyaanet	Num. 25:6	FNN
Migdal-eder	Magdaal 'Aadaar	Gen. 35:21	PN
Migdol	Magdaal	Ex. 14:2	PN
Milcah	Milka	Gen. 22:20	FN
Miriam	Maryaam	Ex. 6:20	FN
Mishael	Misha'el	Ex. 6:22	MN
Mishma	Mashma	Gen. 25:14	MN
Mithkah	Maateeqa	Num. 33:28	PN
Mizzah	Mizzeh	Gen. 36:17	MN
Moab	Moowwaab	Gen. 19:37	MN
Moab	Moowwaab	Num. 21:11	LN
Moabite	Moowwaabee	Deut. 23:4	MNN
Moabites	Moowwaabems	Num. 21:22+	NN
Moriah	Mooriyya	Gen. 22:2	LN
Moseroth	Maaseerote	Num. 33:30	PN
Moses	Mooshe	Ex. 2:10	MN
Mountain of Abarim	Aar Aa'ibrem	Num. 27:12	MTN
Mountain of Elohim	Mountain of Eloowwem	Ex. 3:1	MTN
Mountain of the East	Mountain of Qedem	Gen. 10:30	MTN
Mount Gerizim	Aargaareezem	Ex. 20:14+	MTN
Mount Hor	Aar Aahr	Num. 20:22	MTN
Muppm	Mabbem (= Shoofaam)	Gen. 46:21	MN
Mushi	Mooshee	Ex. 6:19	MN
Mushites	Mooshee	Num. 3:33	HN
Naamah	Nehm'ma	Gen. 4:22	FN
Naaman	Nehmmaan	Gen. 46:21	MN
Naamites	Nehmmaanee	Num. 26:40	HN
Nadab	Naadaab	Ex. 6:23	MN
Nahaliel	Nehllee'el	Num. 21:19	PN
Nahath	Naaht	Gen. 36:13	MN
Nahbi	Naabbee	Num. 13:14	MN
Nahor	Na'or	Gen. 11:22	MN
Nahshon	Nehsh'shon	Ex. 6:23	MN
Naphish	Nehfesh	Gen. 25:15	MN
Naphtali	Niftaalee	Gen. 30:8	MN
Naphtali	Niftaalee	Num. 34:28	TN
Naphtuhim	Nafta'ems	Gen. 10:13	NN
Nebaioth	Naaba'ote	Gen. 25:13	MN
Nebo	Nabboo	Num. 32:38	PN
Nemuel	Naamoowwel (= Yaamoowwel)	Num. 26:9	MN
Nemuelites	Naamoowweelee	Num. 26:12	HN
Nepheg	Naafaag	Ex. 6:21	MN
Nethanel	Naataan'il	Num. 1:8	MN
Nevo	Naaba	Deut. 32:49	PN
Nevo	Naaba	Deut. 34:1	MTN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Nimrah	Neemra	Num. 32:3	PN
Nimrod	Neemrode	Gen. 10:8	MN
Nineveh	Neenaabeh	Gen. 10:11	PN
Noah	Naah	Gen. 5:29	MN
Noah	Neeyya	Num. 26:33	FN
Nobah	Naaba	Num. 32:42	MN
Nobah	Naaba	Num. 32:42	PN
Nod	Nad	Gen. 4:16	LN
Nophah	Aanaafah	Num. 21:30	PN
Nun	Nonne	Ex. 33:11	MN
Obal	Eebaal (son of Yiqtan)	Gen. 10:28	MN
Oboth	Abbote	Num. 21:10	PN
Ochran	'Akraan	Num. 1:13	MN
Og	Oog	Num. 21:33	KN
Ohad	'Ahadd	Gen. 46:10	MN
Oholiab	Aalyaab	Ex. 31:6	MN
Oholibamah	Ehleebaamaah	Gen. 36:2	FN
Omar	Aamaar	Gen. 36:15	MN
On	Aann	Gen. 41:45	IN
On	Oonn	Num. 16:1	MN
Onam	Oonaam	Gen. 36:23	MN
Onan	Oonaan	Gen. 38:4	MN
Ophir	Aafaar	Gen. 10:29	MN
Ozni	Eznee	Num. 26:16	MN
Oznites	Eznee	Num. 26:16	HN
Paddan-Aram	Faddaan Aaraam	Gen. 25:20	PN
Pagiel	Faaga'el	Num. 1:13	MN
Pallu	Feelloo (= Faalaat)	Gen. 46:9	MN
Palluites	Feelloowwee	Num. 26:5	HN
Palti	Feeltee	Num. 13:9	MN
Paltiel	Feeltill	Num. 34:26	MN
Paran	Farraan	Deut. 33:2	MTN
Paran	Farraan	Gen. 21:21	DN
Parnach	Faarehnaak	Num. 34:25	MN
Pathrusim	Fitraasems	Gen. 10:14	NN
Pau	Foo	Gen. 36:39	PN
Pedahel	Faada'el	Num. 34:28	MN
Pedahzur	Faadaasor	Num. 1:10	MN
Peleg	Faalaag	Gen. 10:25	MN
Peleth	Faalaat (= Filloo)	Num. 16:1	MN
Peniel	Faanoowwel	Gen. 32:31	PN
Peor	Foor	Num. 23:28	MTN
Perez	Faaraas	Gen. 38:29	MN
Perezites	Faaraasee	Num. 26:20	HN
Perizzites	Ferizzee	Gen. 13:7	NN
Pethor	Faataaraa	Num. 22:5	PN
Pharaoh	Phaaroo	Gen. 12:15	MN
Phicol	Feekaal	Gen. 21:22	MN
Philistia	Falshet	Ex. 15:14	LN
Phinehas	Feenahs	Ex. 6:25	MN

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MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Phut	Fote	Gen. 10:6	MN
Pi-hahiroth	Fee Aa'eeraat	Ex. 14:2	PN
Pildash	Feeldaash	Gen. 22:22	MN
Pinon	Feenaan	Gen. 36:41	MN
Pishon	Feeshone	Gen. 2:11	SRBN
Pithom	Feetone	Ex. 1:11	PN
Plain-Mamre	Aaloonee Mamree	Gen. 13:18	PN
Plain-of-Moreh	Aalone Moora	Gen. 12:6	PN
Potiphar	Footeefaar	Gen. 37:36	MN
Poti-Phera	Footeefaara	Gen. 41:45	MN
Puah	Foowwa	Ex. 1:15	FN
Punites	Foowwa'ee	Num. 26:23	HN
Punon	Feenaan	Num. 33:42	PN
Putiel	Footeel	Ex. 6:25	MN
Puvah	Foowwa	Gen. 46:13	MN
Raamah	Rehmma	Gen. 10:7	FN
Rabbah-children-Ammon	Ribbaat Baanee 'Ammon	Deut. 3:11	PN
Rachel	Ra'ehl	Gen. 29:6	FN
Rameses	Raahmses	Gen. 47:11	PN
Ramoth	Reemote	Deut. 4:43	PN
Raphu	Ribboo	Num. 13:9	MN
Reba	Rehba	Num. 31:8	KN
Rebekah	Roobqaa	Gen. 22:23	FN
Red Sea	Sof	Ex. 10:19	SRBN
Rehob	Raahb	Num. 13:21	PN
Rehoboth	Raahbote	Gen. 26:22	WN
Rchoboth-by-the-River	Raahbote An'naahr	Gen. 36:37	PN
Rehoboth-Ir	Raahbote Eer	Gen. 10:11	PN
Rekem	Raqaam	Num. 31:8	KN
Rephaim	Rehfa'ems	Deut. 2:20	NN
Rephaims	Rehfa'ee	Gen. 15:20	NN
Rephidim	Rehfeedem	Ex. 17:1	PN
Resen	Rissaan	Gen. 10:12	PN
Reu	Reh'oo	Gen. 11:18	MN
Reuben	Reh'ooben	Gen. 29:32	MN
Reubenites	Re'oobencee	Num. 26:7	TN
Reuel	Rawwel (the Edoomce, son of Ishaab)	Gen. 36:4	MN
Reuel	Rawwel the Madaanee (= Yitroo)	Ex. 2:18	MN
Reumah	Rooma	Gen. 22:24	FN
Riblah	Aarebeelah	Num. 34:11	PN
Rimmon-Perez	Rimmone Faaraas	Num. 33:19	PN
Riphath	Reefaath	Gen. 10:3	NN
Rissah	Rissa	Num. 33:21	PN
Rithmah	Reetma	Num. 33:18	PN
Rosh	Reh'osh	Gen. 46:21	MN
Sabtah	Saabtaah	Gen. 10:7	FN
Salcah	Silka	Deut. 3:10	PN
Salem	Shaalem	Gen. 14:18	PN
Salu	Silloo	Num. 25:14	MN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Samlah	Shamlah	Gen. 36:36	MN
Sarah	Shaarraah	Gen. 17:15	FN
Sarai	Sharree	Gen. 11:29	FN
Seba	Saaba	Gen. 10:7	FN
Sebam	Shabbema	Num. 32:3	PN
Sebteca	Sabbitka	Gen. 10:7	FN
Seir	Sha'er	Gen. 14:6	LN
Seir	Sha'er	Deut. 1:2	MTN
Senir	Shinner (= 'Ahrmone = Shaaren = Sheeyyon)	Deut. 3:9	MTN
Sephar	Sifra	Gen. 10:30	MTN
Serah	Shaaraah	Gen. 46:17	FN
Sered	Saaraad	Gen. 46:14	MN
Seredites	Saaraadee	Num. 26:26	HN
Serug	Shaaroge	Gen. 11:20	MN
Seth	Shut	Gen. 4:25	MN
Sethur	Sittor	Num. 13:13	MN
Shammah	Shaamaah	Gen. 36:13	MN
Shammua	Shamoo	Num. 13:4	MN
Shaphat	Shaafaat	Num. 13:5	MN
Shaul	Shaa'ol	Gen. 36:37	KN
Shaul	Shaa'ol (son of the Caananite)	Gen. 46:10	MN
Shaulites	Shaa'oolee	Num. 26:13	HN
Shaveh-Kiriathaim	Shehbee Qaryaatem	Gen. 14:5	PN
Sheba	Shaaba (son of Kosh)	Gen. 10:7	MN
Sheba	Shaaba (son of Yiqshaan)	Gen. 10:28	MN
Shechem	Ashkem	Gen. 12:6	PN
Shechem	Ashkem the Eebbee	Gen. 33:19	MN
Shechem	Shehkaam	Num. 26:31	MN
Shechemites	Sheekmee	Num. 26:31	HN
Shedeur	Shaadiyyor	Num. 1:5	MN
Shelah	Shaala	Gen. 10:24	MN
Shelah	Sheelah	Gen. 38:5	MN
Shelanites	Sheelaanee	Num. 26:20	HN
Sheleph	Shaalef	Gen. 10:26	MN
Shelomi	Shalmee	Num. 34:27	MN
Shelomith	Sheelloomet	Lev. 24:11	FN
Shelumiel	Shehlaam'il	Num. 1:6	MN
Shem	Shehm	Gen. 5:32	MN
Shemeber	Sham'abbaad	Gen. 14:2	KN
Shemida	Shehmeeda	Num. 26:32	MN
Shemidaites	Shehmeeda'ee	Num. 26:32	HN
Shemuel	Shamoowwel	Num. 34:20	MN
Shepham	Ashfehma	Num. 34:10	PN
Shepher	Ashfaar	Num. 33:23	MTN
Shepho	Shabboo	Gen. 36:23	MN
Shephupham	Shoofaam (= Mabbem)	Num. 26:39	MN
Sheshai	Sheshe	Num. 13:22	MN
Shibah	Sheh'baah	Gen. 26:33	WN
Shillem	Sheellome	Gen. 46:24	MN

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MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Shillemites	Sheelloomee	Num. 26:49	HN
Shiloh	Sheelah (son of Ye'ooda)	Gen. 49:10	MN
Shimei	Shama'ee	Num. 3:18	MN
Shimeites	Shama'ee	Num. 3:21	HN
Shimron	Sheemrone	Gen. 46:13	MN
Shimronite	Sheemroonee	Num. 26:24	HN
Shinab	Shaanab	Gen. 14:2	KN
Shinar	Shinneeyyaahr	Gen. 10:10	LN
Shiprah	Shifra	Ex. 1:15	FN
Shiphtan	Shiftaan	Num. 34:24	MN
Shittim	Shittem	Num. 25:1	PN
Shobal	Shoobaal	Gen. 36:20	MN
Shuah	Shooh (Kaanannee)	Gen. 38:2	MN
Shuah	Shooh (son of Abraahm)	Gen. 25:2	MN
Shuham	Shoohwwaam (= Ishem)	Num. 26:42	MN
Shuhamites	Shoohwwaamee	Num. 26:42	FN
Shuni	Shoonee	Gen. 46:16	MN
Shunites	Shoonee	Num. 26:15	HN
Shuphamites	Shoofaamee	Num. 26:39	HN
Shur	Shor	Gen. 16:7	DN
Shuthelah	Shootaala	Num. 26:35	MN
Shuthelahites	Shootaala'ee	Num. 26:35	HN
Sidon	Seedon	Gen. 10:15	MN
Sidonians	Seedaanems	Deut. 3:9	NN
Sihon	Siiyon	Num. 21:20+	KN
Simeon	Shehmoon	Gen. 29:33	MN
Simeon	Shehmoowwinnee	Num. 26:12	TN
Sin	Sen	Ex. 16:1	DN
Sinai	Sinee	Ex. 16:1	DN
Sinai	Sinee	Ex. 19:11	MTN
Sirion	Shaaren (=Ahrmone=Shinner=Sheeyyon)	Deut. 3:9	MTN
Sithri	Satree	Ex. 6:22	MN
Sitnah	Shitnaa	Gen. 26:21	WN
Sodi	Soodee	Num. 13:10	MN
Sodom	Saadem	Gen. 13:10	PN
Succoth	Sakkote	Gen. 33:17	PN
Susi	Soosee	Num. 13:11	MN
Taberah	Tehbara	Num. 11:3	PN
Tahan	Taahm	Num. 26:35	MN
Tahanites	Taahmmee	Num. 26:35	HN
Tahash	Tash	Gen. 22:24	MN
Tahath	Teh'aat	Num. 33:26	PN
Talmai	Talmee	Num. 13:22	MN
Tamar	Taamaar	Gen. 38:6	FN
Tarshish	Tarshehsh	Gen. 10:4	PN
Tebah	Taabaah	Gen. 22:24	MN
Tema	Teema	Gen. 25:15	MN
Teman	Teemaan	Gen. 36:11	MN
Temanites	Teemaanee	Gen. 36:34	NN

MT NAME	SP EQUIVALENT	SOURCE	CATEGORY
Terah	Taaraah	Gen. 11:24	MN
Terah	Tirra	Num. 33:27	PN
Their farms	Oohwwaatem	Num. 32:41	PN
The Rock	Sor	Deut. 32:4	AN
Tidal	Tehdal	Gen. 14:1	KN
Timna	Tamneh	Gen. 36:12	FN
Timna	Tamneh	Gen. 36:40	FN
Timnah	Timnaataa	Gen. 38:12	PN
Tiras	Teeraas	Gen. 10:2	MN
Tirzah	Tirsaah	Num. 26:33	FN
Togarmah	Tagrehma	Gen. 10:3	MN
Tola	Toola	Gen. 46:13	MN
Tolaites	Toola'ee	Num. 26:23	HN
Tophel	Atfaal	Deut. 1:1	PN
Tubal	Toobaal	Gen. 10:2	MN
Tubal-Cain	Toobaal Qen	Gen. 4:22+	MN
Uri	Ooree	Ex. 31:2	KN
Ur-of-the-Chaldees	Or Kishdem	Gen. 11:28	PN
Uz	Oos (son of Aaraam)	Gen. 10:23	MN
Uz	Oos (son of Deeshaan)	Gen. 36:28	MN
Uz	Os (son of Na'or)	Gen. 22:21	MN
Uzal	Izaal	Gen. 10:27	MN
Uzziel	'Azzeel	Ex. 6:22	MN
Uzzielites	'Azzeelee	Num. 3:27	HN
Vaheb	Waa'eb	Num. 21:14	PN
Villages	Aahseerem	Deut. 2:23	PN
Vophsi	Wafsee	Num. 13:14	MN
Zaavan	Zoowwaan	Gen. 36:27	MN
Zaccur	Zaakor	Num. 13:4	MN
Zalmonah	Saalaamoon	Num. 33:41	PN
Zamzumim	Zaamzaamems	Deut. 2:20	NN
Zaphenath-Paneah	Sefintee Phaneh (title)	Gen. 41:45	MN
Zeboiim	Saaboowwem	Gen. 14:2	PN
Zebulun	Zehboolaan	Gen. 30:20	MN
Zebulun	Zehboolaan	Num. 1:31	TN
Zedad	Saareedda	Num. 34:8	PN
Zelophehad	Saalaafahd	Num. 26:33	MN
Zemarite	Saamree	Gen. 10:18	NN
Zepho	Saafao	Gen. 36:11	MN
Zephonites	Saafonee	Num. 26:15	HN
Zerah	Zaaraah (son of Rawwel)	Gen. 36:17	MN
Zerah	Zaaraah (son of Ye'ooda)	Gen. 38:30	MN
Zerah	Zaaraah (the Ehdoomee)	Gen. 36:33	MN
Zerahites	Zaaraahee	Num. 26:13	HN
Zered	Zaaraad	Num. 21:12	SRBN
Ziboon	Saaboohn	Gen. 36:2	MN
Zichri	Zakree	Ex. 6:21	MN
Zidon	Seedon	Gen. 49:13	LN
Zillah	Saala	Gen. 4:19	FN
Zilpah	Zilfaa	Gen. 29:24	FN

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<b>MT NAME</b>	<b>SP EQUIVALENT</b>	<b>SOURCE</b>	<b>CATEGORY</b>
Zimran	Zimrone	Gen. 25:2	MN
Zimri	Zamree	Num. 25:14	MN
Zin	Sen	Num. 13:21	DN
Zion	Sheeyyon (= 'Ahrmone = Shaaren = Shinner)	Deut. 4:48	MTN
Ziphion	Saafoon (= Saafon)	Gen. 46:16	MN
Ziphron	Zifrinna	Num. 34:9	PN
Zippor	Seebbor	Num. 22:2	MN
Zipporah	Seebbooraa	Ex. 2:21	FN
Zoan	Sehn	Num. 13:22	PN
Zoar	Saahr	Gen. 14:2	PN
Zohar	Saahr	Gen. 23:8	MN
Zophim	Sabbem	Num. 23:14	PN
Zuar	Soowwaar	Num. 2:5	MN
Zur	Soor	Num. 25:15	KN
Zuriel	Soorill	Num. 3:35	MN
Zurishaddai	Soorishiddee	Num. 1:6	MN
Zuzims	Zoozaa'em	Gen. 14:5	NN

